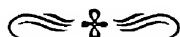


THE SACRED BOOKS OF THE HINDUS



TRANSLATED BY VARIOUS SANSKRIT SCHOLARS

EDITED BY
MAJOR B. D. BASU, I.M.S. (RETIRED)

THE ŚRIMAD DEVI BHAGAWATAM

BOOK II

Translated By
SWAMI VIJNANANANDA

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**THE SACRED BOOKS OF
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BOOK II**

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FOREWORD

What the Śrīmad Bhāgavat - the Vaiṣṇavas, the Devī Bhāgavatam is to the Śāktas. The question of the priority of the two Bhāgavatas has been often discussed more in the spirit of partisans rather than that of sober scholars. We reserve our opinion on the subject till publication of the complete translation of this work.

This translation has been inscribed to the sacred memory of friend the late Rāi Bāhādur Śrīs' Chandra Vidyārṇava who induced to undertake the translation of this work. He had thoroughly read two Bhāgavatas and it was his opinion that the priority of composition belonged to the Devī Bhāgavatam. The other Bhāgavat, according to him, is a modern compilation attributed to Bopadeva—the author of the Mugdhabodha Vyākaraṇam.

November 15th, 1915.

THE SEVENTH BOOK.

CHAPTER I.

15. Sûta said :—Glad to hear the excellent divine stories of the Solar and Lunar races, the virtuous King Janamejaya, the son of Parikṣit, again asked :—“O Lord ! I am now very eager to hear the increase of the two lines of Kings. O Sinless One ! You know everything. So kindly describe, in detail, the pure histories, capable to destroy sins, of the kings and their characters. The kings of the Lunar and the Solar races were great Bhaktas of the Highest Śakti, Śrī Bhagavatī Devī ; this I have heard. O Muni ! Who wants not to hear further on the glorious anecdotes of the Bhaktas of the Śrī Devī ? When the Rājarsi asked thus, the Muni Kṛiṣṇa Dvaipāyan, the son of Satyawatī began to narrate gladly the several deeds of the Kings

6-13 “ O King ! I am now narrating to you in detail the origin, etc., of the Lunar and the Solar dynasties as well as of other kings in their connection. Hear attentively. The four faced Brahmā sprang from the navel of Viṣṇu ; engaged in practising Tapasyā, he began to worship the Mahā Devī Durgā, extremely hard to conceive. Mahā Devī, pleased at his worship, granted boon to Brahmā ; Brahmā, the Grandeur of all the Lokas on thus getting the boon, became ready to create the world ; but he could not create all on a sudden the human beings. Though the creation was eternally fashioned by the Pramātmā Bhagavatī, the four-faced Brahmā thinking over in his mind variously, could not quickly spread it out and accomplish it as a veritable fact. Therefore He, the Prajāpati, first created mentally the seven mind-born sons. These were known by the names of Marīchi, Atri, Angirā, Pulastya, Pulaha, Kratu and Vaisiṣṭha. Next sprang Rudra from the anger of Prajāpati, Nārada from his lap, Dakṣa from his right thumb. Thus Sanaka and the other Rṣis were also his mind-born sons. O King ! The wife of Dakṣa was born from the left thumb of Prajāpati ; this all-beautiful daughter is well known in all the Purāṇas by the name of Vīriṇī and Asiknī. Nārada, the chief of the Devarṣis, was born, on some other occasion in her womb.

14-17. Jānamejaya said :—“ O Brahman ! A great doubt arises in me to hear that the great ascetic Nārada was born of Dakṣa in the womb of Vīriṇī. The Muni Nārada indeed, was the son of Brahmā ; moreover he was the foremost of the ascetics and especially endowed with the

knowledge of Dharma ; how, then, can he be born of the womb of the Dakṣa's wife Viriṇī. Well, if that be so, then describe, in detail, that wonderful story of the birth of Nārada in the womb of Viriṇī.

18-31. O Muni ! Under whose curse, the high-souled Nārada, though very wise, had to leave his first body and be born again. Vyāsa said :—O King, Brahmā, the Self born, with a view to create offspring, ordered first Dakṣa :—“ Go and multiply innumerable children for the increase of the world.” Thus ordered by his father, the Prajāpati Dakṣa produced five thousand powerful and heroic sons in the womb of Viriṇī. Seeing all the sons of Dakṣa, desirous to multiply, the Devaṇī Nārada, urged on, as it were, by Fate, began to laugh at them. How do you desire to multiply when you know not the dimensions and capacity of earth ; so you will, no doubt, be put to ridicule and laughter. Rather, if you proceed on work, knowing beforehand the earth's capacity, your efforts will be fruitful. Otherwise, your attempt will, no doubt, end in failures. Alas ! You are awfully illiterate ! Not knowing the dimensions of the world, you are ready to multiply your progeny ; how, then, can you meet with success ! Vyāsa said :—O King ! Hearing, all on a sudden, these words, Māryas'va and other sons began to speak with each other “ What this Muni has told, is very true.” Let us then ascertain the earth's dimensions ; we can easily multiply afterwards. Thus saying, they all went out to reconnoitre the earth. Thus excited at Nārada's words, some went eastward, some southwards, some towards the north and some went to west all simultaneously and, as they liked, to make a survey of the earth. When the sons went away, Dakṣa became exceedingly sorry on their absence. Bent again on multiplying, he begat other sons ; those sons again wanted to procreate. Seeing them, Nārada again laughed and said :—Alas ! What fools are you ! Not knowing the dimensions of the earth, why are you ready to procreate ? They were deluded by Nārada's words, took them as true, and went out as their elder brothers did. Not being able to see those sons, Prajāpati Dakṣa became very sorrowful for them and cursed Nārada in rage.

32-38. Dakṣa said :—“ O Evil-minded One ! You have destroyed my sons ; so be yourself destroyed ; you will have to be born in the womb for your sin in causing the death of my sons ; you have caused my sons to go abroad ; so you must be born as my son. Thus cursed by Dakṣa, Nārada had to take his birth in the womb of Viriṇī. I heard also that the Prajāpati Dakṣa begat afterwards sixty daughters in her womb. O King ! Dakṣa, the great knower of Dharma, then gave up the sorrows for his sons and married his thirteen daughters to the high-souled Kaś'apa,

ten daughters to Dharma, twenty-seven daughters to the Moon, two to Bhrigu, four to Ariṣṭanemi, two to Kris'ās'va and the remaining two to Angirā. Their sons and grandsons, the Devas and Dānavas, became powerful but antagonistic towards each other. All of them were heroes and very Mâyâvis ; so, deluded by their greed and jealousy, they quarrelled amongst each other.

Here ends the First Chapter in the Seventh Book on the beginning of the narrative of the Solar and the Lunar lines of kings in the Mahā Purāṇam Śrī Mad Devī Bhāgavatam of 18,000 verses by Maharsī Veda Vyāsa.

CHAPTER II.

1. Janamejaya said :—" O Highly Fortunate One ! Kindly narrate in detail the spread of the families of those kings in the Solar line who were born and who were especially endowed with the knowledge of Dharma.

2-8. Vyāsa said —" O Bhārata ! I now speak to you exactly what I heard of yore, from Nārada, the best of the Rṣis, how the Solar race spread. Once, on an occasion, the Muni Śrīmān Nārada, on his tour, came at his will to my holy hermitage on the beautiful banks of the Sarasvatī river. On seeing him I bowed down at his feet and then remained standing before him. I then gave him a seat and worshipped him with great esteem. I then said to him :—" O Best of Munis ! You are worshipped by the whole universe ; my retreat is sanctified by your coming. O All-knowing One ! Kindly narrate the histories of the Kings that were famous in the family of the seventh Manu ; they were unequalled as far as their origin was concerned and their characters as well were wonderful. Therefore I am very eager to know, in detail, the history of the Solar race. O Muni ! Describe shortly or in detail as the circumstances may require. O King ! When I made this question, Nārada, the knower of the Highest Reality, gladly smiled, and, addressing me, began to describe the history of the Solar race.

9-26. Nārada said :—" O son of Satyawatī ! The history of the royal families is very holy and pleasant to hear ; the more so when they are heard, one acquires Dharma and wisdom ; therefore do you hear. In ancient times, Brahmā sprang from the navel-lotus of Viṣṇu and created the

world. This is well known in every Purāṇa. That self born, all-powerful, all-knowing, the Doer of all, the Universal Soul practised Tapas in ancient times for Ajuta (ten thousand) years. By virtue of that Tapas, He got special powers to create the world. He meditated on the Auspicious Mother, and getting from Her the excellent powers, He created first the mind-born sons, all endowed with auspicious signs. Of them, Marichi became well known in this act of creation. His son Kāś'yaṇa was respected by all and he was of great celebrity. He had thirteen wives, all daughters of Dakṣa Prajāpati. The Devas, Daityas, Yakṣas Pannagās, beasts and birds all sprang from him. Therefore this creation is called the Kāś'yaṇi creation. Amongst the Devas, the Sun is specially famous; his other name is Vivasvān. His son was named Vaivasvat Manu; he was a famous king. Besides, Manu had nine more sons. Ikṣāku was the eldest. Their names are :--(1) Nābhāga, (2) Dhṛiṣṭa, (3) Śaryāti, (4) Nariṣyanta, (5) Prāns'ū, (6) Nriga, (7) Diṣṭa, (8) Karūga, and (9) Rṣadbra. Ikṣāku, the son of Manu was born first. He had one hundred sons, and Vikukī was the wise and the eldest of these. I am now narrating how the nine sons, born afterwards of Manu, spread their families. Ambariṣa was the son of Nābhāga; he was very truthful, powerful, and religious. He always governed his subjects justly. Dhṛiṣṭaka was the son of Dhṛiṣṭa; though he was a Kṣātriya, he attained to Brāhmaṇhood. He was naturally weak in fighting; always he was engaged in the works relating to the Brāhmaṇas. Ananta was the well known son and Sukanyā was the beautiful daughter of Śaryāti. The King Śaryāti gave his beautiful daughter in marriage to the blind Chyavana Rṣi; but the Rṣi, though blind, got his beautiful eyes again by the good character of the daughter. We heard that the As'vins, the Twins, the sons of the Sun, gave him back his eyesight.

27-29. Janamejaya said :--“ O Brāhmaṇa ! How is it that the King Śaryāti married his lovely-eyed daughter Sukanyā to the blind Chyavana Muni ? I have got a great doubt on this point. The King gives his daughter in marriage to a blind person, if she be deformed, ill-qualified, or void of female signs. But the daughter, in this case, was beautiful. How then Śaryāti, the Chief of Kings, gave over his daughter, knowing that the Rṣi was blind ? O Brāhmaṇa ! I am always an object of favour to you ; so explain to me the cause of it.

30. Sūta said :--Glad to hear these words of Janamejaya, the Muni Dvaipāyana smilingly said :--

31-50. Śaryāti, the son of Vaivasvata, had four thousand married wives. All of them were endowed with auspicious signs and beautiful

all of them were daughters of kings. They all were very obliging and dear to their husbands. But, out of all of these, the King had only one daughter, exceptionally lovely and beautiful. The father and all the mothers loved exceedingly this sweet-smiling daughter. Not very far off the city, there was a beautiful lake of clear waters, like the Mānasarovara lake. A Ghāṭ way (steps) made of stones descended into the lake. Swans Kāraṇḍavas, Chakravākas, Datyū'has, Sārasas and other birds used to play on its waters. Five varieties of lotuses were there in full bloom, bees were humming there all around. Various trees, Śāl, Tamāla, Sarala, Punnāgas, Aśokas, Banyans, Peepuls, Kādambas, rows of banana trees, Jambīrs, Dates, Panasas, Betelnut tree, coconut trees, Ketakās, Kānchanas, and other various beautiful trees encircled round the lake. Within these, the white Yūthikās, Mallikās, and other creepers and shrubs were seen beautifying the scenery. Especially there were, amongst them, Jack trees, Mango trees, tamarind trees, Karanjas, Kuṭakās, Palās'as, Neem trees, Khadiras, Bel trees, and Āmalaki trees; and peacocks were sounding their notes, cuckoos were cooing their beautiful voices. Close to that place, there was, in a sacred grove covered over by trees, staying Chyavana Muni, the Bhrigu's son, of a tranquil mind, and the chief of the ascetics. Thinking the place lovely and free from any obstacles, the Muni took his firm seat there and, collecting all his thoughts within himself, took the vow of non speaking and controlling his breath became engaged in practising tapasyā. Restraining his senses and foregoing eating and drinking, that Muni constantly meditated on Bhagavati of the nature of Sat, Chit and Ānanda. O King! While he was thus meditating, the anthill grew up round and covered his body and nice creeper, covered that also all round. O King! Long intervals passed away and it was covered over with ants; so much so that that intelligent Muni was covered entirely and looked like a heap of earth. O King! Once the King Śaryāti wanted to play in an artificial wilderness and came there to the lake with his wives. Śaryāti became at once deeply engaged in playing on the clear waters of the lake, surrounded by the beautiful females. On the other hand, the quick beautiful daughter Sukanyā, picking up flowers here and there with her companions also began to play. Dressed in ornaments, Sukanyā walked to and fro; her anklets making a beautiful tinkling sound, till she came to the ant-hill of Chyavana Rishi. She sportingly sat close to that anthill and instantly saw a shining substance inside through that, like fireflies. "What is this?" She thought and wishing to take it, took a thorn and became very eager to prick it up.

51-59. Slowly she went close to it and no sooner she got ready to prick it, than the Muni saw the beautiful, good-haired daughter a

liking. The ascetic Bhārgava, seeing that auspicious nice lady with nice teeth, spoke out in a feeble voice :—"What are you doing? O thin-bellied One! I am an ascetic; better go away from here. You have got such big-eyes, yet you do not see me. I therefore forbid you in your this attempt; do not pierce the anthill with a thorn. Though prevented, the daughter could not hear his words and asking "what was that?" pierced his two-eyes with thorns. Thus impelled by Fate, the princess sportingly pierced his eyes; but she suspected and thought "What have I done?" Thus becoming afraid she returned from that spot. His two eyes being pricked, the great Muni exceedingly pained, became very wrathful; he incessantly gave vent to sorrows and remorse, being restless with pain. At that instant it happened that the king, ministers, soldiers, elephants, horses, camels, so much so that all the beings that were there, had all their evacuations (passing their urines and fæces) stopped. Seeing thus happened all on a sudden, the King Śaryāti was very much pained and became very anxious. All the soldiers came to the King and informed him of the stoppage of their evacuations. The King thought over the cause why this had happened.

60-65- Cogitating thus, the King returned home. Becoming very much troubled with cares and anxieties, He asked his soldiers and kinsmen "Who amongst you has done such an heinous act?" "On the west side of the lake the Mahārṣi Chyavana is practising the great tap; in the midst of the forest; I think some one has done mischief to that king of ascetics, blazing like a fire, and therefore we are overcome with this disease." The high-souled aged son of Bhṛgu has become specially proficient in his asceticism and has become supreme. I think someone must have injured him. Though I do not know who is that mischievous person that has shewn him contempt or like that, this our state at present clearly shews that this is the fit punishment of that." Hearing this, the soldiers said :—None of us has committed any mischief by word, mind or body; we know this very well.

Here ends the Second Chapter of the Seventh Book on the piercing of the eyes of Chyavana Muni in Śrī Mad Devī Bhāgavatam the Mahā Purāṇam, of of 18,000 verses, Mahārṣi Veda Vyāsa.

CHAPTER III.

1-11. Vyāsa said :—O King! Thus the King, troubled with cares, asked his soldiers, in an angry mood. Next he asked his friends in sweet words. The princess, seeing his father and his soldiers sorrowful, thought

of her piercing the two eyes of the Muni with a thorn and thus spoke to the King :— O Father ! While sporting in that forest, I came to see a very hard anthill covered with creepers and shrubs wherein I found two holes. O King ! Through those small openings, I saw the two shining things as if they were fireflies and thinking them so I pierced them with thorns. At this time a faint voice I heard coming from that anthill. "Oh ! I am killed !" I then took out my thorns and found them wet with water. "What is this !" I asked myself and was thunderstruck with fear ; but I could not know what I pierced in that anthill. Hearing these gentle words of her daughter, the King Śaryāti thought that that act had no doubt insulted the Muni and went at once to the anthill. He broke the anthill that covered the Muni and saw the suffering Chyavana aged in practising Tapasyā, very much in pain. The King prostrated flat before the Muni and then with folded hands, praised him with hymns and humbly said to him :—" O Intelligent One ! My daughter has done this wrong act while sporting ; Therefore O high-souled One ! What she had done unknowingly, do you forgive out of your own high-heartedness and liberality. I have heard that the ascetics are always void of anger, therefore now you have to forgive this daughter of the offence and thus shew your kindness.

12-16. Vyāsa said :—The Mahārṣi Chyavana, hearing thus the King's words and specially seeing his humble and distressed nature, said:—O King ! I never was angry a bit ; your daughter had pained me ; yet I am not angry and have not cast on her any curse ; you better see, that I am innocent ; much pain is felt by me due to my eyes being pricked. O King ! It seems that you are sorry and troubled for that sin. Who can acquire happiness in this world who has committed a great offence to a Bhakta of the Devī, in spite he gets even Śiva as his Protector. O King ! On the one hand, I am now worn out by old age, and then, on the other hand, I am deprived of my eyes, what shall be now my means ? Please say, who will take care of the blind man ?

17. The King said :—" O Muni ! The anger of the ascetics is transient ; you are in practice of your tapasyā ; so your anger is a thing of impossibility. So kindly forgive the offence of the daughter. I have got many persons who will incessantly take care of you.

18-22. Chyavana said :—" O King ! There is none of my relations with me ; then I am now made blind ; how shall I go on with my tapasyā ? I do not think that your servants will take care of me. O King ! If you think it your duty to please me, then do my word,

give me your lotus-eyed daughter to serve me and take care of me. O King ! I will be very glad if I acquire your daughter ; she will serve me when I will be engaged in my tapasyā. O King ! This, if observed, will satisfy me and all the troubles that are now with you and your army will no doubt disappear. O King ! Think and grant me your daughter ; I am an ascetic observing vows and if you give over your daughter to me, you will not incur any sin nor any fault.

23-31. Vyāsa said :—" O Bharata ! Hearing thus the Muni's words, the King Śaryāti was immersed in cares and could not say anything whether he would or would not give over his daughter to him. The King thought, "my daughter is very fair like a Devakanyā and this Muni is aged, ugly and specially he is blind ; how then can I be happy if I give over my daughter to him." Who is there so stupid and vicious that knowing his good and bad, he for his own selfish happiness wants to deprive his beautiful daughter of the enjoyments of her married life. How will that fair eyebrowed daughter of mine pass her days happily in the company of this aged Muni when she will be overpowered by passion. The more so when the young beautiful ladies are not able to conquer their passions though possessed of husbands of their own standard and liking, how then can my daughter conquer her passion on getting this old blind husband ? The exquisitely beautiful Ahalyā married Gautama ; but, seeing the youthful beauty of that lovely lady, Indra deceived her and took away her chastity. Till at last, her husband Gautama finding that action contrary to Dharma, cursed him. Now through the severe curse of that Brahmarṣi many troubles many arise ; so I cannot in any case give my daughter Sukanyā over to him. Thus thinking and absent-minded the King went back to his home and, being very distressed, called his ministers to form a council. O Ministers ! What am I to do now ? Is it advisable to give over my daughter to the Muni ? Or is it better to suffer these pains ? Judge and say what is the best course for me.

32. The Ministers said :—" O King ! What shall we say in this critical juncture ? How can you bestow your exceedingly beautiful daughter to that ugly unfortunate ascetic ?

33-45. Dvaipāyana said :—At this moment, seeing her father and ministers troubled very much with cares, Sukanyā understood at once everything by signs and hints ; she then smilingly said to her dear father :—" O Father ! Why are you looking so sad with cares ? Perhaps you are very much troubled and sad for me. O Father ! I have pained that Muni ; so I will go and console him ; what more than this that I will

give up myself at his feet and please him. Hearing these words of Sukanyā, the King spoke to her very gladly before all the ministers. O Daughter ! The Chyavana Muni is blind, aged and of a worn figure, especially of a very irritable temper ; and you are a mere girl ; how will you be able to serve him in that dreadful forest ? You are like Rati in beauty and loveliness ; how can I bestow my daughter to that aged worn out, blind Muni for my own pleasure ! The father marries the daughter to him who has got relations, who is of a proper age, strong, who has got unequalled grains and wealth, gems and jewels ; never to a man void of wealth. O broad-eyed One ! You are exquisitely handsome ; and that ascetic is very old, see what an amount of difference lies between you two. The Muni, moreover, has past his marriageable age ; so how can I give over my daughter. O Lotus-eyed ! You always dwell in beautiful places ; how can I now make you dwell for ever in thatched huts ? O Cuckoo avoiced one ! Rather will I and my soldiers die than to bestow you to that blind husband. Let whatever come it may, I will never lose patience ; therefore, O One of good hips ! Be quiet. I will never give you to that blind man. O my Daughter ! I don't care a straw whether my kingdom and my body live or die, but I will never be able to give you over to the ascetic. Hearing thus the father's words, Sukanyā began to speak with a glad face the following sweet and gentle words :—

46-48. O Father ! Do not trouble yourself for nothing with oars on my account. Give me over now to that best of Munis ; then all the persons will be happy, no doubt. I will derive my intense pleasure there in that dense forest by serving with intense devotion my old husband, who is very holy. I have got not the least inclination towards these worldly enjoyments which are the sources of all troubles for nothing. My heart is now quiet. Therefore, O Father ! I will become a chaste wife to him and act according to his liking.

49-54. Vyāsa said :—“ O King ! The Ministers were greatly amazed on hearing these words and the King also became greatly pleased and took her to the presence of the Muni. Going before him, he bowed down to the Muni and said :—“ O Lord ! Please accept duly this daughter for your Sevā.” Thus saying, the King betrothed his daughter to him according to rules. Chyavana Muni also became very glad to receive her. The Muni took the daughter willingly for his Sevā but refused other dowries that the King presented. Thus the Muni became pleased ; immediately the soldiers began to evacuate and were very glad. Seeing this, the King's heart became filled with joy. When the King, thus finishing

the betrothal ceremony of his daughter wanted to return home, the thin bodied princess then told her father:--

55-64. Sukanyā said :—" O Father ! Take away all my ornaments and clothings and give me for my use an excellent deer skin and one bark. O Father ! I will dress myself like the wives of Munis and serve my husband in such a way as will bring to you the unparalleled unlying fame in Heaven, Earth and the Nether regions ; also I will serve my husband's feet so that I can derive the highest happiness in the next world. I am now full of youth, especially beautiful . do not think a bit that as I am wedded to an aged ascetic, that my character will be spoilt. As Vasiṣṭha's wife Arundhati has attained celebrity in this world, so I will also attain success . there is no doubt in this . As the chaste wife Anasūyā of Mahārṣi Artri has become widely known in this world so will I be known also and establish your fame. The exceedingly religious King, hearing all these words of Sukanyā, gave her deer skin and all other articles wanted. The King could not help weeping, when he saw that his daughter had dressed herself like the daughter of a Muni . He stood fixed, very sad, on that very spot. All the queens were exceedingly filled with sorrow to see the daughter dressed in bark and deer-skin . Their hearts quivered and they began to weep. O King ! Then the King Śaryāti bade good bye to the Muni, leaving there his daughter. He went with a grievous heart and returned to his own city, accompanied by the ministers.

Here ends the Third Chapter of the Seventh Book on the bestowing of the daughter of the King Śaryāti to the Chyāna Muni in Śrī Māt Devī Bhāgavatam, the Mahā Purāṇam of 18,000 verses, by Mahārṣi Veda Vyāsa.

CHAPTER IV

1-38. Vyāsa said :—" O King ! When the King Śaryāti departed, that virtuous lady devoted her time in serving her husband, and the Fire. She gave to the Muni for his food various delicious roots and fruits. She made him bathe with warm water ; then making him put on the deer skin, she made him sit on the Kus'āsan. (Seat made of the Kus'a grass.) Next she used to place in his front Kus'a, Til and Kamandalu and speak to him " O best of Munis ! You are now to perform your daily rites (Nitya Karma). When the Nitya Karma was finished, the lady used to catch him by his hand and make him sit on another seat. Next the

princess brought fresh ripe fruits and cooked rice, grown without cultivation and gave to the Muni for his food. When the husband finished his meals, she gave him devotedly water for cleansing his mouth ; then washing his hands and feet gave him the betelnuts and pān leaves. Next he made him sit on an excellent seat, and with his permission, performed her own bodily purifications. She then, used to eat the remnants, fruits and roots of the dishes of her husband ; and coming next to her husband addressed him affectionately " O Lord ! Order me what can I do now for you ? If you like, I may champoo your legs and feet, thus every day that princess devotedly spent her time in serving her husband. At evening when the Homa ceremony was finished, she collecting delicious and soft fruits presented to him to eat. With his permission she, then, ate that were left of the fruits, next she prepared bedding soft to the touch and gladly made him sleep on it. When his dear husband thus laid himself on the bed, she champooned his feet and legs and in the interval, asked him about the religious duties of the chaste wives of the family. When the Muni fell asleep in the night, she devotedly laid herself close to his feet and slept. During the summer season when her husband was perspiring, the lady used to fan him with cool breeze. She took off his troubles and thus served her husband. In the cold season, she collected firewood and lit them before him and used to ask him frequently " O Muni ! Are you feeling pleasure in this ? That lady, dear to her husband, used to get up from her bed in the Brāhma Muhūrta before Sunrise, next made her husband get up and took him some short way off and there made him sit for calling on nature. She kept ready water and earth and stood in readiness at a suitable distance apart. Knowing that he had finished his calls for nature, she took him back to the Āś'rān and washed his hands and feet with water duly making him sit on a convenient Āsana. She then gave to him the pot for Āchamana and then began to collect fuel. She used to bring pure clear water and made it hot ; then she asked her husband fondly " O Husband ! Have you finished cleaning your teeth ? Warm water is ready ; may I bring it to you ? You better bathe with that, uttering your Mantrams. The time is now for performing the morning Sandhyā and for performing Homa. Do the Homa regularly and worship the Devas. The princess, whose nature was pure and clean as anything, kept herself engaged daily in serving her husband, Chyavana Muni, with perfect gladness, austerity, and observing all the rules duly. Thus that beautiful-faced princess worshipped gladly Chyavana Muni, serving Fire and the guests daily. Then, once, on an occasion, the As'vin twins, the sons of Sūrya came sporting and at their pleasure, close to the hermitage of the Chyavana Muni. At that

time the princess, beautiful in all respects, was returning home after her bath in a pure clear stream and came to the sight of the two Ās'vins. Being enchanted by her extraordinary lovely beauty, they thought she might be a Deva Kavyā, quickly went to her and fondly questioned her :—" O slow moving One like an elephant ! Look ! We are the sons of Devas ; we have come to you to ask some questions. O Excellent One ! Wait for a moment ; we request thus to you. O Sweet-smiling One ! Please answer our questions truly and properly." O Lovely-eyed ! Whose daughter are you ? Who is your husband ? Why have you come here alone to bathe in this tank ? O Lotus-eyed ! You seem to be a second Lakṣmi ; O Beautiful One ! We want to know something ; please reply exactly. O Beloved ! Your feet are exceedingly gentle, why have you not put on any shoes ; why are you walking barefooted ? Our hearts are being troubled to see you walking thus barefooted ? O Thin bodied One ! Your body is very soft that you ought to have gone in a car ; why are you thus walking on foot and in such an ordinary dress in this forest ? Why have not hundreds of maid-servants accompanied you ? O lovely faced One ! Speak truly whether you are a princess or an Apsarā. O Sinless One ! Blessed is your mother from whom you are born, blessed is your father. Specially the person with whom you are married, we are unable to describe his fortune. O Lovely eyed ! This earth is being sanctified by the movements of your feet, consequently this garden is now purer to-day than the Devaloka. Boundless is the fortune of these deer and birds who can see you whenever they like ; what more can we say than this that this forest is rendered very pure. O Fair One with fair eyes ! It is needless to praise your beauty, speak truly who is your father and who is your husband ; we like very much to see them

39-56. Vyāsa said :—" O King ! On hearing their words, the exquisitely beautiful princess bespoke to the twin Devas with much bashfulness : — I am the daughter of Śaryāti ; father has given me over, under the directions of the Daiva, to the Mahārṣi Chyavana. I am his chaste dear wife ; the Mahārṣi is staying in this very place. O Twin Devas ! My husband is a blind ascetic and he is very aged. I gladly serve him day and night according to the rules of chastity amongst women. Who are you ? And why have you come here ? My husband is staying in the Ās'rama ; kindly come and sanctify the Ās'rama. O King ! The two Ās'vins heard her and said :—" O Asuspicious One ! Why has your father betrothed you, such a gem, to an old ascetic ? It is very strange. Indeed ! In this solitary forest you are shining like a steady lightning ; what more can we say than this that we hardly find a beautiful lady like you, ever

in the Devaloka ! Alas ! The Deva dress and a full set of ornaments and blue dyes look well on you ; this deer-skin and barks of trees in no way fit you. O Beautiful One ! Your eyes are very large ; yet the Creator has given you a blind husband ; specially a very aged one ; and you are wearing away by constantly dwelling with your blind husband in this forest. What more can be wrong for the Creator than this ? O deer-eyed One ! In vain you have selected him for your husband. At this period of your youth and beauty it does not look at all well to see you with your blind husband. You are versed in dancing and music ; but your husband is blind and aged ; when in dancing you will shoot your darts of love, on whom then, will those arrows fall ? O large-eyed One ! Oh ! The Creator is certainly of a very little understanding ! Else why would he have made you, so full of youthful vitality, the wife of a blind man ? O lovely-eyed One ! You are never fit for him ; select another husband. O Lotus-eyed One ! Your husband is not only blind but an ascetic , so your life is quite useless , we do not consider it fit that you reside in this forest and put on this bark and deer-skin. O dark-eyed One ! Your body and every limb thereof is very beautiful ; judge well and make one amongst us your husband. O Proud One ! Why are you being so very beautiful, spending your youth in vain in serving this Muni ? No good signs are visible in this Muni ; he cannot maintain nor protect you even ; why are you, then, serving him in vain ? O spotless One ! Leave at once this Muni, quite incapable in giving any sort of pleasure, and marry one of us. O Beloved ! Then you will enjoy in the Nandana Kānana or in the forest of Chaitratarha. O Proud One ! How will you spend your time with the aged husband, being brought to so much humiliation and without any dignity and self-respect. You are endowed with all auspicious signs ; moreover you are a princess ; you are not ignorant of all enjoyments in this world ; why then you like to live such an unfortunate life in vain in this forest ? O Princess ! Your face is exceedingly beautiful , your eyes are wide and your waist is thin. Your voice is sweet like a cuckoo. Who is more beautiful than you ? Quit now your aged ascetic husband and marry one of us for your happiness ; then you will be able to enjoy excellent celestial things in the heavens. O good-haired one ! What pleasure can you derive by your staying in this forest with your blind husband ! O deer-eyed One. It is very painful for you to serve at this young age of yours, to remain in this forest and serve this aged man. O Princess ! Is it that you like troubles and nothing else. O One with a face lovely like the Moon ! We see that you are of a very soft body ; so to collect water and fruits is never a duty fit for you.

Here ends the Fourth Chapter in the Seventh Book on the conversa-

tion between the two As'vins and the Princess Sukanyâ in Śrī Mad Devi Bhāgavatam, the Mahā Purāṇam, of 18,000 verses, by Maṇḍarī Veda Vyāsa.

CHAPTER V.

1-6. Vyāsa said :—"O King ! Hearing their words, the princess began to tremble ; but holding on patience she spoke to them in reserved terms thus :—You are the sons of Sūrya and you are the acknowledged deities amongst the gods ; specially you know everything, I am a chaste virtuous woman. You ought not to speak to me in the above manner. O Twin Devas ! Father has betrothed me to the Muni practising the Yoga Dharma ; besides I am chaste ; how can I behave like a prostitute ! This Sun is the Witness of the actions good or bad of all people ; He is therefore looking on our actions also Besides you both are born in the family of the high-souled Kas'yapa. Thus it is utterly wrong for you to utter such (irreligious and infamous) words. You know well the course of Dharma, what is religious and what is irreligious in this world which has got nothing substantial ; how can a family woman leave her husband and serve another ? Go wherever you like, O Sinless Devas ! I am the daughter Sukanyâ of the King Śaryāti, devoted to my husband. Otherwise I will curse you,

7-11. Vyāsa said :—"O Bhārata ! Hearing these words, the As'vins were greatly surprised, and, afraid of the Muni, spoke again :—"O Princess :—We are very much pleased to see your chastity ; therefore, O Beautiful Woman ! Ask boon from us ; we will grant it for your welfare. O honoured Woman ! We, the physicians of the gods, will certainly make your husband exceedingly beautiful and young. O Smart and Intelligent One ! When we three will be exactly the same in figure, age and lustre ! you better can make one us your husband. Hearing their words Sukanyâ became greatly amazed and went to her own husband and spoke everything what they, the God's physicians, said.

12-17. Sukanyâ said :—"O Husband ! The As'vins, the Sūrya's sons, have come close to our Ās'rama. I have seen the two Devas and their bright bodies. Seeing me beautiful they were overpowered with passion and told me. "We will, be sure, make your blind husband, young, bright and give him his two eyes again ; but you will have to make one condition. Hear it :—Your husband will be exactly like us and you will

have to select your husband amongst three of us." "O Holy One Hearing this as strange, I now come to inform you. Now judge and say what I am to do now." The Deva's Māyā is very difficult to comprehend ; the more so, when I do not know their intentions ! O Omniscient One ! I will act as you desire."

18-19. Chyavana said :—"O Beloved ! Go just now, at my word, to the As'vins and bring them, O auspicious One ! before me. What more shall I say than this :—Go and observe, what they say, as early as possible. There is no need to think over this matter.

20-25. Vyāsa said :—"O King ! Thus getting the permission from her husband, Sukanyā went immediately to them and said :—"O As'vins ! You are the chief gods ; now do as you say. I agree to observe what you desire." Hearing her words, the two Devas then went to the Muni's Ās'rama and told the princess :—"Let your husband enter in the midst of the water. The aged Chyavana Muni went down quickly in the midst of waters to attain a good form. Next the two As'vins entered into the water of that tank." A few minutes after, the three persons came out of the tank. All were equally bright, equally beautiful, equally young and their limbs were decorated equally with earrings and various other ornaments. They all spoke simultaneously :—"O Auspicious One ! There is no other woman beautiful like you, especially your face is very clean and fair ; therefore select any one of us three as your husband. O Fair One ! Whomever you love most, choose him.

26-30. Vyāsa said :—"O King ! Sukanyā then saw their bodies are equally bright and beautiful ; not the least difference is to be found in beauty, age, voice and dress. She became doubtful on seeing their equal appearances. The princess, not being able to distinguish her husband, became very anxious and thought :—"What am I to do now ? Whom to choose ? They are exactly the same. I cannot distinguish who is my real husband ? This may be the magic set up by the two As'vins. However, I am put to a great crisis. I won't ever select another who is not my husband. Therefore my death is well nigh ; what to do now ? The third form seen now may be also a Deva's son." Thus cogitating, she resolved to meditate on the Highest Prakriti, the Lady of the Universe, the most Auspicious One. Then the thin-bellied princess began to sing the hymns of the Bhagavati.

31-38. Sukanyā said :—"O World-Mother ! Under most painful circumstances I take refuge unto Thee ; preserve my chastity ; I bow

down to Thy feet. O Devî ! Salutations to Thee, born of lotus. O Thou, the dear consort of S'aṅkara ! Salutations to Thee. O Thou favourite to Viṣṇu, O Mother of the Vedas ! O Sarasvatî ! Salutations to Thee, Thou hast created the world, moving and unmoving ; Thou art preserving it without being least excited ; again Thou art swallowing it for the peace and well-being of all. What more, Thou art the Most Worshipful Mother of Brahmā, Viṣṇu, and Mahes'a. Thou always illuminest the understanding of the illiterate and Thou always grantest liberation to the Jñānins. Thou art the Prime Prakṛiti in fulness and the Beloved of the Prime Puruṣa. Thou grantest Bhukti (enjoyment) and Mukti (freedom) to the souls that are cleansed and pure ; Thou givest pain to those that are entirely void of knowledge and Thou grantest happiness to those that are endowed with Satva Guṇa. O Mother ! Thou bestowest Siddhi (the success, the eight supernatural powers), fame, and victory to the Yogis ! Being merged in an ocean of bewilderment, I come now to take refuge unto Thee. O Mother ! The two Devas are playing hypocrisy with me ; thus puzzled I can't fix my mind whom to select ; therefore I am merged in an ocean of sorrow. Save me by shewing my real husband. O Omniscient One ! Knowing my vow of chastity dost Thou enlighten me so that I can know my husband.

39-48. Vyāsa said :—"O King ! Thus pleased by the Sukanyā's prayers the Devî Tripurā Sundarî then imparted to her the pleasant Sattva Jñān (knowledge pertaining to Sattva Guṇa). She then looked again at the three personages, and though they were similar in appearance and beauty, instantly she recognised mentally her husband and chose him. When Sukanyā selected the Muni Chyavana, the two Devas became greatly pleased to see that. The two Devas were pleased by the grace of Bhṛgavatî ; they were further pleased to see the Dharma of chastity and granted her the boon. They then bade good-bye to Chyavana and were ready to start to their own place when Chyavana being very much pleased to get through their grace, his beauty, youth and wife, interrupted them, saying "O high-minded Devas ! You have done much good to me." I used to feel pain every day, in spite of my having this wife having good hairs ! But owing to your mercy, I cannot describe how happy I am now in this world of woes and troubles. I was very aged and blind and was without any enjoyment but it is you that coming to this forest have brought to me eyes, youth and exquisite beauty. Therefore, O twin Devas ! I desire to do something good to you in return. Pledge on him, who does not return anything for the good that he has received from a benificent friend. That man remains indebted

for ever in this world ; therefore I am desirous to give you two now whatever you want. O twin Devas ! Even if the Devas or the Asuras find it difficult to attain, I will give that to you to free myself of the debt I owe to you. I am greatly pleased at your good deed ; therefore be kind enough to speak out whatever you desire. They began to consult with each other, and spoke to the Muni Chyavana who was seated with Sukanya beside him :—" O Maharṣi ! We have got all our desires by the grace of Father ! Still it is difficult for us to drink some libation along with the other Devas and we thirst after that very strongly. At the great sacrifice of Brahmā in the Golden Mountain (Kanakāchala), Indra, the King of the Devas, ordered us not to drink Soma, as we were physicians. Therefore, O Knower of Dharma ! O Ascetic ! You will certainly do us a great favour if you can make us drink the Soma juice : we would be very glad and have our desires satisfied. Thus hearing the words of the As'vins, Maharṣi Chyavana gladly spoke to them the following gentle words. O Twin Devas ! I was blind and aged ; but now I am become a young and beautiful man, and it is by your grace that I have got back my wife. Therefore I speak this truly before you that at the great sacrifice of the lustrous King Saryāti, I will gladly make you drink the Soma in the presence of Indra, the King of the Devas. Hearing these words of the Muni, the twin As'vins were greatly pleased and went back to the world of the Devas. And the Muni Chyavana, too, returned to his own As'rāma with his wife Sukanyā.

Here ends the Fifth Chapter of the Seventh Book on the getting of youth by Chyavana Muni in Śrī Mad Devī Bhāgavatam the Mahā Purāṇam of, 18,000 verses, by Maharṣi Veda Vyāsa.

CHAPTER VI.

1-3. Janamejaya said :—" O Muni ! How did Maharṣi Chyavana make these twin Devas drink Soma and how his words came out to be true. Human strength is insignificant compared to Indra's strength. Indra forbade the physicians, the As'vins, to drink the Soma juice. How then could the Muni give the right thereof. This is very wonderful. Therefore, O Thou, devoted to Dharma ! O Lord ! Describe in detail the doings of this Maharṣi Chyavana. I am very anxious to hear it.

4-10. Vyāsa said :—" O King ! In that famous sacrifice of the King Saryāti, Chyavana Rishi did wonderful feats. O Bharatā ! I am now

narrating to you his entirely wonderful character. Hear it attentively. Mahārṣi Chyavana, illustrious like the Devas, began to enjoy with a cheerful mind and gladdened heart, with his beautiful wife Sukanyā who was like a Deva Kanyā. Now, once on an occasion, the wife of Śaryāti became very anxious and trembling said to her husband weeping:—"O King! You have betrothed your daughter to the blind Muni Chyavana; now it is your duty to go and enquire whether the daughter is living or is dead. O Lord! What is my beautiful daughter doing with that husband. Please go just now to the Muni's Ās'rama and see about it. O Rājāṣi! I always burn in pain and agony when I think of her. She must have become very lean and thin due to the troubles of Tapasyā; please bring her quickly here to my presence. She is suffering an everlasting pain from having an aged blind husband, and it is quite likely she has become very lean and thin. I am anxious, therefore, to see my daughter lean and thin who is wearing barks of trees as her dress.

11. Śaryāti said:—"O broad-eyed One! I am going gladly just now to see my dear daughter and that Muni of severe vows.

12-25. Vyāsa said:—"O King! Thus saying to his wife, distressed with sorrow, the King Śaryāti mounted on his chariot and quickly went towards the Ās'rama of the Chyavana Muni. On reaching there, he saw the Mahārṣi Chyavana like a Deva's son. Seeing his body like that of a Deva, the King became bewildered and began to think thus:—"What! Has my daughter done such an ugly act, blameable in the society! That Muni was very calm and quiet, penniless and very old; my daughter, perhaps, being overpowered with passion, killed him and has taken, no doubt, another husband. It is indeed difficult to control the God of Love, armed with his flowery bow: the period of youth is moreover very hard to conquer. So this daughter impelled by lust has thrown a dreadful stigma on the clear name of the family of the great Manu. Pity on him whose daughter in this world is of a vicious character! It seems that daughters are born for the expiation of all the sins committed by their fathers. But what an unjust act have I committed for my own selfish ends? It is highly incumbent on every father to betroth his daughter with every care possible to a bridegroom suitable in every respect; but I did not do it and now have got the fruits equivalent to my doing. If I kill my daughter, vicious and unchaste, I will incur sin due to killing a woman and moreover my daughter. I am the cause of this stain on Muni's line of descent, On the one hand, the scandal on one is very powerful; and the affection for a daughter is strong on

the other. What am I to do now? The King became merged in deep thoughts. At this time Sukanyā accidentally saw her father thus drowned in anxious thoughts. Seeing him, Sukanyā instantly came to her father's side and asked the King in sweet affectionate words. O King ! How is it that your face has become so pale with anxious thoughts, seeing the Muni sitting in front of you, a young man with lotus-eyes. O Father ! What are you thinking? You belong to the famous Manu's family ; besides, you are a high-minded man ; you ought not to be sad so suddenly ; come quickly and bow your head down before my husband.

26. Vyāsa said :—" O King ! Hearing thus the daughter's words, the King became impatient with anger and began to speak to her :—

27-36. O Daughter ! Where is that aged blind ascetic Muni Chyavana and who is this youth intoxicated with lust ? A great doubt has arisen in my mind. O Vicious Soul ! Have you slain that Chyavana Muni and engaged yourself in such a sinful act ? O You, a Disgrace to your family ! Have you accepted another husband out of your desire of lust ? My mind has become very much troubled on not seeing that Muni in this Âśrama. O vicious One ! Now I do not see the Muni ; but instead of him, I see this bright person. And thus it is on account of your sinful behaviour that my mind is drowned in the ocean of cares. Then hearing her father's words, Sukanyā smiled and gladly took him at once to her husband and said :—" O Father ! He is your son-in-law ; He is the same Chyavana Muni ; there is no doubt here. The twin As'vins have given him this beautiful lustre and lotus-like eyes. The two As'vini Kumāras came accidentally to my Âśrama and out of mercy no doubt they have made Chyavana such a nice young man. O King ! I am not your daughter that will do a vicious act as you think, beguiled by this beautiful form of the Muni. Father ! Bow down before the Chyavana Muni. Ask him and he will tell you everything. Hearing thus the daughter's words, the King went instantly to the Muni and bowed down before him and asked him affectionately thus :—

37-38. The King said :—" O Son of Bhrigu ! How have you got your eyes back ? Where has your old age gone ? Kindly narrate all your details as early as possible. O Brāhmaṇa ! Seeing your exquisitely beautiful form, a great doubt has arisen in me ; so tell me everything in detail ; I will be very glad, no doubt.

39-45. Chyavana said :—" O King ! The two As'vins, the physicians of the Gods, came here on their own account and have done me

this good out of their mercy. Owing to the benefit thus received, I have granted them the boon that I will make them drink the Soma juice in the Agniṣṭoma Yajña of the King Śaryāti. Thus I have got these beautiful eyes and the new youth; therefore, O King! Collect yourself and sit in the holy sacrificial seat. When the Brāhmin Chyavana Muni spoke thus, the King Śaryāti and his dear wife sat with greatest pleasure and began to talk on auspicious topics with the high-souled Muni. Then the Bhārgava consoled the King and said I will perform your sacrifice; please collect all the necessary materials. I have promised to the As'vins that certainly I will make them drink the Soma juice. Therefore, O King! I will have to carry that out in your sacrifice. O King! If Indra be angry, I will stop him by my Tapas force and in the Agniṣṭoma Yajña I will make the As'vins drink Soma.

46-58. Vyāsa said :—" O King ! Śaryāti, the lord of the earth, then gladly approved the proposals of Chyavana Muni. The King then shewed respects to the Muni and, with a pleasant attitude of mind, returned to his city with his wife, all the while talking of the Muni in the way. On a good auspicious day he, possessed of enormous wealth and prosperity, prepared an excellent place for the performance of the sacrifice. The Muni Chyavana then invited Vas'istha and other respectable Munis and initiated the King Śaryāti for the performance of the sacrifice. At the commencement of the sacrifice, Indra and the other Devas and the two As'vins all came to the sacrifice to drink Soma. Seeing the As'vins, Indra became afraid and asked the other Devas, "Why have the As'vins come here?" They are the physicians and, therefore, never fit to drink Soma. Who has brought them hither at this great Agniṣṭoma Sacrifice? The Devas remained all silent. Chyavana Muni then became ready to offer Soma to the As'vins and Indra immediately stopped him saying :—They are already prohibited to drink Soma as a sacrificial share; so do not accept the vessel of Soma for them. Chyavana then said :—"O Lord of Śachi! These are the Sūrya's sons; tell, then, truly why these are rendered unfit to drink Soma. They are not of mixed blood; they are born of the legal wife of Sūrya Deva. O Lord of the Devas! What is the fault, then, of the As'vins, the physicians, that they be prohibited to drink Soma juice. Please reply. O Indra! This point must be settled by all the Devas here. I have promised to make them drink the Soma juice in this sacrifice. To keep my word I have initiated the King in this sacrifice. I will have my word fulfilled; there is no doubt in this. O Indra! They have given me my youth and bestowed my eyes and have done me great good. I will also do good to them to my best.

59. Indra said :—"The Devas have appointed these Devas their Physicians ; therefore they are looked down upon in the society ; so they are unfit to drink Soma. You need not make them drink Soma.

60-61. Chyavana spoke :—"O Indra ! You have adulterated yourself with Ahalyā, why are you, then, giving vent to your anger thus in vain. You have treacherously murdered Vritrāsura ; it is quite inappropriate for a vicious person like you to say that the As'vins cannot have the right to drink Soma. This is quite impossible. O King ! On the springing of this dispute, no body spoke to Indra. The illustrious Bhārgava, then, made them accept the Soma juice.

Here ends the Sixth Chapter of the Seventh Book on granting the As'vins the right to drink the Soma juice in Śrī Mad Devī Bhāgavatam, the Mahā Purāṇam, of 18,000 verses by Maharṣi Veda Vyāsa.

CHAPTER VII.

1-2. Vyāsa said :—"O King ! When the vessel filled with the Soma juice was given to the two As'vins, Indra became very angry and showing his strength, spoke thus to the Muni Chyavana. O Brāhmana ! Never will you be able to endow him with such a high honour. When you have shewn towards me your enmity, I will kill you, no doubt, exactly like Viś'varūpa.

3-4. Chyavana said :—"O Indra ! Do not insult the two high-souled As'vins. They have given me beauty, youth and lustre and made me look like a second Deva. O Lord of the Devas ! Just as the other Devas can take the vessel of Soma excluding you, so the two powerful As'vins can do the same towards you.

5. Indra said :—"They are the physicians ; so they cannot in any way have the right to accept the Soma cup. I will just now sever your head.

6-29. Vyāsa said :—"O Ornament to the race of Bharata ! At these words of Indra, the Muni made the As'vins accept the Soma cup, thus highly insulting, as it were, Indra and not taking any notice of his words. When the two As'vins accepted the cup with a desire to drink the Soma thereof, the powerful Indra saw it and said :—"If you make them drink Soma out of your own necessity, I will hurl thunder-bolt on your head exactly in the same way as I did towards Viś'varūpa.

The Muni became violently angry at this and made the As'vins drink the Soma according to due rites and ceremonies. Indra, too, angrily hurled thunderbolt on him in the presence of all the Devas. The weapon shed lustre like million Suns. Seeing the thunderbolt hurled on him, the powerful Muni made the Indra's thunderbolt stand stock still by virtue of his Tapas. The powerful Muni then adopted black magic to kill Indra and offered oblations of clarified butter and grains, purified by Mantrams, in the Fire. By the Tapas of Chyavana, of unbounded lustre, there sprang from the sacrificial hearth Krityâ (A female deity to whom sacrifices are offered for destructive and magical purposes). And out of Krityâ originated a very strong person, very cruel and of huge body, a great Demon. The horrible Demon, named Mada, was terrifying to all the beings. His body was huge like a mountain, teeth very sharp and terrible. Four teeth were hundred Yojanas long each, and his other teeth were ten Yojanas long. His arms were like mountains, very long and fierce, tongue, horrible, rough and so very long that it reached up to the heavens. His throat was like a mountain peak hard and of a furious appearance; nails resembled tiger's, hairs horrible. His body was jet black like lamp black; face very terrible, eyes bright like the conflagration fire and awful. One of his jaws touched the ground and the other touched the heaven. Thus was born the Demon, named Mada, of huge form. Looking at him, the Devas became suddenly frightened; Indra, too, got very much terrified at the sight of him and did not want to have any more fight. The Demon swallowed Indra's thunderbolt, looked at the sky, and stood up as if to swallow at once the whole Universe. He became infuriated with rage and pursued Indra to devour him. Seeing this, the Devas cried aloud :—" Alas ! We are slain." Indra had his arms disabled by Mantrams and so he could not hurl his thunderbolt though he wanted to do so. The Lord of the Devas, then, with thunderbolt in his hand, looked on the Demon as Death personified and remembered his Guru, skilled in the knowledge which is the proper time to perform a certain thing. The liberal-minded Brihaspati knowing the time of imminent danger, and that he is remembered by Indra, at once came to the spot. He then judged what to do in the present crisis and told Indra :--" O Indra ! This cannot be averted even by Mantrams; what to speak of thunderbolt ! This powerful Asura Mada has arisen from the sacrificial hearth by virtue of the Tapas of the Chyavana Muni. The Muni's power is especially felt here. O Lord of the Devas ! Nobody, You, I, nor any other Deva will be able to resist him. Know this. Even Brahmā cannot thwart the anger of one who is devoted to the Śakti, the Highest Force; Chyavana is the Bhakta of the Highest Śakti. So no

other body is able to defeat him. He is the man himself to take back the Kṛitā that he has originated. There is no doubt in this. So it is better for you now to take the shelter of the Muni.

30-52. Vyāsa said :—" O King ! Hearing thus from his Guru, Indra went to the Muni and bowed down shuddering, before him." O Muni ! Forgive me and stop the Asura from his intention to slay the Devas. O All knowing One ! Be pleased, I will keep your words." O Bhārgava ! The two As'vins will, from this day, have the right to drink the Soma juice. This I speak out to you in truth. O Brāhmaṇa ! Be graciously pleased unto me. O Ascetic ! Your intention will never be baffled. Especially I know you to be a knower of Dharma; so, you will never be able to make your word swerve from truth. The two As'vins will, by your grace, be able to drink always the Soma cup ; and the King Śaryāti's fame will also know no bounds. O Muni ! Know that what I have done is simply to test your prowess in Tapas. O Brāhmaṇa ! Now do this favour to me and take back your, this Demon Mada sprung from your sacrificial hearth and thus do good to all the Devas. There is no doubt in this. Thus spoken piteously by Indra, Chyavana, who knew the Highest Reality, drew back within himself the anger arising from the enmity with Indra. Then the Mahāṣi Chyavana consoled the Devas that were very much perplexed and anxious out of terror of the Demon named Mada and divided the Asura into four parts (1) female sex, (2) drinking, (3) gambling and (4) hunting animals. When Mada was thus divided into four parts, the terror stricken Devas felt themselves relieved and saved and got consoled. Chyavana then placed the Devas in their respective stations and completed the sacrifice. As last, the religious Bhārgava made first Indra and then the two As'vins drink the Soma Cups. O King ! Thus Chyavana had the As'vins their Soma Cups by virtue of his power of Tapas. Thence the tank with the sacrificial post Yūpa became famous and the Muni's Āśrama also was renowned and honoured in all respects on the surface of the earth. The King Śaryāti, too, became very glad at this sacrifice and completing the sacrifice returned with his ministers to his city. The Manu's son, the powerful religious King Śaryāti governed his kingdom, free from any obstacles or other enemies. He had one son named Ānarta. and Ānarta had a son named Revata born to him.

Revata built the city of Kus'asthali in the midst of the ocean and began to live there. He enjoyed all the things in the countries named Ānarta and others. Revata had one hundred sons of whom Kakudmi was the eldest and of pure character. He had one daughter very beautiful named Revatī, endowed with all auspicious qualities. When the daughter reached a marriageable age, the King began to think where he

could get a prince of a good noble family. That powerful King began to govern his people *Ānartas*, with his headquarters at the *Raivata* hill. "Whom to betroth this daughter," the King thought and settled that he would go to *Brahmā* and ask him, the venerable omniscient *Prajāpati*, worshipped by the *Devas*. Thus the King went with his daughter *Revati* to the *Brahmaloka*. There the *Devas*, *Yajñas*, *Vedas*, mountains, oceans and rivers all were shining with luminous bodies. There the eternal *Rigis*, *Siddhas*, *Gandharbas*, *Pannagas* and *Chārapas* were singing hymns to *Brahmā*, standing with folded hands.

Here ends the Seventh Chapter of the Seventh Book on the twin *As'vins* drinking the *Soma* Cup in *Śrī Māt Devī Bhāgavatam*, the *Mahā Purāṇam* of 18,000 verses, by *Maharṣi Veda Vyāsa*.

CHAPTER VIII.

1-5. *Janamejaya* said:—"O *Brāhmaṇa*! The King was a *Kṣātrīya*; how could he go himself with his daughter *Revati* to the *Brahmaloka* (the abode of *Brahmā*)? I entertain a great doubt on this point. I heard of yore while conversing about matters connected with the *Brāhmins*, that the *Brāhmin* is only who was self-restrained and the knower of *Brahma* could alone go to the *Brahmaloka*. The *Satyaloka* is very hard for the worldly people to go; so I doubt how the king could have gone with *Revati* from the *Bhūloka* to the *Satyaloka*. Man, when he discards his body, can go to the Heavens. So is recited in all the *Śāstras*. How then, people, while, in their human bodies can go to the *Brahmaloka*. So cut asunder my doubts how the King *Revata* could go to the *Brahmaloka* to ask the *Prajāpati* on certain matters.

6-16. *Vyāsa* said:—"O King! On the top of the mountain *Sumera*, are located the *Indra's* heavens called *Āmarāvati* (the abode of the Immortals) the *Samyamani* city of *Yama*, the *Satyaloka*, the *Vahniloka*, the *Kailāsa*, *Vaikuṇṭha* the abode of *Viṣṇu*, and others. The great archer *Arjuna*, the son of *Prithā*, went to the *Indra loka* and spent five years there. In ancient times, the Kings *Kakutsa* and others went to *Indraloka*, in their human bodies. Even the powerful *Daityas* used to conquer the *Indraloka* and resided there at their will and pleasure. In ancient times, when the sovereign of the earth, the King *Mahābhīṣa* went to the *Brahmaloka*, the most beautiful *Gangā* also was coming to the *Brahmaloka*. On the way the King saw *Iler*. O King! Accidentally at that time her clothings were cast aside by the wind; t! King saw her partly in her naked state, and, overpowered with lust, smiled; *Gangā* also

smiled. Seeing the states of them, Brahmā instantly cursed them ; and they had to come in this world and take their births. All the Devas, when oppressed by the Dānavas, went to Vaikuṇṭha and sang hymns to Hari, the Lord of Kamalā. O King ! Men can go to all the Lokas ; in fact those high-souled men that perform Yajñas or severe asceticisms and thus have acquired great merits, those performers of Sacrifices and ascetics surely go to the Heavens. O King ! It is only the abundance of good merits that is the only cause of going to Heavens. So you ought not to entertain any doubts on this.

17-18. Janamejaya said :—" O Muni ! The King Revata went with his daughter Revati to the Brahmaloṅka ; but what did he do when he went there ? What did Brahmā order him ? And to whom did the King betroth his daughter, when ordered by Brahmā ? O Brāhmaṇ ! Speak out all these in details to me now.

19-21. Vyāsa said :—" O King ! Hear. When the King went to Brāhmaloṅka to ask about the proper bridegroom of his daughter, there was going on singing and music, so he waited a while to find an opportunity when the assembly would have a leisure ; but he was so very pleased with music that he could not desist from hearing it till the end. When the music was finished, the King bowed down to Brahmā and shewed him his daughter and informed Him of his intention.

22-25. The King said :—" O Deva ! This good daughter is mine ; now kindly say who will be her bridegroom. O Brahmā ! To whom shall I betroth this daughter ? I have come to you to ask on this point. I have searched for many princes and seen also a good many of them and none of them is to my liking and so my mind is not at rest. O Lord of the Devas ! Therefore I have come to you. Kindly select one bridegroom for her. He is to be a Kulīn (of good family), powerful, religious, liberal, and a prince endowed with all auspicious qualities. This is my prayer. Vyāsa said " O King ! Brahmā, the lotus-born, the Creator of the world, hearing these words, laughed, thinking that a very long interval had passed away. He then said :--

27-43. O King ! The princes that you thought would become the bridegroom of your daughter, all died ; their sons and grandsons and their friends even have all passed away. The twenty-seventh Manvantara of the Dvāpara Yuga is now going on ; so none of the princes of your family are now existing. The Daityas sacked your city. Now Ugrasena, the King of Mithurā, is reigning in that place. He belongs to the illustrious lunar family of Yayāti. His son, the powerful Kuṇsa,

born of a Dānava, began to do injuries always to the Devas, her threw his own father to the prison. Becoming very haughty, he began to govern himself the countries of other kings and began to tyrannise over the subjects. O King. The Earth became so much troubled by the armies of the wicked Demon Kings, that She became quite unable to bear further loads. So She went to seek refuge to Brahmā. Brahmā and the other Devas then began to say :—"O Earth ! To remove your burdens, the lotus-eyed Nārāyaṇā will incarnate Himself as part incarnation in the form of Śrī Kṛiṣṇa. He who is Nārāyaṇā practised in ancient times, as the son of Dharma, a very severe asceticism, in company with his brother Nara in the sacred hermitage of Badari. Now this very Deva is born in the great family of Yadu in the womb of Devakī by Vasudeva and is now celebrated by the name of Vāsudeva. O King ! He has slain that vicious wicked Kansa and has installed Ugrasena in his place. The very powerful Jarāsandha, the vicious King of Magadha, is the father-in-law of Kansa. On hearing the death of his son-in-law, he became infuriated with rage, came to Mathurā, and raged a terrible war. Vāsudeva defeated in a battle that Jarāsandha, proud of his mighty valour. Though defeated, Jarāsandha sent Kālayavana with his host of army to fight again with Kṛiṣṇa. Bhāgavan Vāsudeva, when he heard that the King of Yavanas arrived, sent away all the members of his family and the Yādavas to Dvārakā and began to wait with his brother Balarāma for the Yavana King. Then he went alone to the camp of Yavana and led him away to a mountain cave where was sleeping the King Muchu Kunda and had then the Yavana King slain by Muchukunda. Kṛiṣṇa then went to Dvārakā. The city of Dvārakā was then in a dilapidated condition. Kṛiṣṇa brought together the artists and got built exquisitely the beautiful palaces, forts, and markets and stalls, etc., and so added to the beauty of the place. That Vāsudeva, of mighty prowess, thus improving the city, made Ugrasena the King of that place ; and Kṛiṣṇa is now waiting there with his friends. His elder brother Baladeva, the carrier of the plough, is celebrated. Thus he with Muṣala in his hands is a great warrior and the part incarnation of Ananta Deva. He is the fit bridegroom of your daughter. So give your daughter in marriage, without any delay, according to the rules of the marriage ceremony to Sankarṣaṇa Balabhadra. After giving your daughter in marriage, go to the hermitage of Badari and practise tapasyā. That sacred retreat is the (park) recreation ground of the Devas, holy and yielding to human beings the objects of their desires.

44-46. Vyāsa said :—"O King ! Thus ordered by the lotus-born Brahmā, the King went to Dvarkā with his daughter. Reaching there he gave over his all auspicious daughter in marriage to Bala Deva

daly according to the rules and regulations. At last, according to Brahmā's injunction, he became engaged in severe austerities in the Badarikāśram and, when the time of death arrived, left off his mortal coil on the banks of the river and went to the world of Gods.

47-48. Janamejaya said :—"O Bhagavan ! You have uttered one wonderful thing. One hundred and eight Yugas passed away when the King of Revata with his daughter was deeply absorbed in hearing music in the Brahmaloṇa yet neither the good King nor the daughter did get sufficiently old. How could this be ! How could they have lived so long ! Were their longevities ordained to be such a long period !

49-56. Vyāsa said :—"O King ! The Brahmaloṇa is not touched by any vice nor sin, old age, hunger, thirst or fear of death nothing exists there, nor is there any other cause by which weariness comes. So what doubt there can be that the people there will be long-lived, free from old age and death ! When the King Śaryāti went up to the Heavens, his sons were all destroyed by the Rikṣasas ; those that remained, they, terrified, left Kusāsthali and fled on all sides. Vairasvata Man seized ; owing to that, came out of his nose one powerful son ; his name was Ikṣāku. He spread the Solar dynasty and became celebrated. Getting excellent initiation from the Mahārṣi Nārada, he began to meditate the Devī constantly and practised severe tapasyā for the spread of his race. O King ! Ikṣāku had one hundred sons ; Vikukṣi was the eldest ; he was powerful and endowed with great strength. Ikṣāku became king and lived in Ayodhyā. He sent his fifty sons, the powerful Śakuni and others to Uttarāpatha (Eastern) provinces for governing those countries. That high-souled monarch sent also other eight sons to govern the countries in the South. (Western). O King ! He kept the remaining two sons by his side for his own service.

Here ends the Eighth Chapter of the Seventh Book on the story of the King Revata and the spread of the Solar dynasty in the Mahāpurāṇam Śrī Mad Devī Bhāgavatam of 18,000 verses by Mahārṣi Veda Vyāsa.

CHAPTER IX.

1-11. Vyāsa said :—"O King ! Once on a time, the time for Aṣṭaka Śrāddha (the funeral ceremony in honour of the departed) arrived. Seeing this, the King Ikṣāku ordered his son Vikukṣi :—"O Child ! Go immediately to the forest and bring carefully pure sanctified meat for the

Śrāddha purposes ; see, that there be no neglect of duty. Thus ordered, Vikukṣi instantly went to the forest equipped with arms. He hunted in the forest lots of boars, pigs, deer, and hare. But he was so very tired with his journey in the forest and got so hungry that he forgot everything about the Aṣṭaka Śrāddha and ate one hare there in the forest. The remaining excellent meat he brought and handed over to his father. When that meat was brought to be sprinkled for purification, the family priest Vas'istha, on seeing it, at once came to know that some portion had already been eaten and it was the remaining part. The leavings of food are not fit for the sprinkling purposes ; this is the Śāstric rule. Vas'istha informed the King of this defect in the food. In accordance with the Guru's advice, the King coming to know thus the violation of the rule by his son, became very angry and banished his son from his kingdom. The prince became known from that time as Sa'sāda ; he did not become the least sorry for his father's anger, he went to the forest and gladly remained there. He gladly passed his time absorbed in religion and sustained his life on forest fruits and roots. After sometime when his father died, he inherited his kingdom. On becoming the King of Ayodhyā, Śas'āda had only one son, he became famous in the three lokas by the name of Kakutstha. He was known also by other names Indravāha and Puranjaya.

12. Janamejaya said :—"O Holy One ! How and why was the prince named Kakutstha. Why was he known by the two other names ? Speak all this to me.

13-14. Vyāsa said :—"O King ! When Śas'āda went to the Heavens, Kakutstha became king. That religious king then began to govern the country of his father and grandfather with an authority supported by a powerful arm. At this time the Devas suffered a defeat from the Dānavas and took refuge to Viṣṇu, the Infalible and the Lord of the three worlds. The eternal great Viṣṇu full of intelligence and bliss then addressed the Devas :—

15-16. Viṣṇu said :—"O Devas ! Go and pray to the King Śas'āda. He will be your ally and kill all the Demons. That King is religious ; especially he is a worshipper of the Highest Śakti. He is a good archer and will come to help you. His strength is immense.

17-18. Vyāsa said :—"O King ! Indra and the other Devas hearing the nectar like words of Hari went to Ayodhyā, to Kakutstha, the son of Śas'āda. Seeing the Devas at his palace, the king worshipped them duly and with great care, and he asked them why they had come there.

19 20. The King said :—"O Devas ! When you have favoured me by your presence here, I am blessed and sanctified ; my life is crowned

with success. Say what I can do for you, I will carry it out even if it be very hard for me to perform.

21-22. The Devas said :—" O Prince ! Please help and back us and defeat the Daityas, invincible by the Devas and form an alliance with Indra. O King ! By the grace of the Highest Śakti, you have nothing unattained anywhere ; so we have come to you by the order of Viṣṇu.

23-41. The King said :—" O Devas ! I can back you and become your ally if Indra carries me on his back in the time of war. I will fight now with the Daityas for the Devas, but I will go to the battle-field on Indra's back ; this I speak to you truly. Vyāsa said :—" O King ! The Devas then spoke to Indra :—" O Lord of S'achi ! It is now your bounden duty to do this ; so quitting shame, be a carrier to this King." Indra got ashamed very much, but being requested frequently by Hari, at last assumed the appearance of a bull like the great Bull of S'iva. The King mounted on that bull to go to the war ; he fought while taking his seat on the hump on the shoulders of the bull (Kakud) ; therefore he was named Kakutstha. The King was carried by Indra on his back hence he was named Indravāha, he conquered the Dānavas in battle ; hence he was called Puranjaya. The powerful King defeated the Dānavas and gave away all their wealth to the Devas. He bade farewell to the Devas and returned to his own kingdom. Thus the alliance was formed with Indra. O King ! Kakutstha became very celebrated on this earth ; his descendants became kings and were known as Kakutsthas and were all very famous here on this Earth. Kakutstha had one powerful son, named Kākutstha by his legal wife ; Kākutstha had the son Prithu, of mighty prowess. Prithu was the part incarnation personified of Viṣṇu, and worshipper of the feet of the Supreme Śakti. His son was Visvarandhi ; he became king and governed the kingdom. His son was Chandra ; he came to be king, governed his subjects and multiplied very much his issues. Yuvanās'va was one of his sons ; he was very powerful and spirited. Śavanta was the son of Yuvanās'va ; he was very religious. He built a nice city named Śāvanti like the Paradise of Indra Brihadās'va was the son of the high-souled Śāvanta ; he had a son Kuvalayās'va. He became the Lord of the earth by the power of his arms. He killed Dhundū Dānava ; so he was very much celebrated by the name of Dhundumāra. His son was Dridhās'va ; he governed the earth ; His son was Śrīmān Haryās'va. His son was Nikumbha ; he became the King. Nikumbha had his son Varhaṇās'va. Kris'ās'va was his son. His son was the powerful Praśenajit ; his son's prowess knew no bounds. Parasenajit had the fortunate son Yauvanās'va. O fortunate One ! The son of Yauvanās'va was Śrīmān Māndhātā ; he became the Lord of the Earth and for the

satisfaction of the Devi Bhagavatî had one thousand and eight palaces built in Benares and in the other chief places of pilgrimages. Mâudhâtâ was not born of his mother's womb but was born in the belly of his father. Then the ministers tore asunder the belly of his father and got him out.

42-43. Janamejaya said :—O fortunate One ! What you said was never seen nor heard ever before since. This sort of birth is highly improbable. How was that beautiful son born in the belly of his father ? Describe this in detail and satisfy my curiosity.

44-49. Vyâsa said :—"O King ! The King Yauvanâs'va had one hundred queens ; yet he had no issues. The King always thought much about his son. Once the King, sorry and desirous of a son, went to the holy retreats of the Rîgis. On arriving there, he began frequently to respire heavily before the ascetics. The Rîgis became filled with pity on seeing his sorrowful condition. O King ! The Brâhmins then said to him :—O King ! Why are you thus sorrowful and distressed ? What is your sorrow that is troubling your heart ? Speak truly. We will surely redress your grievance.

50-54. Yauvanâs'va said :—"O Munis ! I have got the kingdom, wealth, excellent horses, one hundred illustrious chaste wives. I have no enemies in the three worlds ; no one is stronger than me. All the Kings and ministers are obedient to my call. But O Ascetics ! I have no son ; this my sonless state is the only cause of my pain and sorrow. It has marred all my happiness. See ! The persons that have no son cannot in any way go to Heavens. Therefore I am always being pained for this. You all are ascetics ; you have taken great pains to learn the essence of the Veda Śâstras. So kindly order me what sacrifice is fit for me to have a son. O Ascetics ! If you feel any pity for me, kindly perform this good work for me.

55-65. Vyâsa said :—"O King ! Hearing the words of the King, they were all filled with pity ; and, with fulness of mind, made him to perform the sacrifice whose presiding deity was India. For the sake of the King, that he may get a son born to him, they had a jar filled with water by the Brâhmins and purified and charged that jar with the Vedic Mantrams. The King got thirsty in the night and entered in the sacrificial ground ; seeing the Brâhmins asleep, the King himself drank that water, surcharged with the Mantram. The Brâhmins consecrated and kept that water apart, according to due rules, surcharging with Mantrams, for the wife of the King ; but the King, getting thirsty, himself drank that water unconsciously. Next morning the Brâhmins

seeing the jar of water empty, were startled very much with fear; the Brāhmins then asked the King :—Who drank the water ? When they came to know that the King himself drank the water, the Munis thought this to be an act of Daiva (Fate) and completing the sacrifice returned to their abodes. Then the King became pregnant by the power of the sacrificial Mantrams. After some time, the son became fully developed. Then the King's ministers, cutting his right bowel, got the son out. Out of the God's favour, the King did not die. When the ministers were troubled with the thought whose milk the child will suck, then Indra spoke out the child would drink (Mān - Dhātā) my forefinger and gave his finger into the child's mouth. For that reason his name was Mān-dhātā. Thus I have described in detail the origin of Māndhātā.

Here ends the Ninth Chapter of the Seventh Book on the story of Kākutstha and the origin of Māndhātā in Śrī Mad Devī Bhāgavatam the Mahā Purāṇam, of 18,000 verses, by Mahārṣi Veda Vyāsa.

CHAPTER X.

1-11. Vyāsa said.—“O King ! That King Māndhātā, true to his promise, conquered one after another the whole world and became the paramount sovereign of all the other emperors and got the title “Śārvabhauma (Sovereign of all the earth). O King ! What more to speak of Māndhātā's influence at that time than this that all the robbers, struck with his terror, all fled to the mountain caves. For this reason, Indra gave him the title “Trasadasyu.” He married Bindumati, the daughter of Ś'as'aviṇḍu. Her limbs were proportioned and perfect and so she was very beautiful. Māndhātā had by that wife two sons :—(1) the famous Purukutstha and (2) Muchukunda. Purukutstha had his son Anaranya ; this prince was celebrated by the name of Brihadas'va. He was very religious and deeply devoted to his father. His son was Haryas'va ; he was religious and knew the Highest Reality. His son was Tridhanvā ; his son was Aruṇa. Aruṇa's son was Satyavrata ; he was very avaricious, lustful, wicked and wilful. Once on an occasion that vicious prince, overpowered by lust, stole away the wife of one Brāhmin and so created an hindrance in his marriage. O King ! The Brāhmins, united in a body, came to the King Aruṇa, bewailing and lamenting and uttered repeatedly :—Alas ! We are ruined ! The King addressed to the grieved subjects, the Brāhmins :—“O Brāhmins ! What harm has been done to you by my son.”

Hearing thus the good words of the King, the Dvijās, versed in the Vedas, repeatedly blessed him and said :—

O King! You are the foremost of the powerful. So your son is like you. To-day he has forcibly stolen away during the marriage ceremony a Brâhmin daughter already given over in marriage.

13-36. Vyâsa said :—" O King ! The highly religious King hearing the words of the Brâhmins, took them to be true and said to his son :—" O One of evil understanding! You have rendered to day your name useless by perpetrating this evil act. O Vicious One! Get away from my house ! O Sinner ! You will never be able to live in my territory ! Seeing his father angry, Satyavrata repeatedly said :—Father ! Where shall I go ? " He said :—" Live with the Chândâlas." You have stolen a Brâhmin's wife and so have acted like a Chândâla. Go and live with them happily. O Disgrace to your family ! I don't like to get issues through you : you have obliterated this family's name. So, O Sinner go wherever you like. Hearing thus the words from his angry father, Satyavrata instantly quitted the house and went to the Chândâlas. The prince, wearing his coat of armour and holding bows and arrows, began to spend away his time with the Chândâlas ; but he could not get out of his breast his feeling of sympathy and mercy. When he was banished by his liberal minded angry father, the Guru Vas'istha instigated the King to the above purpose. Satyavrata was therefore angry with Vas'istha, inasmuch as he, versed in the Dharma Sâstras, did not dissuade the father from banishing his son. His father, then, owing to some inexplicable cause, quitted the city and, for the sake of his son, went to the forest to practise austerities. O King ! Owing to that sinful act, Indra did not rain at all in his kingdom for twelve years. O King ! Just then Vis'vâmitra, too, keeping his wife and children in that kingdom, began to practise severe austerities on the banks of the river Kaus'iki. The beautiful wife of Kus'ika then fell into great trouble how she could maintain the family. All the children, pained with hunger, began to cry, begging for Nibâr rice food. The chaste wife of Kaus'ika became very much troubled in seeing all this. She thought, seeing the children hungry, "Where am I to go now and from whom to beg, and what to do, inasmuch as the King was not then staying in the Kingdom " " The husband is not also near ; so who would protect my children ? The boys are incessantly crying. Fie therefore to my life ! She thought also thus :—" My husband has left me in this penniless state ; we are suffering for want of money. He does not know these, though he is quite able. Save my husband, who else will support my sons ? They will all die now of starvation. " I might sell one of my sons, whatever I get out of that, I can support the others ; this is now my highest duty." I ought not to do otherwise

and kill all my children ; so I will now sell one of my sons to support the others. Thus hardening her mind, she went out, tying the child by a rope round his neck. The Muni's wife, for the sake of the other children, fastened the middle son by a cord and let out of her house. The prince Satyavrata saw her distressed with pain and sorrow and asked : — " O Beautiful One ! What are you now going to do ? Who are you ? This boy is crying, Why have you tied him by a rope round his neck ? O Fair One ! Speak out truly to me the cause of all this.

37-38. The R̥ṣi's wife said :— " O Prince ! I am the wife of Vis'vāmītra. These are my sons. I am now going, for want of food, to sell one of these out of my own accord." O King ! My husband has gone away to practise tapasyā ; I do not know where he has gone. There is no food in the house ; so I will sell one to support the other sons.

39-56. Satyavrata said :— " O Chaste One ! Save your children. I will bring to you your articles of food from the forest till your husband does not come here." Daily I will fasten some fool on a tree close by your Ās'rāma. This I speak truly " The wife of Vis'vāmītra, hearing these words of the prince, freed the child of the fastening and took him to her Ās'rāma. The child was named afterwards as Gāḷaba, due to his being fastened by the neck. He became a great R̥ṣi afterwards. The Vis'vāmītra's wife then felt great pleasure in her home, surrounded by her children. Filled with regard, and mercy, Satyavrata duly performed his task and provided daily the family of Vis'vāmītra with their food. He used to hunt wild boars, deer, buffaloes, etc., and used to take their flesh to the place where used to dwell the wife of Vis'vāmītra and the children and tie that up to an adjoining tree. The R̥ṣi's wife used to give those to her children. Thus getting excellent food, she felt very happy. Now when the King Aruṇa went for tapasyā to the forest, the Muni Vas'īṣṭha carefully guarded the Ayodhyā city, and the palace and the household. Satyavrata, too, used to sustain his livelihood daily by hunting, according to his father's order ; and abiding by Dharma, lived in the forest outside the city. Satyavrata cherished always in his heart, for some cause, a feeling of anger towards Vas'īṣṭha. When his father banished his religious son, Vas'īṣṭha did not prevent his father. This is the cause of Satyavrata's anger. Marriage does not become valid until seven footsteps are trodden (a ceremony) ; so the stealing away of a girl within that period is not equivalent to stealing away a Brāhmin's wife. The virtuous Vas'īṣṭha knew that ; yet he did not prevent the King. One day the prince did not find anything for hunting ; he saw in the

forest the cow of Vas'istha giving milk. Very much distressed by hunger, the King killed the cow like a dacoit, partly out of anger and partly out of delusion. He fastened part of the flesh to that tree for the wife of Vis'vāmītra and the remainder he ate himself. O One of good vows ! The Vis'vāmītra's wife did not know that to be beef and thought it to be deer's and so fed her sons with that. Now when Vas'istha came to know that his cow had been killed, he was inflamed with anger and spoke to Satyavrata "O Vicious One ! What a heinous crime have you committed, like a Pis'ācha, by killing the cow?" For the killing of the cow, the stealing of a Brāhmin's wife and the fiery anger of your father, for these three crimes, let there come out on your head three Śankus or three marks of leprosy as the signs for your crimes. From this day you will be widely known by the name of Tris'anku and you will shew your Pis'ācha form to all the beings.

57. Vyāsa said :—" O King ! The prince Satyavrata thus cursed by Vas'istha remained in that retreat and practised severe tapasyā.

58. But he got from a Muni's son the excellent Mantram of the Highest auspicious Devī Bhagvatī and became merged in the contemplation of that.

Here ends the Tenth Chapter of the Seventh Book on the story of Satyavrata in the Mahapurāṇam S'rī Mād Devī Bhāgavatam of 18,000 verses, by Mahārṣi Veda Vyāsa.

CHAPTER XI.

1. Janamejaya said :—" O Intelligent One ! Did the prince Tris'anku free himself afterwards of the curse inflicted on him by the Muni Vas'istha.

28. Vyāsa said :—" O King ! Satyavrata, cursed by Vas'istha, was transformed into a demoniacal state (Pis'āchatva) ; but he became a great devotee of the Devī and passed away his time in that Ās'rama. One day he repeating slowly the nine-lettered Mantram of the Bhagavatī, wished to perform the Puras'charaṇa ceremony (repeating the name of a deity attended with burnt offerings, oblations, etc.) of the said Mantra, came to the Brāhmins, bowed down to them with great devotion and purity and said :—" O venerable gods of the earth ! Kindly hear me ;

I with my head bowed down pray to you, that you all be my priests (Ritvigs)." You are all versed in the Vedas ; so kindly do for me duly the Homa ceremony equal to one-tenth part of Japam, for my success. O Brāhmaṇas ! My name is Satyavrata ; I am a prince ; you ought to do this work for me for my welfare. Thus hearing the prince's words, the Brāhmaṇas said :—" O Prince ! You are cursed by your Guru and you are now turned into a demoniacal state. You have now no right to the Vedas ; especially you are now in the Pis'acha state ; it is blamed by all the persons ; so now you are not fit to be initiated into the ceremony.

9-14 Vyāsa said :—" O King ! Hearing them, the prince got very sad and dejected and thought " Fie on my life ! What shall I do now in living even in the forest." My father has forsaken me ; I am banished from the kingdom ; again, by the Guru's curse, I have got this Pis'acha's state ; I therefore can't decide what to do " The prince, then, collecting fuel, prepared the funeral pile for himself, remembered the Chandikā Devī and repeating Her Mantram, resolved to jump into the fire. Lighting the pyre in front, the prince bathed and standing, with clasped palms, began to chant the hymns to Mahā Māyā before entering into the fire. At this moment, the Devī Bhagavati, knowing that the prince was ready to burn himself, came instantly to the spot on the back of the lion, by the aerial route. She manifested herself before him and spoke in a voice deep like a rain-cloud.

15-17. "O Virtuous One ! What is all this ? What have you settled all these ? Never throw yourself in fire ; be patient. O Fortunate One ! Your father is now aged ; he will give you his kingdom and will go to the forest for tapasyā ; therefore, O Hero ! Do leave your depression of spirits. O King ! To-morrow the ministers of your father will come to you to take you there. By My Grace, your father will install you on the throne and, in due time, he will conquer his desires and will go undoubtedly to the Brahmaloṇa.

18-32. Vyāsa said :—" O Fortunate One ! Thus saying, the Devī vanished at that spot ; the prince, too, desisted from his purpose of entering into the fire. In the meanwhile, the high-souled Nārada went to Ayodhyā and at once informed everything to the King. The King became very sad and began to repent very much, hearing the son's resolve to burn himself. The virtuous King, grieved at heart, for his son, said to his ministers :—" You all are aware of the turning out of my son." I have forsaken my intelligent son Satyavrata ; though he was very spiritual and worthy to get the kingdom : yet, at my command, he

instantaneously went away to the forest. Void of wealth, he, practising forgiveness, passed his time in study, particularly in spiritual knowledge; but Vas'istha Deva cursed him and made him like a Pis'acha. Very much distressed by pain and sorrow, he was ready to burn himself but the Mahā Devi preventing him, he desisted from this purpose. So go hurriedly and, consoling my powerful eldest son, bring him at once to me. I am now calm and quiet and of a retiring disposition, so I am determined to practise tapasyā. My son is now capable to govern the subjects; I will now instal my son on the throne and retire to the forest. So he gladly sent his ministers to his son. The ministers, too, gladly went there and consoled the prince and, with respect, brought him to the Ayodhyā city. Seeing Satyawata with matted hair on his head, with dirty clothes, and thin and worn out with cares, the King began to think within himself "Oh! What a cruel act have I done, though I know everything about religion, in banishing my intelligent son, quite fit to govern my kingdom." Thus thinking, he embraced his son by his arms and consoling him, made him sit by his throne. The King, versed in politics, then began to speak gladly with suffocated feelings of love, to his son sitting by the side of him.

33-53 O Son! Your highest duty is to keep your mind always on religion and to respect the Brāhmins. Never speak falsely anywhere nor follow any bad course in any way. Rather the words of the spiritual good persons ought to be fully observed; the ascetics ought to be worshipped. Senses must be controlled and the wicked cruel robbers are certainly to be slain. "O Son! For one's success, one should consult with one's ministers and keep that as secret by all means. Any enemy, howsoever insignificant he may be, a clever King should never overlook him. The ministers, if they be attached to other masters and if they come round afterwards, don't trust them. Spies should be kept to watch friends and foes alike. Shew your living regards to the religion always, and make charitable gifts. One ought not to argue in vain and always avoid the company of the wicked. O Son! You should worship the Mahargis and perform various sacrifices. Never trust women, those who are in ordinally addicted to women, and the gamblers. Never is it advisable to be addicted too much to hunting. Always shew your back to gambling drinking, music and to the prostitutes and try to make your subjects follow the same. Early in the morning at the Brāhma Muhūrta every day you should get up from your bed and bathe and perform other analogous duties. O Son! Be initiated by the Guru in the Devi Mantra and worship with devotion the Supreme Force, the Bhagavati. Human birth is crowned with success by worshipping Her Lotus Feet. O Son!

He who performs once the great Pujā of the Mahā Devī and drinks the Charaṇāmṛita water (water with which Her feet are worshipped) has never to enter again in the womb of his mother ; know this as certain. That Mahā Devī is all that is seen and She Herself is again the Secer and Witness, of the nature of Intelligence. Filled with these ideas, rest fearless like the Universal Soul. Do your daily Naimittik (occasional) duties, go to the Brāhmin's assembly and calling on them ask the conclusions of the Dharma Śāstras. The Brāhmins, versed in the Vedas and Vedāntas, are objects of veneration and must be worshipped. Give, then, them always according to merits, cows, lands, gold, etc. Do'nt worship any Brāhmin who is illiterate. Don't give to illiterates more than their belliful wants. O Child ! Never trespass Dharma, out of covetousness, and remember always not to insult ever afterwards any Brāhmaṇas. The Brāhmins are the cause of the Kṣātriyas, the more so they are the terrestrial gods ; honour them with all your care ! In this never flinch from your duties. Fire comes out of water ; the Kṣātriyas come out of the Brāhmaṇas ; iron comes out of stones. The powers of these flow everywhere. But if there be any clash between one thing and its source, then that clash dies away in the source. Know this as quite certain. The King who wants his own welfare and improvement must by gift and humility shew his respect especially to the Brāhmins. Follow the maxims of morality as dictated in the Dharma Śāstras. Amass wealth according to rules of justice and fill the treasury.

Here ends the Eleventh Chapter of the Seventh Book about the story of Tris'anku in the Mahāpurāṇa S'ri Mad Devi Bhāgavatam of 18,000 verses by Maharṣi Veda Vyāsa,

CHAPTER XII.

1-f. Vyāsa said :—" O King ! Thus giving the advice to his son, the King Tris'anku was excited with feelings of love and, in a choked voice, said to his father that he would fulfil what he had been ordered. The King then called the Brāhmins, versed in the Vedas and Mātṛams, and had all the materials for installation collected quickly. He brought the waters from all the sacred places of pilgrimages; he then called together with great respect all the kings. On a sacred day, the father installed his son on the throne and gave him, in accordance with due rites and ceremonies, the royal throne. The King then adopted with his wife the third Vānaprastha stage of life and practised a severe tapasyā on the

banks of the Ganges. Then in due course of time the King went to the Heavens. There he began to shine like a second Sun by the side of Indra, respected by all the gods.

7-10. Janamejaya said :—"O Bhagavan ! You spoke before in course of conversation that Satyavrata was cursed by Vas'istha on the killing of his cow to become a Pis'acha ; how then he got himself freed of this curse. There is a doubt on this point. Kindly clear it and oblige. Satyavrata was cursed ; hence pronounced unfit to succeed to the throne. How was the Muni, by what actions, was he freed of the curse ? How could the father bring back to his home his son of the form of a Pis'acha ? O Viprarshi ! Kindly narrate to me how the Muni was freed of his curse.

11-18. Vyasa said :—"Cursed by Vas'istha, Satyavrata became then and there transformed into a Pis'acha, very ugly, violent and terrible to all ; but when he worshipped the Devi with devotion, immediately the Devi gave him a beautiful divine body. By the grace of the Devi, his sins were all washed away and his Pis'acha form vanished. Satyavrata, then, freed from his sins became very much vigorous and energetic. Vas'istha also became pleased with him, blessed thus by the Supreme Force ; and so was his father, too. When his father died, the virtuous Satyavrata became King, governed his subjects and performed various sacrifices and worshipped, too, the Eternal Mother of the Gods. O King ! Trisanku had a very beautiful son born to him, named Haris'chandra, endowed in all his limbs with auspicious signs. The King Trisanku wanted to make his son Yuvaraja (the Crown prince) and then in his that very body while living, enjoy the Heavens. The King went to the Asrama of Vas'istha and gladly asked him, with folded palms, bowing down before him duly.

19-23. O Ascetic ! You are the son of Brahma, versed in all the Vaidik Mantrams ; so you are exceedingly fortunate ; now I beg to inform you one thing ; hear it gladly. I now desire to enjoy the happiness of the Heavens and all the enjoyments of the Devas, while I am in this body. To enjoy in the Nandana Garden, to live with the Apsaras and to hear the sweet music of the Devas and the Gandharbas, these ideas now have taken a strong hold of my heart. Therefore, O Great Muni ! Engage me in such a sacrifice as will enable me, in this very body to live in the Svarloka. O Muni ! You are fully competent to do this ; therefore be ready for this. Have the sacrifice done and let me have quickly the Devaloka, so difficult to be obtained !

24-26. Vas'istha said :—"O King ! It is exceedingly hard to live in the Heavens while in this mortal body. The departed only live in the

Heavens by their merits, this is a known fact. Therefore, O Omniscient One! Your desire is hard to be attained. I am afraid of this, O King! The living men can hardly enjoy the Apsarās. Therefore, O Blessed One! Do the sacrifice first. Then, when you leave this body, you will go to the Heavens.

27-31. Vyāsa said :—" O King! The Maharṣi Vas'istha was already angry with the King; therefore when he spoke these words, the King heard and became absent-minded. He again spoke to the Maharṣi :— O Brāhmaṇa! If you do not allow me to do the sacrifice, or account of your haughtiness, I will have the sacrifice performed now by another priest. Vas'istha became very angry at the words of the King and cursed him :—" O evilminded One! Be as soon as possible a Chāṇḍāla in this body. You have committed acts by which your path to the Heaven is obstructed. You have stolen a Brāhmaṇi's wife, and defiled the path of religion; you have killed the Surabhi Cow and you are a libertine. Therefore, O Sinner! Never you will go to the Heavens, even after your death.

32-56. Vyāsa said :—" O King! Hearing these harsh words from the Guru, Tris'anku became immediately Chāṇḍāla in that very body. His golden earrings became turned into iron; the sweet sandal smell over his body smelled like faeces; his beautiful yellow clothings became blue, the colour of his body became like that of an elephant, due to his curse. O King! Those who are the worshippers of the Supreme Force can produce such things when they are angry; there is not the slightest doubt in this. Therefore one ought never to insult any devotee of the Supreme Force. The Munī Vas'istha is always engaged in repeating silently the Gāyatrī of the Devī. So what wonder is there that the body of the King will be reduced to such a wretched state by his rage. The King Tris'anku became very sorry to see his ugly body; he did not go home; rather he remained in the forest in that form and poor dress. He began to think, distressed with sorrow and overpowered with misery :—" My body is now blameable to the extreme, so what to do and where to go in this wretched state! I find no remedy to exhaust all my sufferings. If I go home, my son will be, no doubt, very much pained with sorrow. My wife, when she will see my Chāṇḍāla appearance, she won't accept me; my ministers will not regard me as they used to do before. My friends and relations, when they will come to me, will not serve me with the former care. So it is far better to die than to live, thus despised. I will drink poison or drown myself in waters or hang myself. Or I will burn myself in the funeral pyre duly or I will quit this blameable life by starvation. But, Alas! I will be guilty of

suicide ; so again due to this sin I will be born a Chāṇḍāla and I will be again cursed. Thus thinking, the King again thought that at present he ought not to commit suicide by any means. "I will have to suffer for my Karma ; and, after due suffering, this Karma will be exhausted. So I will suffer in this forest for my Karma in this my body. Without the enjoyment of the fruits, the past actions can never die out ; therefore all actions done by me, auspicious or inauspicious, I will enjoy or suffer in this place. Always to remain close to a holy Ās'rama, to wander in holy places of pilgrimage, to remember the Devī Ambikā, and to serve the saints will now be my duties. Thus I will no doubt exhaust all my actions, residing in this forest ; then, if chance permits, and if I meet with a saintly person, all my intentions will be crowned with success. Thus thinking, the King quitting his city went to the banks of the Ganges and repenting very much, remained there on the Ganges. The King Haris'chandra came to know the cause of his father's curse and with a sorrowful heart sent ministers to him. Like a Chāṇḍāla, the King was weeping frequently ; at this time the ministers went to him and bowing humbly, said — O King ! Your son has ordered us to come here ; we have come at his command ; we are the ministers of the King Haris'chandra. Know this verily, O King ! Kindly hear what the Crown Prince has said—"Go and bring my Father here without any delay." Therefore, O King ! Cast aside your mental agonies and come to the city. The ministers, the subjects all will be always at your service. We will all try our best to please Vas'istha, so that he may favour you. And that greatly illustrious Muni being pleased will certainly remove your sorrows quickly. O King ! Thus your son has spoken to us many words ; so now be pleased to go to your own abode.

57-64. Vyāsa said —"O King ! That Chāṇḍāla-like King, hearing even their words thus, did not consent to go back to his house. Rather he told them —"Ministers, go back, all of you to the city ; and at my word, tell my son that I won't go back to my house. Better leaving off all idleness, you better govern the Kingdom carefully. Shew your respect specially to the Brāhmins and perform various sacrifices and worship the Devas. I do not like in this blameable Chāṇḍāla form to go to the city of Ayodhyā with the high-souled ones ; so you all go back to Ayodhyā without any further delay. Instal, at my order, my powerful son Haris'chandra on the throne and do all these stately duties. When the ministers heard thus the King ordering them, they began to cry very much, and, bowing down, they went away early out of

the hermitage. On coming back to Ayodhyā they regularly installed on a sacred day the King Haris'chandra with Abhiṣeka water, purified with Mantrams. Thus the powerful virtuous Haris'chandra, on being installed on the royal throne by the command of the King, remembered always his father and began to govern his Kingdom with his ministers according to the dictates of Dharma.

Here ends the Twelfth Chapter of the Seventh Book on the description of Vas'istha's curse on Tris'anku in the Mahā Purāṇam Śrī Mad Devī Bhāgavatam of 18,000 verses by Mahārṣi Veda Vyāsa.

CHAPTER XIII.

1-3. Janamejaya said :—" O Muni ! I see that at the command of the King, the ministers installed Haris'chandra on the royal throne ; but how Tris'anku got rid of his Chāṇḍāla body, kindly say. Was it that he bathed in the holy waters of the Ganges and lived in the forest and when he died he was freed of the curse ; or was it that the Guru Vas'istha favoured him by his grace and freed him of the curse ? O best of Rsis ! I am extremely eager to hear the life of the King therefore kindly describe to me in detail his wonderful career.

4-16. Vyāsa said :—" O King ! The King became gladdened in his heart to instal his son on the throne and began to pass his days in that forest in the meditation of Bhagavatī Bhavānī." Thus some time passed when Viś'vāmitra, the son of Kus'ika, completing his course of Tapasyā with an intent mind returned to his home to see his wife and sons. On coming back to his house, the intelligent Muni found his sons and other members of the family happy and well conditioned, became very glad and when his wife came to him for his service, asked her :—" O Fair-eyed One ! How did you spend your time in days of famine ? There was nothing whatsoever of the stock of rice, etc., in the house ; how then did you nourish these boys ? Please speak to me. O Fair One ! I was very busy with my austerities, I could not therefore come to you and see my boys ; how then, O Beloved, and what measures did you resort to for their maintenance ? O good and auspicious One ! When I heard of the dire famine, I thought then " I have no wealth ; so what shall I do if I go there ? " Thus thinking I did not come then. O Beautiful One ! At that time, one day I was very hungry and being very much

tired I entered into the house of a Chândāla, with the object of stealing. On entering the house I found the Chândāla sleeping; then being extremely distressed with hunger, I entered into his kitchen if I could find anything there." When the dishes were sought and turned, and when I was going to take cooked dog's flesh I immediately fell into the sight of that Chândāla. He asked me very affectionately "Who are you? Why have you entered here at this hour of night? Why are you looking after the dishes? Speak what you want," O Beautiful One! When the Chândāla asked me these questions, I was very much pressed by hunger and I spoke out my wants in a tremulous voice:—O Fortunate One! I am an ascetic Brāhmin; very much pained by hunger I have entered your house stealthily and am looking out for some eatables from your cooking pots. O Intelligent One! I am now your guest in the form of a thief; I am now specially very hungry; so I will now eat your cooked meat; kindly permit me. Hearing these words, the Chândāla spoke to me in words authorised by the Śāstras.—"O One of the Superior Varṇa! Know this to be the house of a Chândāla; so never eat that flesh."

17-26. The human birth is very rare in this world; then again to be born a Dvija is more difficult; and to get Brāhmanhood again in the Dvijas is exceedingly difficult. Are you not aware of this? They ought never to eat the defiled food who desire to attain to the Heavens; owing to Karma, the Mahārṣi Manu has denominated the seventh caste as Antyaja and has discarded them altogether. So, O Brāhmin! I am now by my actions turned into a Chândāla and so forsaken by all; there is no doubt in this. I am forbidding you so that this fault of Varṇa Śaṅkara may not suddenly attack you. Vis'vāmitra said:— "O Knower of Dharma! What you are speaking is quite true; though a Chândāla, your intelligence is very clear; hear, I will now speak to you the subtleties of the Dharma in times of danger. O Giver of respect! Always and by all means it is advisable to keep up the body; if sin be thereby incurred, one ought to perform Prāyas'chitta (penance) for its purification when the time of danger is over. But if one commits sin when the time is not one of danger, one gets degraded; not so in the time of danger: The man that dies out of hunger, goes to hell, no doubt. Therefore every man seeking for his welfare must satisfy his hunger. Therefore I intend to steal for preserving my body. O Chândāla! See! The sin, incurred in stealing during famine, which the Pundits have declared, goes to the God of rains until he does not pour forth rain. O Beloved! Just when I spoke these words, the God of Rains began to pour forth rain so desired by all, like that coming out of the elephant's trunk. When

the clouds thus poured forth rains with the glitterings of the lightnings, I felt very glad and left the house of the Chāṇḍāla. O Beautiful One! Now speak out to me how did you behave in that famine time, so terrible to all the beings.

29-48. Vyāsa said :—" O King ! Hearing the above words of the husband, the sweet-speaking lady spoke :—" I hear, how I passed my time in times of famine." " O Muni ! After you had gone to practise *tapasyā*, the dire famine raged ; and my sons, exhausted of hunger, became very anxious for food. I became very anxious to see the sons hungry ; I then went out to the forest in quest of wild rice, and I got some fruits. Thus I spent some months by collecting the rice growing wild in the forest ; then in times these also could not be got and I became again anxious. The Nibhāra rice, too, is now not available ; and nothing is obtained also by begging ; there are no fruits on the trees and no roots are found under the earth. The sons are crying in agony of hunger. What to do ? And where to go ? What am I to say now to the hungry boys ? Oh God ! Thus thinking on various ways, I at last came to this conclusion that I would sell one of my sons to a rich man and whatever price I can fetch, with that I will preserve the lives of the other sons. O Dear ! Thus thinking, I became ready and went out. O Fortunate One ! Then this boy began to cry aloud and became very distressed ; yet I was so shameless that I took the crying boy and got out of my Āśrama. At this time one Rājarsi Satyāvrata seeing me very distressed, asked me " O One of good vows ! Why is this boy weeping ? " O Muni ! I spoke to him " To-day I am going to sell this boy." The King's heart became overfilled with pity, and spoke to me :—" Take back to your Āśrama this boy." Daily I will supply you with meat for the food of your boys until the Muni returns home." O Muni ! The King from that time used to bring, with great pity, daily the flesh of deer and boar killed by him in the forest and he used to tie that on this tree." O Beloved ! Thus I could protect my sons in that fearful ocean of crisis ; but that King was cursed by Vas'istha only for my sake. One day that King did not get any meat in the forest ; so he slaughtered the Kāma Dhenu (the cow giving all desires) of Vas'istha and the Muni became therefore very angry with him. The high-souled Muni, angry on account of the killing of his cow, called the King by the name of Tris'anku and made him a Chāṇḍāla. O Kaus'ika ! The prince turned into a Chāṇḍāla because he came forward to do good to me, so I am very sorry for his sake." So it is your urgent duty to save the King from his terrible position by any means or by the influence of your powerful *Tapasyā*.

49. Vyāsa said :—" O King ! Hearing these words from his wife the Muni Kaus'ika consoled her and said :—

50-55. O Lotus-eyed One ! I will free the King of his curse, who saved you at that critical moment ; what more than this that I promise to you that I will remove his sufferings whether it be by my learning or it be by my Tapas. Thus consoling his wife at that moment, Kaus'ika, the Knower of the Highest Reality, began to think how he could destroy the pains and miseries of the King. Thus thinking, the Muni went to the King Tris'anku, who was staying at that time very humbly in a village of the Chāṇḍālas, in the garb of a Chāṇḍāla. Seeing the Muni coming, the King was greatly astonished and instantly threw himself before his feet like a piece of stick. Kaus'ika raised the fallen King and consoling him said :—O King ! You are cursed, on my account, by the Muni Vas'iṣṭha. I will, therefore, fulfil your desires. Now speak what I am to do.

56-62. The King said :—"With a view to perform a sacrifice I prayed to Vas'iṣṭha that "I would perform a sacrifice, kindly do this for me." "O Muni ! Do that sacrifice, by which I can go to the Heavens in this my present body. Vas'iṣṭha became angry and said :—"O Villain ! How can you go and live in the Heavens in this your human body ? I was very anxious to go to the Svarga (Heaven) so I again spoke to him :—"O Sinless One ! I will then have the excellent sacrifice done by another priest." Hearing this, Vas'iṣṭha Deva cursed me, saying "Be a Chāṇḍāla." O Muni ! Thus I have described to you all about my curse. You are the one quite able to remove now my grievances." Distressed in pain and agony, the King informed him and became quiet. Vis'vāmītra, too, thought how he could free him of his curse.

Here ends the Thirteenth Chapter of the Seventh Book on the coming of Vis'vāmītra to Tris'anku in the Mahā-Purāṇam Śrī Mad Devi Bhāgavatam of 18,000 verses by Mahārṣi Veda Vyāsa.

CHAPTER XIV.

1-6. Vyāsa said :—" O King ! Settling in his mind what to do, the great ascetic Vis'vāmītra collected all the materials necessary for the sacrifice and invited all the Munis. Thus invited by Vis'vāmītra, the Munis became informed all about the Sacrifice, but, owing to the

fact that the Muni Vas'īṣṭha prevented them, none of them went to the sacrifice. When Vis'vāmitra, the son of Gādhi, came to know this, he became very anxious and very sad and came to the King Tris'anku and sat.—The Mahārṣi Kaus'ika then became angry and said:—"O King! Vas'īṣṭha preventing, the Brāhmins have all refused to come to the sacrifice. But, O King! See my power of tapasyā; I will immediately fulfil your desires; I will instantly send you to the Heavens, the abode of the Gods. Thus saying, that Muni took water in his hand and repeated the Gāyatri Mantram. He gave to the King all the Punyams (merits) that he collected for himself up to then. Giving him thus all the Punyams, he spoke to the King:—"O King! Throw away all idleness and go to the abode of the Gods you wanted to go. O King of Kings! Gladly go to the Heavens by the power of all the merits collected by me for a long time and let you fare well there.

9-28. Vyāsa spoke:—"O King! When the King of the Vipras, Vis'vāmitra, spoke thus, the King Tris'anku, by virtue of the Muni's Tapas, got high up in the air without any delay like a quick flying bird. Thus getting up and up, when the King reached the abode of Indra, the Devas, seeing the terrible Chāṇḍāla-like appearance of Tris'anku, spoke out to Indra:—"Who is this person coming like a Deva with a violent speed in the air? Why does he look like a Chāṇḍāla and is so fierce-looking? Hearing thus, Indra got up at once and saw that one, the meanest of the human beings and knowing him to be Tris'anku, reproachingly said to him.—You are a Chāṇḍāla, quite unfit for the Devaloka; so where are you going? You ought not to remain here; so go immediately back to the earth. O Destroyer of the enemies! Indra speaking thus, the King dropped from the Heavens and, like a Deva whose merits had been exhausted, fell down immediately. Tris'anku then cried out frequently "O Vis'vāmitra! O Vis'vāmitra! Being displaced from the Heavens I am now falling very violently; so save me from this trouble. O King! Hearing his cry and seeing him getting down, Vis'vāmitra said:—"Wait, 'Wait." Though displaced from Heaven, the King by virtue of the Muni's Tapas, remained stationed at that place in the middle of the air. Vis'vāmitra then began to do Āchaman (sip water) and commenced his great Sacrifice to create another new creation and a second Svargaloka (Heaven). Seeing his resolve, the Lord of S'achi became very anxious and eagerly came to the son of Gādhi without the least delay and said:—"O Brāhmaṇa! What are you going to do? O Saint! Why are you so very angry? O Muni!

There is no necessity to create another new creation. Order now what I am to do.

21. Vis'vâmitra said :—" O Lord of the Devas ! The King Tris'anku has become very miserable to have a fall from the Heavens. Therefore this is now my intention that you gladly take him to your own abode.

22-31. Vyâsa said :—" O King ! Indra was thoroughly aware of his determined resolve and very powerful asceticism ; so he accepted to do according to his word, out of terror. The Lord Indra then gave the King a bright and divine body and made him take his seat in an excellent car and taking leave of Kaus'ika went with the King to his own abode. Vis'vâmitra became glad to see Tris'anku go to the Heavens with Indra and remained happy in his own Âs'rama. The King Haris'chandra, now hearing that his father has gone to Heaven by virtue of his Tapas, began to govern his kingdom with a gladdened heart. The King of Ayodhyâ began then to live constantly with his clever wife, full of youth and beauty. Thus time passed away, but the beautiful wife did not become pregnant. The King became very sorry and thoughtful. He then went to the holy hermitage of Vas'istha and bowing down informed him of his mental agony due to his getting no son. O Knower of Dharma ! You are skilled in the Science of Mantrams. Especially you know everything of Daiva (Fate). So, O Giver of honour ! Do for me so that I get a son. O Best of Brâhmîns ! There is no salvation for one who has not got any son ; you are well aware of this. Then why do you overlook my case when you can remove my sorrow. Even these sparrows are blessed who nourish their offsprings. And I am so very unfortunate that, day and night, I am immersed in cares and anxieties, due to my not having any son.

32. Vyâsa said :—" O King ! Hearing these pitiful utterances of the King, Vas'istha thought over in his mind and spoke to him everything in particular.

33-41. Vâs'istha said :—" O King ! True you have spoken that in this world there is no other sorrow more paining than the state of not having any issue." Therefore, O King ! you worship with great care the water-god Varuṇa. He will crown your efforts with success. There is no other god than Varuṇa to grant sons. So, O Virtuous One ! Worship Him and you will get success. Both Fate and Self exertion are to be respected by men ; how can success come unless efforts are made. O King ! Men who realise the Highest Truth should make efforts, guided by just rules ; success comes to those who work, else never one is to

expect success. Hearing these words of the Guru, of unbounded energy, the King made a fixed resolve and bowing himself down, went away to practise tapasyā. On the banks of the Ganges, in a sacred place, seated on Padmāsan, the King became merged in the meditation of the God Varuṇa with noose in his hand and thus practised severe asceticism. O King ! When he was doing this, the god Varuṇa took pity on him and gladly came before his sight. Varuṇa, then, spoke to the King Haris'chandra —“ O Knower of Dharma ! I am glad at your tapasyā. So ask boons from me ”

42-43 The King said :—“ O God ! I am without any son ; give me a son, who will give me happiness and will free me from the three debts that I owe to the Devas, the Pitris and the Rṣis. Know that with that object I am doing this Tapasyā. Then the God Varuṇa, hearing these humble words of the sorrowful King, smiled and said.

44-45. O King ! If you get your desired well-qualified son, what will you do for me to my satisfaction ? O King ! If you perform a sacrifice in honour of me and fearlessly sacrifice your son there like an animal, I will then grant you your desired boon.

46-47. The King :—“ O Deva ! Free me from this state of sonlessness ; O Water God ! When my son will be born, I will do your sacrifice with my son as an animal in that. This I speak truly to you. O Giver of honour ! There is no suffering more unbearable than this one,—not to have any son ; so grant me a good son so that all my sorrows be vanished.

48. Varuṇa said :—“ O King ! You will get a son as you desire ; go home ; but see what you have spoken before be fulfilled and turned true.”

49-55. Vyāsa said :—“ Hearing these words from Varuṇa, Haris'chandra went back and told everything about his getting the boon to his wife.” The King had one hundred exquisitely beautiful wives of whom, Śaivyā was the lawful wife and queen and was very chaste. After some time, that wife became pregnant and the King became very glad to hear this and her longings in that state. The King performed all her purificatory ceremonies, and when ten months were completed, and on an auspicious Nakṣatra and on an auspicious day, She gave birth to a son, like that of a Deva son. On the birth of his son, the King, surrounded by the Brāhmins, performed his ablutions and first of all performed the natal ceremonies and distributed innumerable jewels and much

wealth; and the King's joy knew no bounds at that time. The liberal King gave away, in special charities, wealth, grains, and various jewels and lands and had the performance of music, dancing and other things.

Here ends the Fourteenth Chapter of the Seventh Book on the going to Heavens of Triśanku and the commencement of Haris'chandra's narrative in the Mahā Purāṇam Śrī Maḍ Devī Bhāgavatam of 18,000 verses, by Mahaiṣṭi Veda Vyāsa.

CHAPTER XV.

1-7. Vyāsa said —“O King! When there was going on in the King's palace, the grand festivities for the son's birth ceremonies, Varuṇa Deva came there in the holy Brāhmin form. “Let welfare be on you.” Saying this, Varuṇa began to say: —“O King! Know me to be Varuṇa. Now hear what I say. O King! Your son is now born; therefore perform sacrifices in honor to me with your son. O King! Your defect of not having a son is now removed; so fulfil what you promised before. Hearing these words, the King began to think “Oh! Only one lotus-faced son is born to me, how can I kill it. On the other hand, the powerful Regent (Lokaṭāṭa) of one quarter is present in a Brāhmaṇa form; and it never behoves one to show disrespect to a Deva or to a man who wishes welfare to us. Again it is very difficult to root out the affection for a son, so what am I to do now? How shall I preserve my happiness due to the birth of my son. The King, then, with patience bowed down to him and worshipped him duly and humbly spoke to him in beautiful words, pregnant with reason.

8-10. O Deva of the Devas! I will obey your order no doubt and I will perform your sacrifice according to the Vedic rites and with profuse Dakṣiṇās (remuneration to priests, etc.) But, when in a sacrifice, human beings are immolated as victims, both the husband and wife are entitled to the ceremony. Father becomes purified on the tenth day and mother on the expiration of one month after the son's birth; so how can I perform the sacrifice until one month expires! You are omniscient and the master of all the beings; and you know what is Nitya Dharma. So, O Varuṇa Deva! I want one month time, and shew mercy thus on me.

11-19. Vyāsa said:—“O King! The King Haris'chandra saying thus, Varuṇa Deva spoke to the King!—“O King! Welfare be unto

you ! Do your duties , I am now going back to my place." O King ! I will come again after one month. Better finish the natal ceremonies and the Nāmakaraṇa ceremony regularly and then perform my sacrifice," O King ! When Varuṇa Deva turned his back, the King began to feel happiness. Then the King gave as gifts millions of cows, yielding plenty of milk and ornamented with gold, and mountains of Til, sesamums to the Brāhmins versed in the Vedas and kept his name, with formal ceremonies as Rohitās'va. When one month became complete, Varuṇa Deva came again in a Brāhmin form and frequently said — " O King ! Start the sacrifice just now." The King, on seeing the God of Waters, at once fell into an ocean of anxieties and sorrows ; he then bowed down and worshipping him as a guest, spoke to him with folded palms — " O Deva ! It is to my great fortune that you have landed your feet at my place ; O Lord ! My house has been sanctified to day. O Deva ! I will do, no doubt, your desired sacrifice according to the rites and ceremonies." But see, the victims that have not their teeth come as yet are not fit for a sacrifice ; so the versed Pundits say ; so I have settled I would perform your great sacrifice, as desired by you, when the teeth will come out of my son "

20-41. Vyāsa said — " O Lord of men ! Hearing thus, Varuṇa spoke " Let it be so " and went away. The King Haris'chandra became glad and passed his days in enjoyments in his household. When the teeth of the child got out, Varuṇa knew it and came again in a Brāhmin garb in the palace and spoke " O King ! Now commence my sacrifice." Seeing the Brāhmin Varuṇa there, the King, too, bowed down and gave him a seat and showing all respects to him, worshipped him. He sang hymns to him and very humbly said with his head bent low :— " O Deva ! I will perform your desired sacrifice with plenty of Dikṣ'ins according to rites and ceremonies. But the child's Chūḍākarṇa (the ceremony of tonsure) is not yet done, so the hairs that were at the birth time are still there and the child cannot be fit for sacrifice as long as those hairs exist. So I have heard from the elderly persons O Lord of Waters ! You know the S'āstric rules, kindly wait till the Chūḍākarṇa is over. When the child will have his head shaven, I will certainly perform your sacrifice ; there is no doubt in this. Hearing these words, Varuṇa spoke to him again :— " O King ! Why are you deceiving me like this so often ? O King ! Now you have all the materials ready for the sacrifice ; only for your filial affection you are deceiving me. However, if, after the ceremony of tonsure, you do not perform my sacrifice, I will be angry and I will curse you. O King ! I am going for the present, but see do not tell lies, being born in the family of Ikṣāku. Instantly Varuṇa

disappeared ; the King, too, felt himself happy in his household. When the ceremony of tonsure was commenced and grand festivities were held, on the occasion Varuṇa soon came again to the King's palace. The queen was then sitting before the King with the child in her lap when Varuṇa came up there. The Brāhmaṇ Varuṇa then appeared like a Flaming Fire and spoke to the King in a clear voice :—“ O King ! Start the sacrifice.” Seeing him, the King was confused with terror and with folded palms, quickly bowed down to him. After worshipping him duly, he very humbly said :—“ O Lord ! To-day I will perform your sacrifice.” But kindly hear with attention my saying and then do what is advisable. O Lord ! If you approve of this as reasonable, I then open my heart to you. The three Varuṇas Brāhmaṇas, Kṣātriyas, and Vais'yas become Dvijas (twice-born) only when they are duly purified according to proper rules and ceremonies ; without any such purifications they are certainly Śūdras. So the Pandits versed in the Vedas declare. My child is now an infant only ; so it is like a Śūdra. When his thread ceremony (Upanayan) will be performed, he will then be fit for the sacrifice ; thus the Veda Śāstras declare. The Kṣātriyas are so purified in their eleventh year ; the Brāhmaṇas in their eighth year and the Vais'yas in their twelfth year. So, O Lord of the Devas ! If you feel pity for your this humble servant, then wait till the Upanayana ceremony is over, when I will perform your grand sacrifice with my son. O Bibhu ! You are the Lokapāla ; specially you are conversant with all the Śāstric rules and have acquired the knowledge of Dharma. If you think my saying as true, then go to your home.

42-51. Vyāsa said :—Hearing these words, Varuṇa's heart was filled with pity and so he went away instantly, saying “let it be so.” Varuṇa going away, the King felt very glad and the queen, knowing the welfare of the son became glad too. Then the King gladly performed his state duties. After some time, the child grew ten years old. Consulting with the peaceful Brāhmaṇas as well as his ministers, he collected materials for the Upanayana ceremony befitting his position. When the eleventh year was completed by his son, the King arranged everything for the thread ceremony but when his thoughts turned to Varuṇa's sacrifice, he became very sad and anxious. When the thread ceremony began to be performed, the Brāhmaṇ Varuṇa came there. Seeing him, the King instantly bowed down and standing before him with clasped palms, gladly spoke to him :—O Deva ! My son's Upanayana being over, now my son is fit for the victim in the sacrifice ; and by your grace, my sorrow that was within me as not having a son, has vanished. I speak truly before

you that, O Knower of Virtue ! after some more time I have desired to perform your sacrifice with plenty of Dikṣiṇās. In fact, when the Samāvartan ceremony will be over, I will do as you like. Kindly wait till then.

52-62. Varuṇa said :—O Intelligent One ! You are very much attached to your son now and so by various reasonable plays of intellect, you are repeatedly deceiving me. However, I am going home to-day at your request but know certain that I will come again at the time of the Samāvartan ceremony. (*N. B.*—Samāvartan means the return home especially of a pupil from his tutor's house after finishing his course of study there.) O King ! Thus saying, Varuṇa went away and the King became glad and began to perform duly his various duties. The prince was very intelligent ; and as he used to see Varuṇa coming, now and then, at the time of the ceremonies, he became very anxious. He then made enquiries outside hither and thither and came to know of his own being about to be killed and he desired to quit the house instantly. He then consulted with the minister's sons and came to a final conclusion and went out of the city to the forest. When the son had gone to the forest, the King became very much afflicted with sorrow and sent messengers in quest of him. When some time passed away, Varuṇa came to his house and spoke to the distressed King :—"O King ! Now perform your desired Sacrifice." The King bowed down to him and said :—"O Deva ! What shall I do now ? My son has become afraid and has gone away. I do not know where he has gone. O Deva ! My messengers have searched for him in difficult places in mountains, in the hermitages of the Munis, in fact, in all the places; but they have not been able to find him out anywhere. My son has left his home; order now what I can do. O Deva ! You know everything ; so judge I have got no fault in this matter. It is certainly luck and nothing else.

63-66, Vyāsa said :—"O King ! Hearing these words of the King, Varuṇa became very much angry and when he saw that he was deceived so many times by the King, he then cursed, saying :—"O King ! As you have cheated me by your deceitful words, so you be attacked by dropsy and be severely pained by it," Thus cursed by Varuṇa, the King was attacked with that disease and began to suffer much. Cursing thus, Varuṇa went back to his own place and the King was much afflicted with that terrible disease.

Here ends the Fifteenth Chapter in the Seventh Book on the story of the King Haris'chandra in the Mahāpurāṇam Śrī Mad Devī Bhāgavatam of 18,000 verses by Mahārṣi Veda Vyāsa.

CHAPTER XVI.

1-4. Vyāsa said :—" O King ! When Varuṇa went away, the King was very much laid down with that dropsy and daily his pains began to increase and he began to suffer extreme pains. O King ! The prince, on the other hand, heard, in the forest, of the illness of his father and filled with affection, wanted to go to his father. A year had passed away and the prince desired very gladly to go to his father and see him. Knowing this, Indra came there. He came instantly in the form of a Brāhmin and with favourable arguments desisted the prince, who was about to go to his father.

5-31. Indra said :—" O Prince ! It seems you are silly, you know nothing of the difficult state policies. Therefore it is that you are ready to go, out of sheer ignorance, to your father. O Fortunate One ! If you go there, your father will get his sacrifice, where a human victim is to be offered, performed by the Vedic Brāhmaṇas and your flesh will be offered as oblations to the blazing Fire. O Child ! The souls of all the beings are very dear ; it is for that reason, for the sake of soul, that sons, wife, wealth and jewels are all dear. Therefore, though you are his dear son, like his soul, yet he will certainly have you killed and get Homas offered, to free himself from the disease. O Prince ! You ought not to go home now ; rather when your father dies, you would certainly go there and inherit your Kingdom. O King ! Thus hindered by Vāsava, the prince remained in that forest for one year more. But when the prince again heard of the severe illness of his father, he wanted again to go to his father, resolved to court the death of his ownself. Indra also came there in the form of a Brāhmaṇ and, with reasonable words, repeatedly advised him not to go there. Here, on the other hand, the King Haris'chandra became very much distressed and troubled by the disease and asked his family priest Vas'istha Deva :—" O Brāhmaṇa ! What is the sure remedy for the cure of the disease ?" Vas'istha, the Brāhma's son, said :—" O King ! Purchase one son by giving his value, then perform the sacrifice with that purchased son and you will be free from the curse. O King ! The Brāhmins, versed in the Vedas, say that sons are of ten kinds, of whom the son, purchased by paying its proper value, is one of them. So buy one son. There will very probably be within your kingdom a Brāhmin who might sell, out of avance, his son. In that case Varuṇa Deva will certainly be

pleased and grant your happiness. Hearing these words of the high-souled Vas'istha, the King became glad and ordered his minister to look after such a son. There lived in that King's dominion one Brâhmin, named Ajigarta, very poor; he had three sons. The minister spoke to him to purchase his son:—I will give you one hundred cows; give one son of yours for the sacrifice." You have three sons named respectively Śunahpuccha, Śunah's'epha and Śanolangula. Give me out of them one son and I will give you one hundred cows as his value. Ajigarta was very much distressed for want of food; so when he heard the proposal, he expressed his desire to sell his son. He thought that his eldest son was the rightful person to perform funeral obsequies and offer Piṇḍa and he therefore did not spare him. The youngest son, too, he did not spare also, as he considered that his own. At last, he sold his second son for the price of one hundred cows. The King then bought him and made him the victim for the sacrifice. When that boy was fastened to the sacrificial post, he began to tremble and very much distressed with sorrow began to cry. Seeing this, the Munis cried out in a very pitiful tone. When the King gave permission for the immolation of that boy, the slaughterer did not take weapons to slaughter him. He told that he would never be able to kill the boy, since he is crying in a very pitiful tone. When he thus withdrew himself from his work, the King then asked his councillors —O Devas! What ought to be done now? Śunah's'epha then began to cry in a very pitiful voice; the people present there began to discuss and there arose a great noise on the affair. Then Ajigarta stood up in the midst of the assembly and spoke:—"O King! Be patient; I will fulfil your desire." I am desirous of wealth and if you give me double the amount, I will slay immediately the victim, and you can complete early your sacrifice. O King! He who is hankering after money, can always entertain feelings of enmity even towards his own son. There is no doubt in this.

32-35. Vyâsa said --"O King! Hearing those words of Ajigarta, Haris'chandra gladly spoke to him:—I will immediately give you another hundred excellent cows." Hearing thus, the son's father, avaricious of wealth, immediately resolved and became ready to slay his son. All the councillors seeing the father ready to slay his son, were struck with sorrow and began to lament exclaiming "Alas! This wretch, a disgrace to his family, is now ready to kill his own son. Oh! We never saw before such a cruel vicious person. This Brâhmin must be a Demon in a Brâhmin body!"

36-38. Fie on you ! O Chāṇḍālā ! What a vicious work are you now going to do ? What happiness do you derive by slaying the son, the jewel of jewels, only to get some wealth ? O Sinner ! It is stated in the Vedas that the soul takes its birth from one's body ; so how are you going to slay your soul ! When the hue and cry arose in the assembly, Viśvāmitra, the son of Kaus'ika, went to the King and, out of pity, said —

39-56. O King ! Śunah'sēpha is very piteously crying ; so let him be free ; and then your sacrifice will be complete and you will be free of your disease. There is no virtue like mercy and there is no vice like killing (Himsā). What is written about killing animals in the sacrifice, is only meant for the persons inclined to sensual objects and to give them a stimulus in that direction. O King ! He who wants his own welfare and who wants to preserve his own body ought not to cut another's body. He who pities equally all the beings, gets contended with a trivial gain and subdues all his senses, God is soon pleased with him. O King ! You should treat all the Jivas like yourself and thus always spend your life, so dear to all. You desire to preserve your body by taking away the life of this boy ; similarly why would he not try to preserve his own body, the three stools of happiness and pleasures. O King ! You have desired to kill this innocent Brāhmin boy, but he will never overlook this enmity of yours done in previous lives. If anybody kills another willingly, though he has got no enmity with him, then the one that is killed will certainly kill afterwards the slayer. His father, out of greed for money, is deprived of intellect and so has sold away his son. The Brāhmin is certainly very cruel and sinful. There is no doubt in this. When one goes to Gayā or one performs an As'vamedha sacrifice or when one offers a blue bull (Nila Viṣābhā), one does so on the consideration that one would desire to have many sons. Moreover the King has to suffer for one-sixth of the sins committed by anyone in his Kingdom. There is no doubt in this. Therefore the King ought certainly to prohibit any man when he wants to do a sinful act. Why then did you not prevent this man when he desired to sell his son ? O King ! You are the son of Triś'anku, especially you are born in the Solar line of Kings. So how have you desired, being born an Āryā, to do an act becoming an An-Āryā (non-āryan). If you take my word and quickly free this Brāhmin boy, you will certainly derive virtue in your body. Your father was converted into a Chāṇḍālā by a curse but I sent him in his very body to the Heavens. And you are well acquainted with this fact. Therefore, O King ! Keep my word out of your love for that. This boy is very pitifully crying, so free him. I pray this from you in this your Rājāyā sacrifice and if you do not keep my word, you will incur the

sin of not keeping my word. Do you not realise this? O King! You will have to give anything that a man wants from you in this sacrifice; but if you do otherwise, sin will attack you, no doubt.

57-59. Vyāsa said :—"O King! Hearing these words of Kaus'ika, the King Haris'chandra spoke thus :—O son of Gādhi! I am suffering very much from the dropsy; I will not be able therefore to free him. You can pray for some other thing. You ought not to throw obstacles in this my sacrifice. Vis'vāmītra became very angry at this, and, seeing the Brāhmin boy very distressed, became sorrowful and mourned very much.

Here ends the Sixteenth Chapter in the Seventh Book on the story of Śunahs'epha in the Mahāpurāṇam Śrī Mad Devī Bhāgavatam of 18,000 verses, by Mahārṣi Veda Vyāsa.

CHAPTER XVII.

1-6. Vyāsa said :—"O King! When Vis'vāmītra saw that the boy was crying very pitifully, he went to him with a merciful heart and said :—"O Child! I am giving you the Varuṇa Mantra; recollect this within your mind and if you go on repeating that Mantra silently, you will certainly fare well. The sorrowful Śunahs'epha, hearing thus from Vis'vāmītra, began to repeat silently in his mind the above Mantra, clearly pronouncing each letter. O King! No sooner Śunahs'epha repeated that Mantra than the kind-hearted Varuṇa came suddenly before the boy greatly pleased with him. Everyone in the assembly became thoroughly surprised to see Varuṇa Deva come there and they all became glad and chanted hymns in honour of him. The diseased Haris'chandra was also thoroughly surprised, fell to his feet, and with folded palms began to sing hymns to Varuṇa, standing before him.

7-14. Haris'chandra said :—"O Deva of the -Devas! I am very vicious; my intellect is much defiled; I am a sinner before you; O Merciful One! Now shew your mercy and sanctify this humble self. I was very much troubled on not having a son; so I had disregarded your words; now shew your mercy on me; what offence can cling to him whose intellect is already out of order? A beggar does not see his own faults, I am also in want of a son; so I could not see my defects. O Lord! Being afraid of the terrors of hell, I have deceived

you. Those, who are sonless, cannot find rest anywhere. Especially he is barred from the Heavens. Being terrified by this dictate of Śāstra, I have shown disregard to your words. O Lord! You are wise and I am ignorant; especially I am extremely afflicted by this terrible disease; I am also deprived of my son; so you ought not to take any notice of my faults. O Lord! I do not know where my son has gone; O merciful One! Perhaps he, being afraid of his life, has fled away to some forest. For your satisfaction, I have now commenced your sacrifice with this purchased boy; I gave an equivalent value and I have purchased this boy. O Deva of the Devas! Your sight only has taken away my infinite troubles; now if you be pleased, I can be free of my this disease dropsy and my troubles will all be over. Vyāsa said:—"O King! Hearing thus the words of that diseased King, Varuṇa the Deva of the Devas, took pity on him and thus spoke.

16-22. Varuṇa said:—"O King! Śunahś'epha is uttering hymns of praise to me; he has become very distressed; so quit him. Your sacrifice, too, is now completed; now let you be free from your present disease. Thus saying, Varuṇa freed the King of his disease in the presence of all his counsellors; the King became possessed of a beautiful body and got himself completely cured and shone bright before the assembly. Shouts of victory arose from the midst of the sacrificial ground when the Brāhmin boy was freed of his bonds of rope, by the mercy of the high-souled Deva Varuṇa. The King became very glad on his being recovered immediately from his disease and S'unahś'epha, too, became free from his anxiety and pacified when he got himself liberated from his being immolated on the sacrificial post. Then the King Haris'chandra completed his sacrifice with great modesty. Afterwards Śunahś'epha addressed the counsellors with folded palms and said: O Counsellors! You know well the Dharma; O Speakers of truth! Kindly specify according to the dictates of the Vedas. O Omniscient ones! Whose son am I now? Who is my most respectful father? Please deliver your judgment and I will take his refuge.

23-34. When Śunahś'epha spoke thus, the members of the assembly began to speak to each other "The boy must be of Ajigarta; whose else can he be? This boy is born of the limbs of Ajigarta; and he has nursed him according to his might. So he must be his son; whose else can he be?" Vāna Deva then told the people of the assembly "The father of the boy sold his son for money; the King purchased him. So he can be said as the son of the King; or he may be called the son of Varuṇa, in as much as he freed him from his rope bondage. For, he

who nourishes another with food, who saves one from one's fear, who protects one by giving money, who bestows learning to anybody and he who gives birth to any of the above five classes of persons can be called his father. O King ! Thus some one turned out to be in favour of Ajigarta, some other in favour of the King ; but nobody came to any definite conclusion. When matters stood in this doubtful condition, the omniscient all-respected Vas'istha Deva addressed the disputing members thus:—"O high-souled Ones! Kindly hear what the Śrutis say on this point. When the father has cut off his filial attachment and has sold his son, his fatherly connection has ceased then. No doubt this boy was purchased by the King Haris'chandra. But when the King fastened him to the sacrificial post, he cannot be called as the father. Again when this boy singing hymns in honour of Varuṇa, he being glad freed him of his bondage, so Varuṇa cannot be called his father. For whoever praises a god by the great Mantra, that Deva becomes pleased with him and gives him wealth, life, cattle kingdom and even final emancipation. Rather Viśvāmitra saved the boy by giving him in his critical moment the powerful great Mantra of Varuṇa ; hence the boy can be called as the son of Viśvāmitra and of none else.

37-40. Vyāsa said:—"O King ! Hearing the words of Vas'istha, all the members of the assembly gave their unanimous consent and Viśvāmitra with his heart filled with love, exclaimed "O Son ! Come to my house." And caught hold of his right hand. Śunah's'epha, too, accompanied him and went away. Varuṇa also went to his own abode with a gladdened heart. The councillors, too, departed. Freed from his disease, the King gladly began to govern his subjects. At this time his son Rohita heard all about Varuṇa and became very glad and leaving the impassable forest passes and mountains, returned home. The messengers informed the King of the arrival of the prince ; the King heard and his heart overflowed with love and he gladly came there with no delay.

41-48. Seeing the father coming, Rohitās'va became filled with love and overpowered with sorrow for long separation began to shed tears and fell prostrate at his feet. The King raised him up and embraced him gladly and smelling his head enquired of his welfare. When the King was thus asking his son, taking him on his lap, the hot tears of joy flowed from his eyes and fell on the head of the prince. The King and the prince then began to govern together his kingdom. The King described in detail all the events of the sacrifice where human victims are immolated. He started next the Rājasūya sacrifice, the best of all sacrifices, and duly worshipping the Muni Vas'istha, made him t

Hotā in that sacrifice. When this grand sacrifice was finished, the King respected the Muni Vas'istha with abundant wealth. Once, on a time, the Muni Vas'istha went gladly to the romantic Heaven of Indra; and Vis'vāmītra, too, went there also and both the Munis then met with each other. The two Mahārṣis took their seats in that Heaven. But Vis'vāmītra was astonished to see Vas'istha greatly respected in Indra's hall of assembly and asked him, thus :—

49. "O Muni! Where have you received this great honour and worship? O Highly Fortunate One! Who has worshipped you thus? Speak out truly.

50-53. Vas'istha said :—"O Muni! There is a King named Haris'chandra; he is very powerful and my client; that King performed the great Rājasthya sacrifice with abundant Dakṣiṇās. There is no other King truthful like him; he is virtuous, charitable, and ever ready in governing his subjects. O Son of Kaus'ika! I have got my worship and honour in his sacrifice. O best of Dvijas! Are you telling me to speak truly? Again I speak truly to you that there never was a King truthful, heroic, charitable, and very religious like him nor there will be such a one.

54. Vyāsa said :—"O King! Hearing such words, the Vis'vāmītra, of a very angry temper, spoke to him with his reddened eyes :—

55-59. "O Vas'istha! Haris'chandra obtained a boon from Varuṇa when he made a certain promise; then he cheated Varuṇa with deceitful words. So he is a liar and cheat. Why are you praising then that King? O Intelligent One! Let us now stake all our virtues that we have earned since our birth by our asceticism and studies. You have praised exceedingly that King who is a great cheat; but if I cannot prove him to be a liar of the first water, I will lose all my virtues from my birth; but if it be otherwise, then all your virtues will be destroyed. Thus the two Munis quarrelled with each other and making this stake, departed from the Heavens and went to their respective Āśramas.

Here ends the Seventeenth Chapter in the Seventh Book on the freeing of Śunah'sepha and the curing of Haris'chandra in the Mahāpurāṇam Śrī Mad Devī Bhāgavatam, of 18,000 verses by Mahārṣi Veda Vyāsa.

CHAPTER XVIII.

1-6. Vyāsa said :—" O King ! Once on a time Haris'chandra went out to the forest on an hunting excursion; and, while roaming to and fro, he saw that a very beautiful lady was crying. The King, seeing this, took pity on her and asked :—" O Fair One ! Why are you in this forest crying alone ? O Large-eyed One ! Has some one pained you ? What is the cause of your sorrow ? Express this quickly before me. Why have you come here in this dreadful lonely forest ? What are the names of your husband and your father ? O Beautiful One ! In My kingdom, no demon can give any trouble to another's lady ; I will immediately kill him who has given you this trouble. O thin-bellied One ! Be comfortable ; do not weep ; tell me why you are in this sorrowful state ; know that no sinner can remain within my territory. Hearing the words of the King, the lady wiped out her tears by her hand and began to say :--

7-8. O King ! I am Siddharupinī, of the nature of success ; to get me, Vis'vāmitra is practising terrible austerities. So these troubles have arisen from him, the son of Kus'ika. O King ! For this reason I am sorry in Your kingdom. O One of good vows ! I am a gentle lovely Lady ; still that Muni is giving me so much trouble.

9-16. The King said :—" O Large-eyed One ! No longer you will have to suffer any more pains. Be patient. I will go and make the Muni desist from his tapasyā. Thus comforting the lady, the King went hurriedly to the Muni Vis'vāmitra and, bowing down to him said with clasped palms :—" O Maharṣi ! Why are you ailing your body by this terrible severe austerity ? O Highly intelligent One ! For what great noble cause, are you practising this hard tapasyā ; speak truly to me. O Son of Gādhi ! I will fulfil your desires ; there is no need of your practising this severe penance ; please get out of it immediately. O Maharṣi ! You know everything ; so what shall I say anything further ? See ! It ought not anyone to practise this extremely dreadful tapasyā, causing troubles to the people within my territory. Thus prohibited by the King Haris'chandra, the Muni became very angry at his heart and went towards his own hermitage. The King, too, went back to his palace. The Muni on his arrival at his hermitage, began to cogitate in his mind " Why has the King unjustly desisted me from

my tapasyâ and also the discussions that took place between him and Vas'isṭha. Vis'vâmitra became very angry at his heart and ready to take the vengeance of this. He thought over on many points and created a terrible demon of a dreadful appearance in the form of a boar and sent it to the territory of the King Haris'chandra.

17-28. That terrible boar, of huge body, entered into the kingdom, raising a dreadful sound. The guards became afraid at his terrible noise. Entering into the forest, that boar began to whirl round and round and destroy the Mâlâti forest, at another place the Kadamba forest, and at others the Yûthikâ forest. At other places he began to dig up the earth by his tusks and root out the Champaka, Ketaki, Mallikâ and various other trees. At other places again, he rooted out nice gentle Us'ira, Karavîra, Muchukunda, As'oka, Vakula, Tilaka and other trees and so massacred the nice gardens and forests. The forest guards, then, taking their weapons, rushed forward on that boar. Those that were making garlands and the florists became very distressed and uttered uproars of consternation. That boar, as if an incarnation of Death, though routed out with flights of arrows, could not be terrified; rather when he began to harass the guards very much, they became very much afraid and being very distressed took the refuge of the King and, trembling, said:—"O King! "Protect us. Protect us." And they cried piteously. Seeing the guards terrified and distressed, the King asked them:—Whom do you fear so much and why you are so distressed? Speak truly before me. O Guards! I do not fear the Deva nor the Demons; so tell me who has created this panic amongst you." I, no doubt, will send that vicious cheat unto the door of Death by this arrow, who has come against me in this world. What sort of enemy is that? What is his form? What is his power and where is he residing now; speak this quickly to me. Be that enemy a Deva or a Dânaava, I will slay him immediately by the multitude of arrows.

29-31. The Mâlâkâras said:—The enemy is not a Deva, nor a Dânaava, Yakṣa nor a Kinnara; it is a boar of a huge body that has entered into the forest. Very powerful, he is uprooting by his teeth all the beautiful flower trees; in fact, he is ruining all the gardens and forests. O King! We shot arrows on him, struck him with cudgels and hurled stones at him so much; yet he did not get a bit afraid; rather he turned back to kill us.

32-51. Vyâsa said:—"O King! Hearing these words, the King's fury knew no bounds and, immediately getting on horseback, he went towards the garden and forest. Then the horsemen, elephant drivers, charioteers and infantry, all followed him. When the King went there,

he saw the terrible boar, of a huge body, whirling round and round and making the peculiar sound in the forest; and he witnessed also the destroyed condition of the forest and became very angry. He then drew his bow and arrows and fell down on him to take away his life. Seeing the King coming angrily towards him with bow and arrows in his hands, the boar began to sound more terribly and ran forward before him. The King saw the boar coming towards him with his mouth wide opened and began to shower arrows upon him to kill him. The boar immediately made those arrows useless, and very violently and quickly jumped and passed away, over the King. When the boar passed away, the King angrily drew his bow with great care and shot sharpened arrows at him. One moment the boar came in the King's sight; and at another moment he vanished away, thus the boar began to flee, uttering all sorts of sounds. The King Haris'chandra then became very angry and drawing his bow pursued him, mounting on a horse, swift like the wind. The soldiers then entered the forest and scattered hither and thither; the King alone pursued the boar. The sun entered unto the meridian; and the King came to be alone in a lonely forest. His horse was fatigued, and he, too, was tired of hunger and thirst. The boar went away out of sight. The King also missed his way in that dense jungle and became greatly absorbed with intense cares and anxieties. He then began to think. "Where shall I now go? There is none to help me in this dense jungle. Especially I don't know the right path. While he was thus thinking, he saw, all on a sudden, a river with clear water in that lonely forest. He became much delighted to see the flowing river and, alighting from horseback, he drank that water and made the horse also drink it. He became much relieved by drinking, and though he was much bewildered not to find the right track, he wanted now to go to his own city. At this moment Vis'vāmītra came up there in an old Brāhmin form; the King also looking at him bowed down to the Brāhmin garbed Visvāmītra, who then spoke to the King:—"O King! Welfare be unto you! What for have you come here? "O King! What object have you got in view in this lonely forest? Be calm and quiet and speak everything before me."

52-58. The King said :—"O Brāhmin! One powerful boar of a huge body entered into my garden and spoilt altogether all the gentle flower trees there. To desist that boar, I pursued him with bow in hand and went out of the city. That powerful boar, very swift and, as it were a magician, has escaped my sight and gone away where I do not know. I pursued him and have come now to this place and I do not know where my soldiers have gone O Muni! Now I am deprived of my men,

I am hungry and thirsty. I do not know which is the road to my city ; nor do I know where my soldiers have gone. O Dear Lord ! It is to my great fortune that you have come in this lonely forest. Now I want to return to my home ; kindly shew me the way. I have completed my Râjasûya sacrifice. I always give everyone whatever he wants. This is known to everybody. O Dvija ! If you want money for your sacrifice, then come with me to Ayodhyâ and I will give you abundance of wealth. I am Haris'chandra, the famous King of Ayodhyâ.

Here ends the Eighteenth Chapter of the Seventh Book on the origin of the quarrel between Haris'chandra and Vis'vâmitra in the Mahâpurâṇam Śrī Mad Devī Bhâgavatam, of 18,000 verses, by Maharṣi Veda Vyâsa.

CHAPTER XIX.

1-12. Vyâsa said : —“ O King ! Hearing thus the words of the King Haris'chandra, the Maharṣi Kaus'ika smilingly said : —“ O King ! This Tīrath is very sacred ; if one bathes here, one is cleansed of one's sins and virtue springs up. So, highly fortunate One ! Batho in this and do peace-offerings (tarpaṇam) to your fathers.” O King ! This time is very auspicious and highly meritorious ; so take a bath in this sacred Puṇya Tīrtha and make charities as far as it lies in your power. Svâyambhuva Manu says : —“ He, who arriving at a tīrtha capable to give high merits (Puṇya), does not bathe and make charities, deceives himself ; so he is the slayer of his soul, no doubt. So, O King ! Do meritorious acts as best as you can in this excellent tīrtha. Then I will shew you the way and you will go to Ayodhyâ. O Kâkutstha ! To-day I will be pleased with your gifts and I will accompany you to shew you the way ; this I have decided. Hearing the deceitful words of the Maharṣi, the King took off his upper garments and tying the horse on to a tree, went towards the river to bathe according to due rites. O King ! The accidental combination, that was to have been so (sure to come), so enchanted the King by the Muni's words, that he got himself entirely under the control of the Muni. He duly completed his bath and offered peace-offerings to the Devas and the Pitris and then spoke to Vis'vâmitra. “ O Lord ! I am now making gifts to you. O Fortunate One ! Cows, lands, jewels, elephants, horses, chariots or horses, etc., anything that you like I will give you just now. There is nothing that I cannot give. When I performed previously the Râjasûya

sacrifice, I took, then, before all the Munis, this vow. So, O Muni ! You are also present at this principal Tirtha (place of pilgrimage) ; so express what you desire ; I will give you your desired object.

13-15. Vis'vāmītra said :—" O King ! Your glory is spread far and wide in this world ; especially I have already heard that there is no second man charitable like you. The Muni Vas'istha has said :—" The King of the solar dynasty, the Tris'anku's son, Haris'chandra is foremost and first amongst the kings in this world and there is no one so liberal-minded as he is ; such a king there never was nor ever there will be. So, O King ! Now the marriage time of my son has arrived ; so I pray before you to-day, that you give me wealth to celebrate this marriage.

16. The King said :—" O Brāhmin ! Yes ! Celebrate the marriage ceremony ; I will give you your desired wealth. What more can be said than this that whatever wealth you would want, I will give that abundantly. There is no doubt in this.

17-22. Vyāsa said :—" O King ! Hearing these words of the King, the Muni Kaus'ika became ready to deceive him and originating the Gāndharbī Māyā, created a beautiful youth and one daughter aged ten years and showing them to the King, said " The marriage of these two is to be celebrated to-day. "O King! To marry the boys and the girls in the household is to earn more merits than the Rājasūya sacrifice. So to-day you will get that desired fruit if you make charities for the marriage of this Brāhmin Youth." The King was much enchanted by his Māyā ; so no sooner he heard those words, he immediately promised :—" That will be done ; he did not raise any objection whatsoever. Vis'vāmītra then showed the way and the King went to his city. Vis'vāmītra, too, thus deceiving the King, went back to his As'rama. When the King was staying in Agni-s'ālā (cook room), Vis'vāmītra Muni went to him and said :—" O King ! The marriage rites have been finished ; so to-day give me what I desire in this sacrificial hall."

23-24. The King said :—" O Brāhmin ! Speak out what you want ; now I like to get fame. So if there be any anything in the world, that is not to be given by me, if you want, I will give that even to you, no doubt." The mortal, possessing all wealth, if he do not earn good name and fame, capable to give happiness to him in his next world, passes his life in vain.

25. Vis'vāmītra said :—" O King ! Give to this bridegroom, while within this sacred sacrificial altar, your entire kingdom with the royal umbrella and Chāmara for fanning the king and elephants, horses, chariots, infantry and all the gems and jewels.

26-33. Vyāsa said:—"O King! The King Haris'chandra was deluded by his Māyā; so no sooner he heard the Muni's words, he willingly said without the slightest consideration:—"O Muni! I give as you pray, my this vast dominion to you. The very cruel Vis'vāmitra, then, said:—"O King! I have accepted your offer; but O Intelligent One! Give now the requisite Dakṣiṇā to complete your gift. Manu says:—Gift without Dakṣiṇā is fruitless; so to get the fruit of your gift give Dakṣiṇā as duly fixed. The King was exceedingly surprised to hear this and said:—"O Lord! Kindly say what amount of wealth am I to give to you as Dakṣiṇā. O Saint! Say the value of your Dakṣiṇā. O Ascetic! Don't be impatient; I will give you the Dakṣiṇā to that amount, no doubt." Hearing this, Vis'vāmitra told to the King:—"At present give me two and a half loads of gold as Dakṣiṇā. The King Haris'chandra became greatly amazed and promised:—"I will give you that;" he then anxiously mounted on his horseback and became ready to go quickly. At this time, his soldiers who lost their roads in quest of their king, came to him. They were very glad to see him: but, seeing him anxious, they began to praise him in great haste.

34-47. Vyāsa said:—"O King! Hearing their words, the King did not say anything, good or bad; but thinking on his own doing, entered into the zenana. Oh! What have I promised to give? I have made a gift of all that I have, I am cheated in this matter by the Muni like one robbed by a thief in a wilderness. My whole dominion including my dress I have promised to give to him. Moreover I will have to pay besides two and a half loads of gold. My brain seems to have been completely destroyed. What to do now? I did not know the cunningness of the Muni. Therefore I am cheated by this deceitful Brāhmin. It is next to impossible to understand the work of Daiva. Oh! My Fate! What will happen to me now? Very much bewildered, the King entered in the interior of the palace. The queen seeing her husband immersed in cares, enquired into the cause, thus:—"O Lord! Why have you become so absent-minded? Kindly say what you are thinking now? O King! The son has come back from the forest before you completed your Rājasūya sacrifice; why then are you in grief now? Kindly speak out the cause of your sorrow. Nowhere is your enemy, strong or weak; only Varuṇa was angry with you; now he is also very satisfied. So there is nothing further for you to do or to think. O King! Owing to cares, this body gets weaker and weaker, day by day. So nothing is like cares to lead one to death. When his dear wife said so, the King expressed to her somewhat the cause of his

cares, good or bad. But the King was much absorbed with his cares so that he could not eat nor sleep though his bedding was perfectly white and clear. Early in the next morning, when, getting up from his bed, he was doing anxiously his morning duties, Vis'vāmītra came up there. When the sentinel informed the King of the arrival of Vis'vāmītra, he gave order for him to enter. Vis'vāmītra, the Looter of his all and everything, came before him and told the King who repeatedly bowed down to him:—"O King! Now leave your kingdom and give me the gold that you promised as Dakṣiṇā and prove that you are truthful."

48-63. Haris'chandra said:—"O Lord! I have given you this vast dominion of mine; so my Kingdom has now become yours; I am leaving this Kingdom and going to somewhere else. O Kaus'ika! You need not think a bit for this. O Brāhmaṇa! You have taken my all according to the technical rule; so now I am unable to give you Dakṣiṇā. If, in time, wealth comes to me, I will at once give you your Dakṣiṇā. Saying him thus, the King told his wife S'aivyā and his son Rohita "In this Agnihotra room I say that I have given my vast dominion to the Muni Vis'vāmītra." Elephants, horses, chariots, gold and jewels all I have given to him along with my kingdom. What more than this that save us three, everything else I have given to him. "O Mahārṣi! Take fully this prosperous dominion; we are going somewhere else to a forest or a mountain cave. The exceedingly virtuous Haris'chandra spoke thus to his wife and son, and, paying respects to the Muni, went out from his house. Seeing the King going thus away, his wife and son, afflicted with cares, followed him with their sad faces. Seeing thus, all the inhabitants of Ayodhyā cried aloud, and great consternation and uproar arose in the city. O King! What is this act that you have done? How has this suffering come to you! O King! The great Fate, without any consideration, has certainly deceived you. The Brāhmaṇas, Kṣ'attriyas, Vais'yas and S'ūdras, all the four Varnas gave vent to their sorrows, when they saw the King going away with his wife and son. The Brāhmaṇs and the other inhabitants of the city, all were afflicted with sorrows and began to abuse the vicious Brāhmaṇa saying that "He is a cheat, etc." O King! Give the gold for Dakṣiṇā and then go; or say that you will not be able to give and I will then not take the Dakṣiṇā. Or if you entertain within yourself any greed, then take back all your Kingdom. O King! If you think that you have really made this gift, then give what you have promised. The son of Gādhi was saying so, when the King Haris'chandra very humbly bowed down to him with folded palms and said to him.

Here ends the Nineteenth Chapter of the Seventh Book on the taking away of Haris'chandra's Kingdom in the Mahā Purāṇam Śrī Mad Devī Bhāgavatam of 18,000 verses, by Mahārṣi Veda Vyāsa.

CHAPTER XX.

1-4. Haris'chandra said - "O Muni ! I will not take my food until I pay you your Dakṣiṇā in gold ; know this to be my resolve ; therefore O One of good vows ! Discard all your anxieties for Dakṣiṇā. I am the King of the Solar dynasty , especially since the time I have completed my Rājasvya Sacrifice. I give to everyman whatever he desires. So, O Lord ! How can it possible that I will not give what I have voluntarily promised myself ? O Best of Devijas ! I will certainly pay off your debt. I must give you the gold as you desire , be calm and patient ; but you will have to wait one month , and on getting the money I will pay it off to you.

5-8. Viśvāmitra said - "O King ! Kingdom, treasury and strength are the three sources of income ; but you are now deprived of all these. Whence, now, do you expect to get gold ? O King ! Vain are your hopes to get money ; what am I do now ? You are now wealthless and how can I, out of greed, give you trouble ? O King ! Better say "I will not be able to give you Dakṣiṇā," and I will then quit my strong expectation and go away as I like." And you, too, can think that you have no gold, so how can you give money and so you can go wherever you like with your wife and son."

9-20. Vyāsa said : - "O King ! Hearing these words of the Muni, at his time of departure, the King said : - "O Brāhmaṇa ! Be patient and I will certainly give you your Dakṣiṇā. O Devija ! My wife, son and I myself are all healthy : so selling these, I will give you the money ; there is no doubt in this. O Lord ! Kindly enquire whether there is anyone who can purchase us and I will agree to become the slave with my wife and son. O Muni ! You can sell all of us and the price you get, you can take two and a half loads of gold out of that and be pleased. Thus saying, the King went to Benares where S'ankara was staying with his dear consort Umā. The King saw the beautiful city, the sight of which makes one's heart dance with more joy and he said that he had become blessed. Then he went to the banks of the Bhāgirathī and bathed

in the Ganges and offered pice-offerings (Tarpaṇ) to the Devas and the Pitris and completing the worship of his Iṣṭa Deva (his own Deity) looked around where he would go. The King entering into the beautiful city of Benares began to think that no human being is protecting this city but Śiva Himself is protecting it. So if he lives there, he would not be living in a city which has been given away by him to Viśvāmitra. The King, then, distressed much with pain and trouble and being very much bewildered, began to journey on foot with his wife and son and entered into the city and placed his confidence. At this moment he saw the Muni Viśvāmitra, wanting Dakṣiṇā and humbly bowed down and spoke with folded palms :—" O Muni ! My dear wife, my son and I myself are living here ; you can take any of us and have your work done ; or say what other work we will have to do for you."

21. Viśvāmitra said :—" You promised that you would pay Dakṣiṇā at the end of one month ; and to day that one month is completed ; if you remember, then give me the Dakṣiṇā.

22. The King said :—" O Brāhmaṇa ! You are wise and are endowed with the power of tapas (asceticism) ; as yet one month is not complete ; still half a day is remaining ; wait till then ; and no longer.

23-27. Viśvāmitra said :—" O King ! Let it be. I will come again and if you do not give me then, I will curse you. Thus saying Viśvāmitra went away. The King then thought within himself how he would pay him back what he had promised. There is no influential friend of mine in this Benares city who can help me with money ; where then can I get the requisite money. I am a Kṣatriya. Pratigraha (begging or accepting any gift) is forbidden to me and how can I beg or accept any gift ! According to the code of Dharma, the offering of sacrifices (on one's own behalf), studying, and giving are the three duties ordained to a King. And if I do not pay a Brāhmaṇ's Dakṣiṇā, I will be polluted with the sin of stealing a Brāhmaṇ's property and I will then be born a worm or will become a Preta. So to sell myself (and pay off the debts) is better than this.

28-33. Sūta said :—" O Rṣis ! When the King was thus thinking humbly with his face bent downwards, and in a distracted state of mind, his wife spoke to him with tears in her eyes and in a voice, choked with feelings :—" O King ! Discard all cares and keep your own Dharma, Truth. He who is divorced from Truth is forsaken like a Preta. O Best of all men ! To keep one's Truth is one's Dharma ; there is no other Dharma superior to it ; so the sages declare. He whose

words turn out false, his Agnibotra, study, and gifts and all actions become fruitless. Truth is very much praised in the Dharma Śāstra and this Truth raises up and saves the virtuous souls. Similarly falsehood, no doubt, drags a vicious man to hell. The King Yayāti performed the Horse sacrifice, and the Rājasūya sacrifice and went to Heavens but once he spoke falsely and so he was dislodged from the Heavens.

34. The King said :—" O Thou, going like an elephant ! I have my son who will multiply my line ; speak out what Thou wishest to say.

35. The Queen said :—" O King ! The wives are meant for sons (your having me has been fulfilled as there is your son). So sell me for the money value and give the Dakṣiṇā to the Brāhmin. Let you not deviate from the Truth.

36-45. Vyāsa spoke :—" Hearing this, the King fainted. Afterwards regaining consciousness, he wept with a grievous heart. O gentle One ! What you have uttered just now has caused me much pain ; am I such a Sinner as to forget entirely all your conversations and your sweet smiles ! Alas ! O Sweet-smiling One ! You ought not to speak such words. O Fair One ! How have you been able to utter these harsh words not fit to be spoken ! Speaking thus, the King became impatient at the idea of selling his wife and fainted and fell to the ground. Seeing him fainted and lying flat on the ground, the Queen became grievously hurt and spoke with great compassion. O King ! Whose evil have you done that you have fallen into this calamity ? Alas ! He who is accustomed to sleep in a room adorned with carpets is to-day like an humble man, sleeping on the ground ! The King who gave crores and crores of golden mohurs to the Brāhmins, that same King, my husband is lying now on the ground ! Alas ! What a painful thing ! O Fate ! What has this King done to you that You have thrown this Indra and Upendra like King in this dire calamity ! Thus saying, the beautiful queen (of good hips) very much grieved by the sight of her husband's pain fell down unconscious on the ground. Then the boy prince, seeing father and mother both senseless, lying on the ground, became very much troubled, and, becoming hungry, cried " O Father ! O Father ! I am very hungry ; give me food to eat ; O Mother ! O Mother ! My tongue is being parched ; give me food to eat and the boy began to weep repeatedly.

Here ends the Twentieth Chapter of the Seventh Book on the earnestness of Haris'chandra to pay off the Dakṣiṇā in the Mahāpurāṇam Śrī Mad Devi Bhāgavatam, of 18,000 verses, by Maharṣi Veṇa Vyāsa.

CHAPTER XXI.

1-5. Vyāsa said :—O King ! At this moment, the Muni Vis'vāmītra, endowed with his power of tapas, came up there, very angry as if the the God of Death, to ask of his wealth. Seeing him Haris'chandra fallen thus senseless on the ground, Vis'vāmītra, then, began to sprinkle water on his body. O King ! The man who is involved in a debt his troubles increase day by day. So get up and pay your promised Dakṣiṇā. The King, thus sprinkled with water, cold as snow, regained his consciousness ; but, seeing Vis'vāmītra, he fainted again. At this, the Dvija Vis'vāmītra consoled him and angrily spoke to him thus :—

6-10. O King ! If you want to maintain your steadiness, give, then my Dakṣiṇā. Look ! It is Truth that makes the Sun shine ; It is the Truth that has stationed this Earth in its position ; what to speak more, even the Svarga is established on Truth ; so the greatest Dharma lies in Truth. If the fruit of the thousand Asvamedhas be held in one pan and Truth be held on the other pan of the balance, then Truth outweighs the thousand horse sacrifices or what need I to speak all about this ! O King ! If you fail to give my Dakṣiṇā before the Sunset, I will, no doubt, curse you. Saying this, Vis'vāmītra went away. The King also became very terrified. The wealthless King was pained by the words of the Muni ; but he was more troubled with the thought how he would pay him and keep to Truth.

11-13. Sūta said :—“ O Ṛṣis ! At this time, a Brāhmin, skilled in the Vedas, with many other Brāhmins, started out of his house, at that very place. The queen, then seeing the Brāhmin ascetic close by, addressed the King in words reasonable and in accordance with the Dharma, O Lord ! A Brāhmin is considered the father of the other three Varnas (i. e., Kṣattriyas, Vais'yas, and Sūdras : and a son can certainly take the father's things ; so it is my intention that you beg your wealth from this Brāhmin.

14-18. The King said :—“ O One of thin waist ! To beg suits the Brāhmaṇas ; it is prohibited to the Kṣattriyas ; I being a Kṣattriya do not wish to take anything as gift.” The Brāhmins are the Gurus of all the Varnas. So they are always to be respected. It is not proper to beg from a Brāhmin ; especially the Kṣattriyas never ask anything from

the Brāhmīns ; it is totally prohibited. Offering oblations, study, gift and the governing of subjects and protecting those that take refuge is the Dharma of the Kṣātrīyas but they would never, never, ask any other man " Give, give," and utter these words indicative of humility O Devī ! The words " I am giving you " are impressed within my heart ; so I will earn money from some other source and give that to the Muni.

19-20. The Queen said :—" O King ! Time keeps some men in one and the same state ; again it throws others into troubles ; Time it is that gives respect to one and again it is Time that gives disrespect to others. Time it is that makes one a donor and it is the same Time that makes another a beggar. So even the Rīṣi Viśvāmītra, learned and endowed with the strength of Tapas, becoming angry has deprived you of your kingdom and happiness and has thus done quite an irreligious act in the shape of tormenting others. You can now judge in this the wonderful workings of Time.

21-22. The King said :—" I would rather cut off my tongue into two pieces by a sharp sword than I would quit my Kṣātrīya pride ; and I would never be able to utter the words " Give, give." O Fortunate One ! I am a Kṣātrīya ; so I never ask anything of anyone. I always say that, by the strength of my arms, I will earn money and pay off my debt.

23-27. The Queen said :—" O King ! Indra and the other Devas have given me over duly to your hands. So I am your religious (legal) wife ; especially I have got education and I ought to be protected. Therefore O Luminous One ! If you do not like to beg then you can sell me and pay off your Dakṣiṇā. The King Haris'chandra became grieved very much to hear these words and lamented, saying " O What a painful thing is this ! What a painful thing is this ! His wife again spoke :—" O King ! Will we, afterwards, be burnt by the fire of curse from a Brāhmīn and thus lowered very much ? So keep my word now." You are selling me, not because that you are infatuated with desire for gambling nor you are deprived of all knowledge by enjoyments in worldly things nor you are selling me owing to avert the danger of your kingdom. It is that you are selling me to pay off the debt to your Guru. So nothing sinful a fault will be incurred by you. So sell me and keep to Truth and the fruits thereof.

Here ends the Twenty-First Chapter of the Seventh Book on the description of the sorrows of Haris'chandra in the Mahā Purāṇam, Śrī Mad Devī Bhāgavatam of 18,000 verses by Mahārṣi Veda Vyāsa.

CHAPTER XXII.

1-6. Vyāsa said :—" O King ! When the Queen Mādhavi requested repeatedly the King, He said :—" O Good Auspicious One ! When you have not met with any scruple to utter clearly these harsh and cruel words, I will do that act now which the most ruthless persons do not dare to do. Saying this, the King went with his wife, very distressed, to the city. Placing her on the public road, the King cried out in a voice choked with feelings and eyes full of tears :—" O Citizens ! Hear you all." Do any one of you require any maidservant ? This lady is dearer to me than my life. If any of you be able to offer price of her as I will declare, then let him give it out quickly. The Pundits then said : " Who are you ? Why are you come here to sell your wife ?"

7. The King said :—" Are you asking me of my introduction ? Hear then :—I am a heartless brute and not fit to be called a man ; or I am a Rākṣasa ; nay, I am more than that ; I am prepared to do this sinful act.

8-11. Vyāsa said :—" O King ! Hearing this, Kauśika suddenly assumed the form of an old man and came out and spoke to Haris'chandra :— I am master of boundless wealth ; so I am able to give you the money you want ; I am ready to purchase the maidservant by giving an equivalent wealth. Better give me the maidservant. My wife is exceedingly delicate ; she is unable to do all the household work ; so let me have the maid. But say quickly what value am I to pay ? When the Brāhmin spoke this, Haris'chandra felt his heart, as it were, torn asunder ; so he could not for the moment speak anything.

12-15. The Brāhmaṇa said :— Take an equivalent amount of money according to the age, beauty, qualifications and capabilities of your wife and hand her over to me. Hear about the prices of the male and female servants as written in the Dharma Śāstras :—The price of a female servant clever, good, well-qualified and possessing thirty-two auspicious qualities is one Koṭi gold mohure ; and the male servant similarly qualified fetches one Arbuda gold mohurs. Haris'chandra became very much pained to hear the Brāhmin speaking thus ; but he could not say anything. The Brāhmin then placed in front of the King the money over a bark and caught hold of the hair of the Queen and was ready to drag Her.

16-21. The Queen said :—"O Ārya ! Let me see once the lotus-face of my son ; leave me once. O Brāhmin ! Please see that it will be hard for me again to see this boy. O Son ! Behold ! Your mother is now a slave. So, O Prince, do not touch me. I am not fit now to be touched by you. The boy, then, seeing the mother suddenly snatched away, cried out "O Mother ! O Mother ! and followed her with tears in his eyes. That boy tumbled at every step still he caught hold of the mother's clothing by his hand and began to accompany her. The Brāhmin, seeing this behaviour of the boy, became impatient with anger and began to beat him. Still the boy wept, saying, Mother ! Mother ! and never quitted the hold of his mother. The Queen said :—"O Lord ! Have mercy on me and purchase this boy also. Though you are purchasing me, yet without this boy I will not be able to do your work. My fate is bad ; therefore this calamity has happened. Shew this favour to me.

22-24. The Brāhmin said :—"Take this money and give me the boy too. For the Wise in the Dharma Sāstras fix such to be the prices of a female and a male. The other Pundits make differences in the prices, e. g., one hundred, one thousand, one lakh, one crore and so on, according to the different qualifications. But for the female, who is skilled in all actions modest, of good behaviour, and well qualified and, on whose body the thirty-two auspicious signs are seen, her price is one Koṭi gold mohurs and for a man qualified, one Arbuda gold mohurs.

25-35. Sūta said :—"O King ! The Brāhmin then gave over the price of the boy as decided, in gold mohurs in front of the King over a bark and then tied both the mother and son. He, then, gladly and without any delay, carried them to his home. At the time of departure, the Queen circumambulated the King and, kneeling down, bowed down to him and, in that state of humility, began to speak :—"If ever I have done any charities, if ever I have poured oblations on the Fire, if ever I have satisfied the Brāhmins, then, by that virtue, Hariś'chandra will again be my husband. Seeing his wife, dearer than his life, fallen on his feet, the King became very distracted and lamented, crying Alas ! Alas ! The shadow of a tree never leaves the tree ; but you being verily modest and endowed with all qualifications, are now separated from me. Speaking thus reasonably with his wife, the King said to his son :—"O Child ! Where will you go, leaving me here ?" Where shall I go now ? and who will stop my miseries ? The King, then, spoke to the Brāhmin :—"O Brāhmin ! The pain that I experience in the separation from my son, I did not feel on the occasion of quitting my kingdom or on my being exiled in a forest.

O Auspicious One ! The husband, good natured in this world, nourishes always his wife and keeps her always in comfort and happiness. But I am such a bad husband of yours, as I have left you and made you float in the sea of sorrows, Born in the Ikṣāku family, I inherited the kingdom and its pleasures ; but, Alas ! Your getting such a husband has now been reduced to slavery ! O Devī ! I am merged in this ocean of sorrows and troubles. Who will rescue me, by narrating this story of the Purāṇas !

36-40. Śūta said :—" O King ! The Brāhmīṇ, then, began to take away the queen and the boy, whipping them, in the face of the King. Seeing his wife and son being dragged away in that state, the King's pain knew no bounds and he frequently sighed and sighed and bitterly wept aloud. Alas ! My dear wife, whom the Moon, the Sun, Wind or any other body could not see ere this, has become now reduced to slavery to-day ! Oh ! How beautiful and gentle are the fingers of my child ? He has been sold off to-day, being born in the Solar Dynasty ? Alas ! Fie on my foolish understanding ! Oh my Dear ! Oh my child Rohitās'va ! Your this wretched condition is due to my Anārya irrepectable bad maxims ! Oh ! Through the mockery of the Daiva, I have got this distress ! Fie on Me !

41-42 Vyāsa said :—The King was lamenting thus when the Brāhmīṇ disappeared with them, in the very tall trees and walls of palatial buildings. At this time the cruel bandish Muni, endowed with great power of asceticism came there quickly, accompanied by his disciples.

43. Viśvāmitra said :—" O One of mighty arm ! If you think it your duty to respect Truth, then pay me the Dakṣiṇā of Rājāsūya sacrifice that you promised before.

44. Haris'chandra said :—" O Rājārṣi ! I bow down to Thee. O Sinless One Now take the Dakṣiṇā of the Rājāsūya Sacrifice that I promised to pay you before.

45. Viśvāmitra said :—" O King ! Whence have you collected these gold Mohurs that you are now paying me as my Dakṣiṇā. How have you earned this ? Say.

46. Haris'chandra said :—" O Dvija ! O Sinless One ! What use is there in telling this to you. It will increase agony by hearing. O One of good vows !

47. Viśvāmitra said :—" I won't accept money earned not rightly.

Give what you have acquired by rightful means. Say truly how you have acquired it.

48. Haris'chandra spoke :—"O Brāhmaṇ! I have sold my wife the Devī Mādhavī for one Koṭi Gold Mohurs and my son for ten Koṭis of gold Mohurs. So take this eleven Koṭi Gold Mohurs from me.

49. Sūta said :—Seeing the gold collected out of the sale of wife and son very small, and seeing the King overpowered with pain and sorrow, Kauśika angrily spoke :—

50-52. O King! The Dakṣiṇā of the Rājāsuya Sacrifice cannot be so small; so collect quickly other money to complete it. O Vilest of Kṣātriyas! If you think this much to be proper for me, see first the enormous power of mine that I possess of my tapasyā, practised duly, of my pure Brāhmaṇyabhood, of my violent power and of my chaste study and then you can pay my Dakṣiṇā.

53. Haris'chandra said :—"O Bhagavan! I have sold just now my wife; and so wait for some time and I will collect more gold and will pay that to you.

54. Vis'vāmitra said :—"O King The fourth part of the day is now remaining; I will wait till then. After this you won't expect any other reply from me.

Here ends the Twenty-second Chapter of the Seventh Book on the selling of Haris'chandra's wife in the Mahāpurāṇam Śrī Mad Devī Bhāgavatam, of 18,000 verses, by Maharṣi Veda Vyāsa.

CHAPTER XXIII.

1-5. Vyāsa said :—"O King! Speaking these harsh and cruel words to the King, the Muni took that money and went away. When Vis'vāmitra went away, the King Haris'chandra became very much perplexed with sorrows and sighed frequently. He then began to say with his face bent downwards. "Suffering from constant pain and troubles, I am now turned into a Preta; if anybody finds me serviceable, he may purchase me with value in gold as proper; but he should do this quickly before the sun sets. Dharma, then, assuming the form of a heartless

me in. At this time, the incorporeal voice, the voice of the fourth dimensional space, sounded from the Heavens :—" O Fortunate One ! You are freed from the Dakṣiṇā, the debt before that you promised to give me." A shower of flowers fell on the head of the King from the Heavens. At this time the powerful Indra and the other hosts of the Devas praised the King, saying :—"Sādhu ! Sādhu ! Well-done, Well-done. The heart of the King was then filled with intense joy and the King then said to Kaus'ika.

37-38. O Intelligent One ! You are a greater benefactor to me than my father, mother and friend as you have freed me in a moment from my debts. So, O mighty armed one ! Your words are beneficial to me. Now order what am I to do.

39. When the King said so, Vis'vāmitra then said :—"Go and observe from to-day the words of the Chāṇḍāla. Let good befall on you!" Thus saying, the Maharṣi Vis'vāmitra took the money given by the Chāṇḍāla and went away to his own place.

Here ends the Twenty-third Chapter of the Seventh Book on the King Haris'chandra's acknowledging of the slavery of the Chāṇḍāla in the Mahāpurāṇam Śrī Mad Devī Bhāgavatam, of 18,000 verses, by Maharṣi Veda Vyāsa.

CHAPTER XXIV.

1. Śaunaka said :—"O Sūta ! Now describe as quickly as you can in detail what the King Haris'chandra did afterwards in the house of the Chāṇḍāla.

2-14. Sūta said :—"When Vis'vāmitra went away, the mind of the Chāṇḍāla was filled with joy. He already gave to Vis'vāmitra that amount of jewels; so he tied now the King and, telling him "Do you now stand on the path of falsehood? began to beat him with sticks. The King was already very much tired of the bereavements from his dear ones; now being beaten by the Chāṇḍāla, his senses were lost. In this state the Chāṇḍāla took him to his house and fastened him with a chain. Then the Chāṇḍāla's troubles were over and he fell asleep. The King lived in the Chāṇḍāla's house in that state fettered by a chain; but he did not take any food there. Incessantly he wept for his wife and son and others. "Alas ! That thin lady, seeing the sad face of

her son is now remembering me with a morose face. She is now perhaps thinking, with a grieved heart, that whenever the King will get the money, he will pay off the promised money to the Brâhmin and then will free us from this yoke of slavery. Alas! When will that day come when will he see me and this crying child and speak with us." When the son will cry, saying "I will go to my father; father! "When will he come and speak with the child? That fawn-eyed gentle woman does not know that I am now placed under a Châṇḍâla. Alas! I am deprived of my kingdom, friends; and I have sold away my wife and son; now I am bound in the chain of slavery of a Châṇḍâla. Alas! So many miseries have fallen on me all one after another. Thus thinking incessantly about his dear consort and son, the King passed his days in the house of that Châṇḍâla. Four days passed; and on the fifth day the Châṇḍâla came there and rebuked the King with very harsh words and freed him from his fastenings and said. "Go to the burial ground and collect the clothings of the dead bodies." There is a wide Śmasân (burial ground) on the southern part of Kâs'î; go and protect that and whatever is due to you, justly take that; do not leave it. Take this Jarjara club and go there quickly. Say to all that you are the messenger of Viravâhu and this staff is his.

15-33. Sûta said:—"O Rîṣis! Thus Hariś'chandra became a Châṇḍâla's servant and was engaged in collecting the cloths of the dead persons. Thus ordered by the Châṇḍâla, whose duty was to collect the rags of the dead bodies, the King went to the burial ground. To the south of the city Kâs'î, was situated the dreadful Śmasâna, scattered over with the garlands of the dead, bad colours were emitting on all sides and it was covered all over with smoke. Hundreds of jackals were yelling there and the ground was being reverberated by their yells. Vultures, jackals and dogs were at many places dragging the dead bodies. At other places were scattered heaps of bones; the whole ground was covered with the putrid smell of the dead. At some places it seemed that from within the funeral pyre, the half-burnt dead bodies were laughing wildly with their teeth wide open from their mouths. Thus the dead bodies looked terrible when being placed under fire. Lots of dead bodies were brought there and there was a great tumultuous uproar made by the cries of their friends and relatives. Oh! My son! My friend! My relative! My brother! My child! My dear wife! Oh! My cousin! Oh! My grandfather! Oh! My father! My grandson! My acquaintance! Where hast thou gone leaving me here! Come once and let me have a sight of thee! With such dreadful sounds as these, the burial ground was being echoed. Flesh, marrow, fat all were being burnt in the

fire and a peculiar sound *Soṇ*, *Soṇ* was being produced there and creating voidness in the minds of the people. The fire was burning with a crackling noise. Thus the *Śmita*'ana looked very terrible as if the universe was being destroyed at the end of a *Kalpa*. The King *Haris'chandra* arrived there; and, with extreme pain, he began to give vent to his sorrows. "My ministers, servants! Where are you all now? Where is kingdom that I got by a succession of inheritance! O my Son! O my dear wife! Where are you staying now, at what a long distance, leaving me here out of the *Brāhmīn*'s anger. Without *Dharma* man can never get auspicious fruits. So men should carefully earn *Dharma*. The King, whose body was covered with dust and dirt, thought thus repeatedly; and at last, remembering the *Chāṇḍāla*'s words, went out in quest of the dead. Out of this eventful cares and anxieties, his body became lean like a stick; still he ran, to and fro, and calculated thus:—"This dead body will fetch for its price one hundred gold mohurs; out of this, this belongs to the King; this to me, and this to the *Chāṇḍāla*. So he thought constantly and his state became awful. His face, arm, belly and feet and the other parts of body were all covered over with ashes and dust; the King wore a ragged cloth where hundred places were sewn over; his toes were all besmeared with all sorts of flesh, marrow, fat and other things. He began to satisfy his hunger out of the food that was prepared for all sorts of dead bodies; and, taking their garlands, he encircled his head with them. Day and night he did not sleep and always he sighed and sighed, crying, *Alas! Alas!* Thus one year passed away, as if it had been three hundred years.

Here ends the Twenty-fourth Chapter of the Seventh Book on the stay of *Haris'chandra* in the burning ground in the *Mahā Purāṇam*, *Śrī Mad Devī Bhāgavatam*, of 18,000 verses, by *Maharṣi Veda Vyāsa*.

CHAPTER XXV.

1-12. *Sūta* said:—Here, on the other hand, one day the boy *Robitāśva* went out with other boys to play at some place close to *Kāśī*. He first played with the his comrades; he then began to root out and collect, as far as he could, the *Darbba* (*Kuśa*) grass, with its ends and which had not deep roots. On being questioned why he was taking the *Dharba* grass, *Robita* told his comrades that his master was a *Brāhmīn* and that he was collecting them for his satisfaction. Saying this,

he began to collect carefully by his hands the sacrificial fuel (Samidha) and other fuel for the burning purposes. He collected the Palāsa wood for Homa purpose and making it into a bundle with other articles already collected, took it on his head, but at every step he seemed to be fatigued. Feeling thirsty he went to a pool of water close by and keeping his load on the ground went down to drink water. Drinking water he rested a while and then as he had kept his load on the anthill, he began to take it back on his head, a very poisonous deadly serpent came out suddenly out of that anthill at the order of Vis'vāmītra. The snake immediately bit the boy who instantly fell down and died. His comrades seeing Rohita's'va dead went to the house of the Brāhmin. With much anxiety the boys went soon out of fear, to his mother and said :—" O Brāhmin's maidservant ! Your son went out with us to play outside ; but suddenly a poisonous snake bit him and he is dead. Rohita's mother, hearing these cruel words like thunderlightning at once fell down on the ground like a plantain tree, cut off from its roots. The Brāhmin, then, came and sprinkled water on her face. When she regained her consciousness, the Brāhmin then angrily spoke :—

13-10. O wicked One ! It is very inauspicious to cry at the evening time ; especially the disfavour of the Goddess Lakṣmī (i. e.), the poverty comes to the householder, you know this ; why are you then weeping ? Have you not a bit of shame in your heart ? She made no reply at this. Rather very much immersed in grief for her son, she wept in a pitiful voice. Her body was covered with dust, hairs were dishevelled and her face covered all over with tears from eyes. She constantly wept out of sorrow. The Brāhmin, then, became very angry and spoke to the queen :—" O Villain ! O Wicked ! Fie on you. I have bought you for money ; yet you are hindering my luck. If you had this thought that you would not work under me, why did you take for nothing my money ? Thus repeatedly scolded by the Brāhmin, she pitifully cried and spoke to the Brāhmin in a voice choked with feelings :—" O Lord ! My son has fallen into the jaws of death, being smitten by a serpent." O One of good vows ! I will never be able to see him. So kindly permit me to go and see my boy. Saying thus, that lady began again to weep in a pitiful voice. The Brāhmin became very angry and spoke thus :—

20-26. O Cheat ! Your conduct is extremely blamable ; you do not know how one commits a sin. The man who taking his pay from his master spoils his master's work, he goes to the terrible hell Raurava and is being scorched there. Living in the Hell for a short while, he is born as a cock. Or it is useless for me to give you this instruction of the Dharma Śāstra, for to speak to such to an illiterate, cruel, low, hypocrite

and liar and to one addicted to sinful acts is to sow seed on an usar land and to see it fruitless. Now if you have any fear for the afterlife, come and do the household affairs: Hearing this, she said to the Brāhmin, trembling :—" O Lord ! Be graciously pleased and shew your mercy on a maidservent. Only for a moment I will go to see the dead son of mine ; so give me order to go there for a moment. That lady was deeply absorbed with sorrows for her son ; then she put her head on the feet of the Brāhmin and with a pitiful voice cried. The angry Brāhmin with eyes reddened then began to speak.

27-41. What purpose of mine will be served by your son ? Do'nt you know about my anger ? Have you forgotten about my whipping ? So be ready and do my household work without any delay. Hearing his words, the queen held her patience and began to do the household work. She spent half the night time, when she finished champooing his feet. When this was over, the Brāhmin spoke to her, :—" You can go now to your son ; but see, finish his burning ceremonies and come back quickly." See that my morning works do not suffer. Thus getting the permission, the Queen went at that dead of night to look for her son, alone and weeping. Gradually she went out of the precincts of the city of Kāśī and there she saw her son like a poor man's son lying on the ground over leaves and pieces of woods. Seeing her son dead, the humble Queen was very troubled with sorrow like an antelope, straying from its herd and as a cow missing her calf. The Queen Mādhavi then began to lament, in a very pitiful tone, thus :—" O my Son ! Come once before me ; say why you are angry. Oh ! My child ! You used to come frequently to me, uttering MĀ ! MĀ ! Then why are you not coming now ? Saying thus, she tumbling went and fell over his son. She, regaining her consciousness, embraced her son and placing her face on the face of the child began to weep pitifully. " Oh ! My son ! Oh ! My child ! Oh my Kumāra ! Oh ! My Beautiful ! and began to beat her head and her breast with her hands. O King ! Where are you now ? You used to look upon your son dearer than even your life. Your that son is now lying dead on the ground. Come and behold him once. It seems that the son has got back his life. Thus thinking she looked upon his face : but when it looked dead, she fell immediately unconscious. Getting back soon her consciousness, she held his face by her hands and said :—" O Child ! Rise up from your sleep ; awake ; now is the dreadful night time ; hundreds of jackals are yelling into our ears. Even Pretas, Bhūtas, Piśāchas, and Dākinis are roaming in packs and making terrible sounds Hum, Hum. Your comrades returned to their homes just at sunset ; Why are you alone remaining here ?

42-56. Sâta said :—" The thin-bodied queen, thus saying, began to lament " Oh my Child ! Oh ! My son, Oh ! Rohitâs'va, O Kumâra, why are you not replying to my words ! Oh my Child ! I am your mother ; do you not recognise me ; look at me once. O Child ! I am deprived of my kingdom and exiled from my country ; my husband has sold even his body and I am myself reduced to slavery. What man is there that can live in this state ! I am living simply by seeing your lotus-face. The astrologer who cast your horoscope at your birth, calculated future events in your life ; but where ? none of them is fructified. They said :—That this child will be a hero, warrior, long-lived, very charitable man, and always ready to do the worship of the Devas, Dvijas and the Gurus. What more than this that the child will be one paramount sovereign and with his sons and grandsons will enjoy his kingdom. This boy will be the master of his senses and will fulfil the desires of his father and mother. Oh my Son ! Now all those predictions have turned out false. O Child ! You have on your palms so many auspicious, signs, discs, fishes, umbrella, Śrī Vatsa, Svastika, flag, Kalas'a (earthen jar), Châmara and other signs ; besides these, various other auspicious omens exist on your hands. Are all these become in vain to-day ! O Son ! You are the Lord of this whole dominion ; but where are your that Kingdom now, those ministers, that royal throne, that umbrella, that axe, that vast amount of riches, that Ayodhyâ city, those palatial buildings, those elephants, horses, and chariots ? Where have gone your subjects ! O Child ! Where have you gone now, quitting all these and even me ! O beloved Husband ! See the condition of your son who in his early childhood used to move on all fours (the hands and feet) and get up on your broad chest, anointed with Kunkum, and spoil it with dust ; O King ! Come once and witness the condition of your child who used to press, out of ignorance due to his young age, the Tilak on your forehead, prepared of Mriganâbhi, (musk). Alas ! Flies are now sitting on the lotus-face to-day which I used to kiss over, covered with dirt ; the insects are now stinging that. Oh ! This I have got to witness now ! O King ! Come and see once your child is now sleeping on the ground like a poor man's dead son. O Fate ! What bad act did I commit in my past life, that I have got to suffer so much in this life and I do not get an end of them ! O Child ! O Son ! Oh, my Kumâra ! Oh ! My Beautiful ! Shall I not be able to see you once any more elsewhere ? The Queen Mâdhavi thus lamented very much when the warders of the city, hearing her lamentations awoke and came to her without any delay, greatly astonished. They asked her thus :—

57-77. Who are you? Whose son is this? Where is your husband? Why are you weeping here in this dead of night, without any fear? Though thus questioned, the thin Queen did not reply anything. Being again asked, she remained silent; and in the next moment she was pained with extreme agony and began again to cry. Tears flowed incessantly from her two eyes out of her sorrow. The guards then began to suspect her and were greatly afraid. So much that hairs stood on their ends out of terror. They at once raised their arms and began to talk with each other. When this lady is not giving any sort of reply, she is then certainly not a woman; most probably she will be a Rākṣasī, knowing magic and destroying young children. So she should be killed with great attention. If she be not a Rākṣasī, then why she should stay in this dead of night outside the city? No doubt, this Rākṣasī has brought some one's child to eat here. Thus saying, they, without any delay, tied her hairs closely and some caught hold of her hand and some caught hold of her neck, saying O Rākṣasī! where will you go now? The armed men, then dragged her perforce to the house of the Chāṇḍāla and handed her over to him. All the people said:—"O Chief of the Chāṇḍālas! We have caught to-day outside the city this child-eating Rākṣasī; so you better take her quickly on the slaughter ground and slaughter her. The Chāṇḍāla looked at her body and said. "This Rākṣasī is widely celebrated in this world." I know her from before; but nobody is able to see her. This Mayāvinī has devoured many sons of many persons. You all will acquire great merit when she will be slaughtered and your good name will be known to all and will last long. You better now go back to your own homes. The man who kills women, children, cows and Brāhmins, who burns another's house with fire, who destroys the wayfars of others, who steals his Guru's wife, who quarrels with saintly persons, and who drinks wine, if killed, will certainly yield merits to the man who kills him. If such a one be a female or a Brāhmin, no sin will accrue if he be or she be slaughtered.

So it is my paramount duty to kill her. Saying this, the Chāṇḍāla tied her closely and drawing her by her hairs, began to beat her with a rope. Then he told to Haris'chandra in terse language:—"O Slave! Kill her; this woman is by her very nature wicked; so do not judge anything in this matter of killing her." Hearing these harsh words, like the falling of a thunderbolt, the King shuddered. When he came back to his nature, he fearing lest a woman be killed, said to the Chāṇḍāla:—"I am not at all able to carry this order out; so kindly make over this task to some other servant of yours. He will kill her. I will certainly carry out any other order that you would task me to do." Thus hearing

the King, the Chāṇḍāla said :—“Discard your fear and take the sword; this Māyavint! kills always the children; so to kill her is meritorious; in no way whatsoever ought she to be saved.” The King became very sorry and said :—“Women should always be protected with care, never to be killed; the more so as the religious Munis have assigned greater sin in the killing of women. The man who kills consciously or unconsciously females, certainly becomes boiled in the Mahā Raurava hell.

78-79. The Chāṇḍāla said :—“Don’t you say this; take this sharp sword, lustrous like a lightning; where killing one engenders happiness to many, abundance of merits are acquired in doing that. This wicked fellow has eaten many children of this place; so kill her as early as possible and bring peace and happiness to the Kās’i people.

80. The King said :—“O Chief of the Chāṇḍālas! I have taken the difficult vow from my childhood, not to kill any woman. Therefore I cannot exert myself in this matter of killing the woman as you order.

81-82. The Chāṇḍāla said :—“O Wicked Fellow! No work is superior which is not the master’s work. Why then are you cancelling to-day to carry out my order, when you are taking pay from me. The servant that spoils his master’s work, taking his money, is not freed from the hell even if he remains for ten thousand years there.

83-86. The King said :—“O Lord of the Chāṇḍālas! Put me to some other task that is very difficult. I will do that easily. Or if you have an enemy, specify and I will kill him no doubt within an instant. I will give you the whole earth by killing him. Even if Indra comes against you with the other Devas, or Dānavas, or Uragas, or Kinnaras, or Siddhas, or Gandharbas, I will slay him with my sharpened arrows, but I will never be able to kill a woman. The Chāṇḍāla, then, began to tremble with anger at these words and said to the King.

87-89. You are a servant and what you have spoken is not fit for a servant. Working as a slave of a Chāṇḍāla, you are speaking the words of the gods. Therefore, O slave! hear now what I say; no need of exchanging any further words. O Shameless One! If you fear sin a bit why then did you accept the slavery in a Chāṇḍāla’s house. Take this sword and cut off her head. Thus speaking the Chāṇḍāla gave him the axe.

Here ends the Twenty-fifth Chapter of the Seventh Book on the quarrels between Haris’chandra and Vis’vāmītra in the Mahā Purāṇam, S’ri Mad Devī Bhāgavatam, of 18,000 verses, by Mahārṣi Veda Vyāsa.

CHAPTER XXVI.

1-3. Sûta said:—The King Haris'chandra with his face bent low thus said to the Queen:—"O Young One! I am a great sinner, otherwise why shall I be ready to do this heinous act! However now sit before me." If my hand be capable to kill you, then it will cut off your head. Thus saying, the King took the axe and moved forward to cut her. As the King did not recognise her as His Queen, so the Queen did not recognise him as Her husband, the King. So the Queen, being very much strained with sorrow, began to utter with a view to court her death.

4-16. O Chândâla! If you like, I say something; hear my son is dead and is lying close to the outer skirts of the city. Wait till I bring my child before you and do his burning ceremonies. Next you can cut me off by your axe. The King said:—"Very well; let that be," and gave her permission to go to her dead son. Then the Queen, emaciated and pale, her body being covered all over with dust arrived at the burning ground and taking her dead son, bitten by a serpent, on her lap cried out loudly "O Son! O my Child! O my young Son! and referring to her husband said:—"O King! See, to day, the sad condition of your son, lying on the ground, as his bed. My son went to play with other boys and, bitten by a cruel poisonous serpent, lost his life." Hearing the pitiful cry of that helpless woman, the King Haris'chandra went to the dead and took off the cover of his face. Due to the long exile and the difficulties thereof, the Queen was changed altogether in her outer form, so the King could not recognise her weeping as his wife. On the other hand the King, too, had not the curled hair on his head as before; it has turned into matted hair and his skin especially has become like the bark of a dried tree; so the Queen could not make out the King also. The King then noticed all the King-making auspicious signs on the several limbs of that dead boy, poisoned all over and lying on the ground and began to think thus:—The face of the child is very beautiful like the Full Moon, nowhere there is any scar nor anything like this; the nose is high; the two cheeks are clean like a mirror and spacious; the hairs are blue, curling, similar, long and waving, the two eyes are widely expanded like a full blown lotus, the two lips are red like Bimba fruits, the chest is wide and spacious, the eyes are stretched up to the ears; the arms are stretched up to the knees; the shoulders are

elevated; the legs are elongated, yet god-like like a lotus stem; the appearance is grave, the fingers are fine, yet strong enough to hold the world; the navel is deep and the region of the shoulders elevated. Certainly this boy was born in a royal family. Alas! What a pain is this! The cruel Death has reduced him to this state!

17-21. Sûta said:—Thus looking carefully that boy in the lap of his mother from his head to foot, the King Haris'chandra got back to his ancient recollections. He recognised the boy to be his and wept aloud repeating the words Oh! Oh! The tears flowed from his eyes and he said:—"This is my boy that has been reduced to this state!" Oh! The cruel Fate! Though the boy is dead, yet the King remained bewildered for a moment. The queen then spoke out of terrible pain:—"O Child! What sin is that which has caused this dire calamity, I cannot imagine!"

22-27. O my Husband! O King! I am extremely worried of pains and troubles; leaving me thus, how is it and where you are passing away your time in a calm, quiet state! O Fortune! It is You that has brought about the loss of the Râjarshi Haris'chandra's dominion, the separation from his friends and what more, you have caused his wife and son to be sold! Has he done so much mischief to you! Hearing her cries, the King's patience gave way and he came to recognise the Devi and the son and exclaimed "She is my wife and the dead boy is my son. Oh! What a series of troubles, one coming after another. Being overpowered with extreme trouble and pain, the King fell unconscious on the ground; the Queen, too, looking at the King's state, fell motionless, and, void of senses, no sooner she recognised him as the King Haris'chandra. Some time after, the King and Queen both got back at the same time their consciousness and, with great sorrow and agony, began to lament.

28-40. The King said:—"O Child! Why my heart does not rend to thousand pieces, seeing to-day your gentle face pale and lifeless, that was once beautiful with curls of hairs! O Rohita! When will you come to me saying in a sweet voice "Father! Father!" When shall I address you affectionately "Oh my child! Oh my child!" embracing you within my breast! Whose tawny coloured dust on his knees will spoil my clothes, lap and my body! O Delightful Son! I have sold you as if an ordinary thing, though I am your father. As yet my pleasure of having a son is not satisfied. Owing to the mockery of the mean Fate, my unbounded kingdom, friends, and abundance of riches all have vanished away! Finally I had one son and that too is now in the jaws of death! Oh! With what an amount of terrible pain I am being burnt up to-day when I am seeing the lotus-face of my son, smitten by a serpent and

lying dead on the ground ! Thus speaking in a voice choked with feelings and with tears in his eyes, as soon as he was going to take his boy in his lap, he fell senseless on the ground. Seeing the King lying on the ground, Śaivā thus thought :—" Such is His voice as makes me certain that He is the King Haris'chandra, the best of men and the delighter of the learned men's hearts." His teeth are like those of the famous Haris'chandra just like to Mukul and his nose is elevated and soft like the Tila flower. " But if he be Haris'chandra, how is it that he has come to this burning ground ! " Thus thinking, while she looked at the King, leaving for the moment the sorrow for his son, joy, pain and surprise attacked her heart simultaneously ; and she, in that state, fell down unconscious on the ground. Then gradually regaining consciousness, she spoke in a pitiful voice :—" O Fortune ! You have caused to the King who was once like an Immortal, the loss of his kingdom, friends, and even the sale of his wife and son. And now you have transformed him into a Chāṇḍāla ! You are merciless, religionless, void of any justice as to what is just and what is unjust. You are shameless. So be on you ! O King ! Where are gone to day that royal umbrella, that throne, that Chāmara, and that pair of fans on your both sides ! Oh ! What is this transformation caused by the Vidhātā (the Ordainer of Fate) ! When the high-souled King used to travel, all the kings used to remove as His servants the dust of the roads by their clothings ! Oh ! Is He the same King of Kings, Haris'chandra who is roaming in this unholy burning ground, burdened too much by his load of sufferings ! Oh ! Innumerable human skulls are lying here ; the small earthen pots (brought for the purification of the bodies of the dead) are lying scattered close to each ; the garlands of flowers for the dead, being intertwined with the hairs of the dead, are presenting a grim spectacle ! The ashes, charcoals, half-burnt dead bodies, bones, and marrows all arranged one over another make the place more hideous. The marrows of the dead bodies have come out and are dried up by the sun. At places, vultures, and Śakunis are crying hideously and the crows and other birds, eager to eat flesh, are running to and fro. All the quarters of the sky are looking blue with the smoke, arising out of the burning of the dead. The Rākṣasas are constantly roaming hither and thither, gladly feasting on the human flesh. Is the King passing his days thus in this place ? Alas ! Oh ! What a painful thing is this ! The daughter of the King, Śaivā, was overpowered with an awful sorrow ; and clasping the neck of the King, began to lament again, in a pitiful voice. O King ! You have spoken that you are a Chāṇḍāla. Is this a dream ? Or a Reality ? O King ! If it be true that you are a slave of the Chāṇḍāla, then say to me, my mind is being deluded very much ! " (i. e., I cannot

indulge this idea). O Knower of Dharma ! You have shewn your great zeal towards Dharma ; and, for that reason, you are displaced from your royal throne ! Now if such help comes out of worshipping the Brāhmīns and the Devas, then Dharma cannot stand and, along with it, the truth, simplicity and harmlessness cannot exist.

50-55. Sūta said :—Hearing these words from the thin Śivya, the King took a heavy sigh and then described to her in detail with tears flowing on his neck, how he got the Chāṇḍāla state. The fearful Queen became very much pained to hear all this and heaving a deep sigh, described, as it was, how her son died. On hearing this, the King fainted and fell unconscious on the ground. Then regaining gradually his consciousness, he began to kiss, with his tongue, the face of his dead son. Śaivya then said in a choked voice : —“ Now sever off my head and obey your master's word.” “ O King ! You will be saved then as having kept your truth ; and your master's order would be carried out.” Hearing this, the King fainted and fell down senseless. Getting up conscious in a moment, he began to weep bitterly.

56. The King said :—“ O Beloved ! How have you uttered such cruel words ? How can I execute that which is hard even to utter !

57-58. Śaivya said :—“ O Lord ! I have worshipped the Devī Gauri and other Devas and the Brāhmīns ; so, with their mercy, I will get you as my husband in my future birth. Hearing this, the King again fell down instantly on the ground ; getting up immediately, he was overpowered with sorrow and began to kiss the face of the dead son.

59-71. The King said :—“ O Dear ! I won't be able to suffer any longer for a long time. But, O thin-bodied One ! See, I am so very unfortunate that I have no command even over my heart.” If I enter into the fire without the permission of the Chāṇḍāla, then I will have to become again the slave of a Chāṇḍāla in my future birth. Think it over. After that I will have to go to the hell and be tormented there. But this too I find beneficial to me. Rather I will go to the hell Mahā Raurava and there suffer for a long time the torments of the hell, yet I do not like to live a little longer when my boy, the continuer of my family, has left his life out of the queer fancies of the Great Time and I be merged in the sorrows for my son.” My body is now at the command of the Chāṇḍāla. How can I in this state quit my life without his permission. If I leave my body, I will be indebted to him and I will have to suffer in hell. Let this be so ; still I will leave off my body, the receptacle of all these pains and troubles. Nowhere, in the Trilokī, is any pain like

that felt in the demise of a son, not in crossing the Vaitaraṇī nor in the Asipatravanam ! So I will now throw myself on the burning fire along with the dead body of my son. So, O Thin-bodied One ! You should now excuse me, i. e., do not prevent me.) O Sweet-smiling One ! I now permit you to go back to the house of the Brāhmin. If ever I have given in charity riches, offered oblation to the fire, and given satisfaction to my superiors then, in the other world, I will get you and my son. But there is no such chance now in this world. O Sweet-smiling One ! If ever I had given you offence while conversing or making jokes with you, now at the time of my parting, excuse them all. O Auspicious One ! Never despise the Brāhmin out of your pride as a Queen. Look on your master as a Deva and try all your best to satisfy him.

72-73. The Queen said :—“ O Rājārī ! I will also throw myself on the burning fire. O Deva ! I will not be able to carry on this burden. so I will accompany You. It is better for me to accompany you ; so there will not be otherwise. O Giver of Honour ! I will enjoy with You heaven or suffer with You in the hell. Hearing this, the King said :—“ O Chaste One ! Do as you please.”

Here ends the Twenty-sixth Chapter of the Seventh Book on the narration of the sorrows of Haris'chandra in the Mahāpurāṇam Śrī Mad Devī Bhāgavatam, of 18,000 verses, by Maharṣi Veda Vyāsa.

CHAPTER XXVII.

Sūta said :—The King Haris'chandra then prepared the funeral pile, and placed his son on it. Next he and his wife with folded palms merged themselves in the meditation of the Parames'vari, the Lady of the Universe. That Hundred-eyed is reigning within these five Koṣas (or sheaths) Annamaya, etc. She resides in the sacral plexus of the nature of Brāhman, of the Puruṣa composed of Anna and Rasa And She is the Ocean of Mercy. Wearing the red robe, She is ever ready with various weapons in Her hands for the preservation of the Universe. When the King was engaged thus in meditating on Her, Indra and all the Devas with Dharma in their front came to the King Haris'chandra with no delay. They all coming up said to the King :—“ O King ! Hear. I am the Grand Sire and here are present Dharma Himself, the Bhagavān Viṣṇu, the Sādhya, Viś'vedevās, Maruts, the Lokapālas, the Chāraṇas, the Nāgas, the Gandharbas, Siddhas, Rudras,

the twin As'vins, and all the other Devas and Vis'vāmitra himself. Vis'vāmitra, who going over the three worlds wishes to make friendship according to the law ordained by Dharma, is now himself desirous to grant you your desired objects.

8. Dharma said :—" O King ! Do not risk such an hazardous undertaking. I am Dharma ; I am satisfied with your patience and forbearance, control of your senses, and the other Sāttvic qualities and have therefore come to you.

9-10. Indra said :—" O Haris'chandra ! I have also come to you. So your good fortune knows no bounds, to-day. You with your wife and son, have conquered the Eternal World. O King ! What is hardly attainable by any human being, you have conquered that, by dint of your own merits. So Get up to the Heavens (vibrations of the Fourth-dimensional Space) with your wife and son.

11-16. Sūta said :—Indra then sprinkled over the dead son on the funeral pile, the nectar, destroying the fatal effect produced by unnatural death. At that time big showers of flowers were thrown on him and Dundubhis were sounded. In the meanwhile, the prince got up from the funeral pile. He got back his former beautiful body and he looked peaceful, healthy, and greatly satisfied. Haris'chandra embraced his son instantly in his bosom ; the King and Queen also both regained their former beautiful appearance at that time and were decked with clothes and garlands. Their hearts were then deeply filled with great joy at their getting back their desired object and their health. Indra then said to the King :—" O Highly Fortunate One ! Now ascend to the Heavens with your son and wife, by dint of your meritorious deeds and get the holy happy ends of your endeavours.

17. Haris'chandra said :—" O King of the Devas ! The Chāṇḍāla is my master ; so until I get freedom from his bondage, I cannot go to the Heavens without his permission.

18. Dharma said :—I am myself that Chāṇḍāla and had assumed that form and shewed you the city of the Chāṇḍālas. Knowing that you will suffer.

19. What more than this, that I myself am that very Chāṇḍāla, I am that very Brāhmin and I am that very poisonous serpent who had smitten your boy. [Note.—This is all the one and the same the Fourth Dimensional Space.] Indra said :—Haris'chandra ! Now get up, by virtue of your own meritorious deeds to that place which is highly coveted by all the human beings that exist on earth.

20-24. Haris'chandra said :—" O King of the Devas ! I bow down to you. Kindly consider what I say now." All the inhabitants of the city Kos'ala are in mourning, due to their being separated from me. How then, can I go to the Heavens leaving my sorrow-stricken subjects here. To abandon the Bhaktas, the devotees, is to incur the great sin due to the murder of a Brāhmin, the killing of a woman, the drinking of liquors and the killing of a cow. O Indra ! It is highly inadvisable to abandon a Bhakta who is always in service. How can one be happy when one abandons such devotees. So I will not go to the Heavens without them. You better go back to the Heavens. O Lord of the Devas ! If my subjects can go with me, I am ready to go with them to the Heavens or to the Hell.

25. Indra said :—" O King ! Some of them are more sinful, some are more meritorious ; different grades of people exist there. So, O King ! How can you desire all to go simultaneously to the Heavens.

26-29. Haris'chandra said :—" O Indra ! It is through the power of the citizens that the Kings enjoy their kingdoms, perform great many sacrifices, and do many engineering works (in excavating tanks, etc.) There is no doubt in this. So I, too, have done religious acts and sacrifices through my citizen's help. They gave me all the articles necessary for kings. So how can I now quit them so that I may get the Heavens. O Lord of the Devas ! If my subjects have no such Puṇyams as to enable them to go up to the Heavens, then let the Puṇyams done by me in giving away charities, in the performance of sacrifices, and other meritorious works be divided amongst them equally. If I myself enjoy Śvarga for a very long time ; but, if by your favour, I can enjoy with them even one day's residence in Śvarga for my merits, that is also superior to me.

30-33. Sūta said :—" Let that be ;" saying thus Indra, the Lord of the three worlds, Viśvāmitra, and Dharma who were very pleased went immediately to Ayodhyā from Kāśī by their yogic power. In an instant they reached Ayodhyā, filled with the Brāhmaṇas, Kṣatriyas, Vais'yas, and Sūdras ; and Indra exclaimed to them all :— " Let all the citizens come before Haris'chandra, without any delay. To-day they all will go to the Heavens by virtue of the Puṇyams of Haris'chandra. Thus saying, they took all the men to Haris'chandra. Then that religious King told his subjects, " let you all now ascend with me to the Heavens."

34-40. Sūta said :—Hearing these words of Indra and their King, they all became very glad. Then those who were engaged in their worldly desires, they handed over the charge of their worldly concerns to their own

sons, gladly became ready to go up to the Heavens. The high-minded King Haris'chandra then installed his son Rohitās'va on the royal throne and permitted him to go to the beautiful city Ayodhyā, filled with jolly and healthy inhabitants. Next addressing his son and friends, he took leave of them. Thus, by virtue of his own good deeds, the King Haris'chandra attained great celebrity. He then got up and took his seat in the aerial car that has no equal and that goes at will. It was beautifully adorned, very rare even to the Dvas and decked with bells emitting jingling Kinkini sounds. The high-souled Śukrāchārya, versed in the Śāstras and the Guru of the Daityas, seeing Haris'chandra in the Vimāna, spoke thus :—

41. Oh ! What is the glorious result of forbearance (Titikṣā) ! What is the great fruit of charity ! Oh ! Due to whose influence, the King Haris'chandra to-day has attained the same region with Mahendra !

42-43. Sūta said :—" Thus I have described to you all the doings of Haris'chandra. Any man, oppressed with sorrows and troubles, no doubt, attains constant happiness, if he hears it. What more than this, those who want Śvarga get Śvarga, those who want son get sons, those who want wife get wife, and those who want kingdoms get their kingdoms by hearing this incident.

Here ends the twenty-seventh Chapter of the Seventh Book on the going of Haris'chandra to the Heavens—in the Mahāpurāṇam Śrī Mad Devi Bhāgavatam, of 13,000 verses, by Maharṣi Veda Vyāsa.

CHAPTER XXVIII.

1-3. Janamejaya said :—" O Rṣi ! Wonderful is the story of the religious Rājṛṣi Haris'chandra that you have described, the great Bhakta of Śatākṣi Devī ! Why is that auspicious Śivā, the wife of Śiva, called Śatākṣi ? Explain to me, the cause of it, O Muni ! And thus make my birth full of use and success. Who is there amongst the clear-minded that gets fully satisfied, when he hears the good deeds of the Devī ? Each sentence, describing the good deeds of the Devī, gives the undecaying fruits of As'vamedha Sacrifice.

4-45. Vyāsa said :—" O King. Hear ; I am describing the story of Ś'atākṣi Devī. You are the great devotee of the Devī ; so I have nothing that I cannot say to you. In olden times, there was a great

Dānava named Durgama : he was very cruel. He, the son of Ruru, was born in the family of Hiranyākṣa. [Once he thought within himself thus : —“The Munis offer oblations by Mantras as ordained in the Vedas. And the Devas, eating the clarified butter (ghee) of these oblations, get nurtured and strengthened.] The Vedas is the strength of the Devas ; if the Vedas be destroyed, the Devas also would be destroyed. Thus it is advisable to destroy the Vedas. (There is no other easy way.) Thus thinking, he went to the Himālayās to perform tapasyā. He began to meditate Brahmā in the space of his heart, and, taking air only, passed away his time. [Mark here that all the Devas reside in space, a magnitude of the Fourth Dimension.] He practised hard tapasyā for one thousand years and the Devas and the Asuras and all the Lokas were agitated by the power of his Tejas (fiery lustre). Then the Bhagavān, the four-faced Brahmā, became pleased with him and mounting on his carrier, the Swan came up there to grant him the boon. Brahmā told clearly the Demon, sitting in Samādhi with his eyes closed, “Let all be well with you ; now ask what you desire ?” Satisfied with your tapasyā, I have come to grant you the boon. Hearing thus, the Demon got up from his Samādhi and worshipping Him duly, said :—“O Lord of the Devas ! Give me all the Vedas. O Mahes'vara ! Let all the Vedic Mantras, that are found in the three worlds, with the Brāhmaṇas and the Devas, come to me and give me such strength as would enable me to conquer the Devas. Hearing this, the God Brahmā, the author of the four Vedas, replied “Let it be as you wish.” and went away. From that time, the Brāhmaṇas forgot all about the Vedas. So bathing, Sandhyā, daily Homas, Śrāddha, sacrifice, and Japam and other rites and performances, all became extinct. Then a cry of universal distress arose on the surface of this wide earth ; the Brāhmins began to say to each other :—“How has this happened ! How has this come to pass !” Now what are we to do? Where the Vedas have disappeared. Thus when great calamities befell on the earth, the Devas became gradually weaker and weaker, not getting their share of the sacrificial Havis. At this time, that Demon invested the city of Amarāvati. And the Devas, not being able to fight with the Asura, of a thunder-like body fled to various directions. They took refuge in the caves of the mountain Sumeru and the inaccessible passes of the mountain and began to meditate on the Highest Force, the Great Goddess. O King ! When oblations of clarified butter are offered to the Fire, those get transferred to the Sun (Sūryaloka) and get transformed as rains. So when the Homa ceremonies disappeared, there was the scarcity of rain. The earth became quite dry and not a drop of water was found anywhere. The wells, tanks, pools, rivers all were dried up. And this state of “no rains” lasted one hundred years. Countless people, hundreds and thou-

sands of cows, buffaloes and other beasts went to the jaws of death. The dead bodies of persons remained in heaps in every house ; persons would not be found to perform their burning ceremonies. When such calamities were seen, the calm and quiet body of the Brâhmanas, in their earnestness to worship the Supreme Goddess, went to the Himâlayâs. They with their whole heart and without taking any food began to worship the Devi daily with their Samâdhi, meditation and worship. O Mahes'ani ! Shew mercy on us. O Mother ! It's not praiseworthy to Thee to manifest Thy such anger on us, the low persons and guilty of all sins. So, O Deves'i ! Forgive us. If Thou art angry on us for our faults, even then we may be excused, for Thou art the Internal Ruler within us all and we do whatever Thou impellest us to do. (The other Devas become pleased and give fruits when they are worshipped by Japam, and other Homa ceremonies ; but that is not even possible due to the disappearance of the Vedic Mantrams from amongst us. But You are kind as mothers are towards their children whenever they remember.) So without Thee, there is no other rescue for these people. O Mahes'vari ! Whatever Thou wilt, Thou canst do that ; so what art Thou seeing again and again ? O Mahes'ari ! How can we live without Water, what is called the Life. Now rescue us from this great difficulty. O Mother of the Worlds ! O Mahesvari ! Be pleased. Oh the Ruler of the endless crores of Brahmândas ! Obeisance to Thee ! We bow down to Thee, the Unchangeable, of the nature of Intelligence. We again and again make obeisance to Thee, the Lady of the Universe and realisable by the Vedânta words (not this, not this). All the sayings of the Vedânta declare Thee, by negating (not this, not this) other transient objects as the Cause of all this Universe. We with all our hearts bow down to the Devi. When the body of the Brâhmanas thus praised and chanted the hymns of Mahes'vari, She created innumerable eyes within Her body and became visible. Her colour was dark-blue (colour of the fourth dimension, space) like heaps of collyrium (eye-paint) ; eyes like the blue lotuses and expanded ; breasts hard, regularly elevated round and so fleshy that they touched each other ; four handed ; with Her right hand, holding arrows ; on the under hand holding lotus ; on the upper-left hand holding a great bow and on the lower hand, carrying vegetables, fruits, flower and roots with abundance of juice, destroying hunger, thirst and fever. She was the Essence of all Beauty, lovely, luminous like the thousand Suns, and the ocean of mercy. That Upholder of the Universe, showed Her form and began to shed waters from Her eyes. For nine nights continuously, the heavy rains poured down out of the waters flowing from Her eyes. Seeing the misery of all the people, out of

pity, She showered incessantly tears from Her eyes ; and all the people and medicines were satisfied. What more than this, out of those tears, the rivers began to flow. The Devas that remained hidden in the mountain caves, now came out. Then the Brāhmins, united with the Devas, began to praise and sing hymns to the Devī. Thou art known by the Velānta Mahāvākyas. We bow down to Thee. Thou ordainest everything to all the worlds by Thy Māyā ; so again and again we bow down to Thee. Our Obeisance to Thee ! Who art a Kalpa tree to the Bhaktas yielding all their desires ! Thou assumest the body for the Bhaktas ! Thou art always satisfied ; without any equal ; the Lord of the Universe ! We bow down to Thee. As Thou, O Devī ! hast innumerable eyes only for our welfare and peace, therefore Thou wilt be called henceforth by the name “ Śatākṣi.” O Mother ! We are very much hungry ; so we have no power to chant hymns to Thee ; therefore, O Mahes'ārī ? Shew mercy on us and deliver to us our Vedas.

46-68. Vyāsa said :—“ O King ! Hearing these words of the Devas and the Brāhmins, the Auspicious One gave them the vegetables, delicious fruits and roots to them that were on Her Hand, for their eating. After She was prayed, She gave to men sufficient quantity of various articles of juicy food and to the beasts, grass, etc., until new crops came out. O King, from that day She became famous by the name of Śākambhārī (because She nourished all by vegetables, etc.) Great tumult arose and the Demon Durgama heard all from the emissaries and started out to fight with his weapons and army. He took one thousand Akṣauhiṇī armies with him (one Akṣauhiṇī army equals large army consisting of 21,870 chariots, as many elephants, 65,610 horses, and 109,350 foot) and, shooting arrows, he came quickly before the Devī and invested Her and the Deva army and the Brāhmins. At this, a great tumultuous uproar arose and the Devas and the Brāhmins united exclaimed :—“ O Devī ! Save us ; save us ” The Auspicious Devī, then, for the safety of the Devas and the Dvijas created round them a luminous circle and She Herself remained outside. The terrible fight, then, ensued between the Devī and the Dānavas. The Sun was covered with their incessant hurling of arrows ; and the shooters could not shoot accurately on account of the darkness that then prevailed. Then by the collision of the arrows of both the parties, the arrows caught fire and the battlefield again became filled with light. The quarters on all sides resounded with harsh bow sounds and nothing could be heard. At this moment, came, out of the body of the Devī, the principal Śaktis (forces incarnate) Kālīkā, Tārīṇī, Śoḍaśī, Tripurā, Bhairavī, Kamalā, Bagalā, Mātangī, Tripurā Sundarī, Kāmākṣī, Tulajā Devī, Jambhīnī, Mohinī, Chchinnamaṣṭā,

and ten thousand armed Guhya Kālīs and others. Thirty-two Śaktis, sixty-four Śaktis, and then innumerable Śaktis, all armed, came out of the Devī successively. When the Śaktis destroyed one hundred Akṣauhīni forces, Mridaṅgas, conch-shells, Lutes and other musical instruments were sounded in the battle-field. At this time, the enemy of the Devas, Durgama, came in front and first fought with the Śaktis. The fight grew to such a terrible extent that, within ten days, all the Akṣauhīni troops were destroyed. So much so as the blood of the dead soldiers began to flow in torrents like rivers. When the fatal eleventh day arrived the Dānava, wearing red clothes on his waist, red garlands on his neck and anointing his body all over with red sandal paste, celebrated a very grand festivity and mounted on his chariot and went out to fight. With the strenuous effort, he defeated all the Śaktis and placed his chariot before the Devī. Then a terrible fight ensued for two Prahara (six hours). The hearts of all shivered with horror. At this time, the Devī shot fifteen very awful arrows at the Dānava. His four horses (Vāhanas) were pierced by Her four arrows; the charioteer was pierced by one arrow; his two eyes were pierced by two arrows: his arms by two arrows, his leg by one arrow and his heart was pierced by five arrows. He then left his body before the Devī, vomiting blood. The vital spirit, the luminous counterpart, emitting from his body, merged in the space-like body of the Devī. The three worlds, then, assumed a peaceful appearance when that greatly powerful Dānava was killed. Then Hari, Hara, Brahmā and the other Devas began to praise and chant hymns to the World Mother with great devotion and in voices, choked with feelings.

69-73. The Devas said:—"O Auspicious One! Thou art the only Cause of this Illusion of this world, presenting an unreal appearance (while Brahma is the Only Reality). So Thou art the Lady of all the beings (otherwise why it would be that Thou hast nourished all the beings with vegetables, etc). So, Obeisance to Thee, the Śakambhari! Hundred eyed! O Auspicious One! Thou art sung in all the Upaniṣadas! The Destroyer of the Durgama Asura! We bow down to Thee, the Lord of Māyā, the Dweller in the five sheaths Anna, Rasa, etc. We meditate upon Thee, the Lady of the universe, as demonstrated by Praṇava Aum, whom the chief Munis meditate with their Nirvikalpa hearts (hearts free from any Vikalpa, doubts or ignorance). Thou art the Mother of the endless crores of universe! Thou assumest the Divine Bodies at times for our welfare! Thou art the Mother of Brahmā, Viṣṇu and others; we bow down to Thee with all our heart.

Thou art the Mother of all ; so, out of mercy, Thou hast shed tears from the hundred eyes, to remove the miseries of the low humble persons. Thou art the Ruler of all !

74-80. Vyāsa said :—" O King ! Thus when Brahmā, Viṣṇu, Hara and the other Devas praised and chanted various hymns to the Devi and worshipped Her with various excellent articles, She became instantly pleased. Then the Devi, graciously pleased, handed over the Vedas to the Brāhmaṇas. At last, She, the Cuckoo-voiced, made a special address to them. " These Vedas are the excellent parts of My body. So preserve these with your greatest care. The more so, when you all have seen with your own eyes what a great calamity befell on you when these Vedas went away out of your hands ! You should all worship and serve Me (the Controller of the Space) always ; there is no other thing higher than this that I can advise you for your welfare. Read always these My excellent glorious words I will be pleased thereby and will destroy all your bad calamities and misfortunes. My name is Durgā, because I have killed this demon Durgama ; so he, who will take My name Durgā and Śatākṣi, he will be able to unveil my Māyā and walk freely. No use in telling more than this, that I tell you now, O Devas, the Essence of all essences :—" Both the Suras and the Asuras would always serve Me and Me, alone."

81-83. Vyāsa said :—" O King ! Thus giving pleasures to the Devas by these words, the Devi of the nature of Existence, Intelligence and Bliss disappeared before them. O King ! This Grand Mystery I have described to you in detail ; but this is the source of good to all ; so keep it secret with every care. The person that hears daily with great devotion this Chapter, gets all that he wants and at last gets the worship in the Devi Loka.

Here ends the Twenty-eighth Chapter of the Seventh Book on the glory of the Ś'atākṣi Devi in the Mahāpurāṇam Śrī Mad Devi Bhāgavatam, of 18,000 verses, by Mahārṣi Veda Vyāsa.

CHAPTER XXIX.

1-19. Vyāsa said :—" O King ! Thus I have described the glory of the Devi. Now I will narrate, as far as I can, the excellent lives of the kings of the the Solar and the Lunar dynasties respectively They

all attained their excellent glories, simply because they were favoured by the Grace of the Highest Śakti; they were all the great devotees of the Supreme Deity. All their prowess, bravery, prosperity and all their glory, know that those all were derived from the mere parts of the Parā Śakti. O King! Those Kings and others as well were able to cut off the Tree of this World by the Axe of their Knowledge, simply because they were the devotees of the Parā Śakti. So with all the care possible, the Lady of the Universe is to be worshipped and served. Men should avoid worshipping any other gods, as people avoid the husk to get the grain inside. O King! By churning the ocean of the Velas, I have got the jewel as the lotus-feet of the Parā Śakti; and I think that I have discharged all my duties and think myself satisfied and successful. Brahmā, Viṣṇu Rudra, and Is'vara are the four feet and Sadā Śiva is the plunk overhead; thus these five form the seat on which the Devī is seated. There is no other deity superior to Her. To shew this (to the ordinary ignorant people) the Mahā Devī has taken this seat composed of the five Brahmā, Viṣṇu, Rudra, Is'vara and Sadā Śiva. Superior to these five, what is stated in the Vedas as Vyaktim and in which all this Universe is sewn, as it were, crosswise and lengthwise, lying in and through, that is Bhuvanes'vari, the Goddess of the Universe.

[*Note*.—Brahmā, Viṣṇu, Rudra, Is'vara and Sadā Śiva are the Regents or the presiding Deities of earth, water, fire, air and Ākāś'a). No man can be free unless he until the Goddess. When men will be able to encircle the Ākāś'a, of the fourth dimension, as if it were an antelope skin, then they will be able to root out the miseries of the world, without knowing the nature of the Devī (i. e., impossible). Thus the Śvetāś'vataraṇiṣada says :—"Those that were engaged in meditation, Dhyāna Yoga, they saw the Devī covered by the Guṇas Sattva, Rajas and Tamas and the forces incarnate respectively of the several Devas." So to make the human birth a success, first avoid all companies, be it out of shame, or fear, or devotion, or out of love; then bring the mind and keep it steady in your heart and then be devoted to Her and consider Her as the Supreme. This is the Vedānta Dindima (the declaration of the Vedānta). Whoever takes the name of the Devī, either in sleeping, going or resting or in any other condition, he is certainly freed from the bondage of the world, no doubt. O King! So worship the Māhes'vari with all the care that you can. Go on step by step; first worship Her Virāṭ Rūpa (cosmic form); then Sūkṣma Rūpa (subtle form) and then her Antaryāmi Rūpa (inner form, ruling within). Thus when your heart is purified, worship the Parā Śakti, of the nature of Brahma, beyond this Māyā, this Prapañcha Ullāsa, of the nature of Existence,

Intelligence and Bliss. When the Chitta (heart) melts in Parā Śakti, then comes the real Ārādhana (the real worship). So dilute your heart in Her. O King ! Thus I have described to you the sanctifying deeds of the extremely devoted kings of the Parā Śakti, who were noble minded and religious. One who will hear this will acquire fame, dharma, intelligence, good end, and merits that have no equal. Now what else do you like to hear ?

20-22. Janamejaya said :—" O Bhagavan ! In olden times, the World-mother Parā Śakti handed over Gauri to Hara, Lakṣmī to Hari, and Sarasvatī to Brahmā, born of the lotus from the navel of Hari. Now I hear that Gauri is the daughter of Himālayā as well of Dakṣa ; and Mahā Lakṣmī is the daughter of the Kṣīrode ocean (ocean of milk). They were all originated from the Prime Devī ; how, then, Gauri and Lakṣmī came to be the daughters of others ? O great Manu ! This is next to impossible ; so my doubt arises. O Bhagavan ! You are quite competent to cut off all my doubts ; so by your axe of knowledge, cut off my present doubt.

23-44. Veda Vyāsa said :—O King ! Hear. I am telling you this wonderful secret. You are greatly devoted to the Devī ; so nothing there can be that I cannot disclose to you. Since the time the Great Mother gave over to Hara, Hari and Brahmā, Gauri, Lakṣmī and Sarasvatī, respectively, these three Devas, Hara, etc. were performing their tasks, preserving, etc. O King ! Once on a time, certain Dānavas, named Halāhalas were born. In time, they became very powerful and in a short time conquered the three worlds. What more than this, that they being elated with the boon granted to them by Brahmā, took their forces and invested the Mount Kailās and the Vaikuṇṭha regions!

Seeing this, Mahā Deva and Viṣṇu both made preparations for war. A terrible fight ensued between both the parties. For sixty thousand years the battle lasted incessantly but the result was stalemate. Gradually there was a great cry of consternation in the two parties. When Śiva and Viṣṇu with great effort destroyed the Dānavas. O King ! Śiva and Viṣṇu then returned to their own houses and began to brag of their powers before their own Śaktis Gauri and Lakṣmī ; whereas the Demons were killed on account of the Śaktis of Gauri and Lakṣmī. Seeing them boast, Gauri and Lakṣmī laughed not sincerely whereon the two gods were very much angry. They under the magic spell of the Prime Mayā insulted them and even used offensive languages. Gauri and Lakṣmī quitted them and disappeared. A great uproar then arose in the worlds.

Both Hari and Hara became lustreless due to their insulting the two S'aktis. They become powerless and unconscious and turned out mad. Seeing this Brahmā became very anxious. Hari and Hara are the two chief Deities ; how then these two have become unable to perform the actions of the world ! What is the cause ? Why this calamity has sprung up out of season ? Will there be a Pralaya (a general dissolution) of the world out of some offence, when no actions are being done ! I know nothing about this. So how can I find a remedy ! Being thus very distressed, he began to meditate with his eyes closed in the fourth dimensional space in the heart. O King ! The Lotus born Brahmā then found out by his meditation that this calamity was brought about by the great wrath of the Parā Śakti. He then tried to find out the remedy until Hari and Hara did not regain their former natural position Brahmā began by his own S'akti to carry on the functions of them both, viz., that of preservation and destruction for some time. The religious-minded Prajāpati quickly called his son Manu and Sanaka, etc., the Rishis, for bringing peace on the two great Gods ! When they came to him, the great ascetic four-faced Brahmā told them :—" I am now busy with many more works ; so I am unable to carry on my tapasyā " By the wrath of the Highest Force, Hari and Hara have become somewhat distracted ; so for the satisfaction of the Parā S'akti I am performing the three functions, i. e., those of Creation, Preservation and Destruction. So you both practise this hard tapasyā with the greatest devotion and bring about Her satisfaction. O my sons ! Do such as Hari and Hara gain their former states and then be united with their own Śaktis respectively. Your fame will increase thereby, no doubt. Rather that family where the two S'aktis will take their birth, will purify the whole world and that man himself will be crowned with success.

45. Vyāsa said :—" O King ! The pure-hearted Dakṣa and other mind-born sons of Brahmā, hearing the words of the Grand sire, expressed their desire to worship the Parā Śakti and went to the forest.

Here ends the Twenty ninth Chapter of the Seventh Book on the birth of the Bhagavati in the house of Dakṣa in the Mahāpurāṇam Śrī Mad Devi Bhāgavatam, of 18,000 verses, by Mahārṣi Veda Vyāsa.

CHAPTER XXX.

1 12. Vyāsa said :—" O King ! They went to the forest and fixed their seats on the slope of the Himālayān mountain and engaged them-

selves in repeating silently the seed Mantra of Mahā Māyā and thus practised their austerities. O King ! One hundred thousand years passed in the meditation of the Parā Śakti. The Devī pleased became visible to them. Her form was three-eyed, and of the form of Existence, Intelligence and Bliss (Sachchidānanda); She was filled with mercy. In Her one hand there was the noose, in another hand, goad; in another hand there was the sign bidding her devotees discard all fear, and in the other hand She was ready to offer boons. The good-natured Munis, seeing this Form of the World Mother began to praise Her. "O Devī ! Thou art existing separately in every gross body ; we bow down to Thee. Thou art existing wholly (cosmically) in all the gross bodies ; we bow down to Thee. O Parames'vari ! Thou art existing separately in every subtle body ; we bow down to Thee ; Thou art existing universally in all the subtle bodies ; we bow down to Thee, Thou art existing separately in all the causal bodies wherein all the Linga Dehas (subtle bodies) are interwoven ; we bow down to Thee. Thou art existing universally in all the causal bodies ; we bow down to Thee. Thou art of the nature of the unchangeable Brahma, the receptacle of all the Jivas and thus residest in all the bodies ; so we bow down to Thee. Thou art of the nature of Ātman, the Goal of all the beings ; we bow again and again to Thee. Thus the pure-natured Dakṣa and the other Munis praised Her with voice, choked with feelings of intense devotion and bowed down to Her feet. Then the Devī, pleased, spoke to them in a cuckoo voice. "O Highly Fortunate Ones ! I am ever ready to grant boons ; so ask what you desire." O King ! Hearing thus, they asked that Hari and Hara both regain their former natural states and be united respectively with their Śaktis, Lakṣmī and Gaurī. Dakṣa again asked :—"O Devī ! Let your birth be in my family. O Mother ! I will, no doubt, consider myself as having then realised the fulfilment of my life. So, O Parames'vari ! Speak by Thy own mouth how Thy worship, Japam, meditation will be conducted as well the various fit places where they would be performed.

13-16. The Devī said :—"The insult shown towards my Śaktis has led to this calamitous state of Hari and Hara. So they should not repeat such crime." Now, by My favour, they will regain their health and, of the two Śaktis, one will be born in your family and the other will take Her birth in the Kṣīroda Sāgara, the ocean of milk. Hari and Hara will get back their Śaktis, when I will send them the chief Mantra. The chief Mantra of Mine is the said Mantra of Māyā ; this is always sweet to Me ; so worship this Mantra and make Japam of this. The Form that you are seeing before you, this is My Bhuvanes'vari form (that of the Goddess

of the Universe), or worship My Virâṭ (cosmic) form ; or Sacchidananda form. The whole world is my place of worship ; so you can meditate on Me and worship Me always and in all places.

17-23. Vyâsa said :—"When the Bhuvanes'varî Devi living in the Maṇi Dvîpa thus giving Her reply, went away, Dakṣa and other Munis all went to Brahmâ and informed him with great earnestness of everything that happened. O King ! Thus Hari and Hara both became devoid of their haughtiness and got back their previous natures by the Grace of the Supreme Deity and were thus enabled to perform their functions as before. Then, on a certain time, the Devi Bhagavatî, the Fiery Nature of the Parâ S'akti, took Her birth in the house of the Prajâpati Dakṣa. O King ! Everywhere in the Trilokas, great festivities were held. All the Devas became glad and showered flowers. The Dundubhis of the Devas were sounded by the hands and made very grave sounds. The pure-minded saints were gladdened ; the Sun's rays looked purer and cleaner ; the rivers were elated with joy and began to flow in their channels. When the World-auspicious Devi, the Destroyer of the birth and death of the Jivas, took Her birth, everything looked propitious. The wise Muniṣ named Her "Sati" as She was of the nature of Para Brahma and Truth Herself. The Prajâpati Dakṣa handed over the Devi, who was before the S'akti of Mahâdeva, to that Deva of the Devas, Mahâdeva. Due to the misfortune of Dakṣa, the daughter of Dakṣa burnt Herself in a blazing fire.

24-25. Janamejaya said :—"O Munis ! You have made me now hear a very inauspicious word. How can such a great-thing of the nature of the Highest Intelligence come to be burnt up in a fire ! The mere recollecting of Whose Name dispels the terrible danger of the burning up by the fire of Samsâra, how can She be burnt up by fire, I am extremely eager to hear ; kindly describe that to me in detail.

26-37. Vyâsa said :—"O King ! Hear. I am describing to you the ancient history of the burning of Sati. Once on a time, the famous Rîṣi Durvâsâ went to the bank of the river Jambû and saw the Devi there. There he remained with his senses controlled and began to repeat silently the root Mantra of Mâyâ. Then the Goddess of the Immortals, the Bhagavatî was pleased and gave the Muni a beautiful garland as Her Prasâda that was on Her neck, that emitted the sweet fragrance of Makaranda (juice of flowers ; Jasmine). Whereon the bees were about to cluster. The Mahârṣi took it quickly and placed it on his head. He then hurriedly went to see the Mother to the place where Sati's Father,

the Prajāpati Dakṣa was staying and bowed down to the feet of the Sati. The Prajāpati then asked him :—" O Lord ! Whose extraordinary garland is this ? How have you got this enchanting garland, rare to the mortals on this earth ! The eloquent Mahārṣi Durvāsā then spoke to him with tears of love flowing from his eyes :—" O Prajāpati ! I have got this beautiful garland that has no equal, as the Prasāda (favour) of the Devī. The Prajāpati asked that garland then from him. He, too, thinking that there was nothing in the three worlds that cannot be given to the devotee of the Śakti, gave that garland to the Prajāpati. He took that on his head ; then placed it on the nice bed that was prepared in the bed-room of the couple. Being excited by the sweet fragrant smell of that garland in the night, the Prajāpati engaged in a sexual intercourse ! O King ! Due to that animal action, the bitter enmity arose in his mind towards S'ankara and His Sati. He then began to abuse S'iva. O King ! For that offence, the S'ati resolved to quit her body that was born of Dakṣa, to preserve the prestige of the Sanātān Darma of devotion to Her Husband and burnt Her body by the fire arising out of Yoga.

28. Janamejaya said :—" O Muni ! What did Mahā Deva do, thus pained by the bereavement from His consort dearer than His life, when the Sati's body was thus consumed.

39-50. Vyāsa said :—" O King ! I am unable to describe what happened afterwards. O King ! Out of the fire of anger of Śiva, the Pralaya seemed to threaten the three worlds. Virabhadra came into existence with hosts of Bhadra Kālīs, ready to destroy the three worlds. Brahmā and the other Devas took refuge to Śankara. Though Mahādeva lost everything on Sati's departure, He, the Ocean of Mercy, destroyed the sacrifice of Dakṣa, cut off his head and instead placed the head of a goat, brought him back to life and thus made the Gods free from all fears. He, the Deva of the Devas, then became very much distressed and going to the place of sacrifice, began to weep in great sorrow. He saw that the body of the Intelligent Sati was being burnt in the fire of the Chitā. He cried aloud : Oh my Sati ! Oh My Sati ! And taking Her body on His neck, began to roam in different countries, like a mad man. Seeing that, Brahmā and the other Devas became very anxious and Bhāgavān Viṣṇu cut off the body to pieces by His arrows. Wherever the parts fell, Śankara remained there in so many different forms. He then said to the Devas :—Whoever will worship, with deep devotion in these places, the Bhagavati, will have nothing left unattained. The Highest Mother will remain close to them there. The persons that will make Puras'charaṇa (the repetition) of the Mantrams, especially the Māyā Vija (the root Mantra of Māyā), their Mantrams will become, no

loubt, fructified and become incarnate. O King ! Thus saying, the Mahādeva, being very much distressed for Satī's departure, passed His time in those places, making Japam, Dhyānam and taking to Samādhi.

51-52. Janamejaya said :—Where, in what places the several parts of the Satī fell ? What are the names of those Siddhapīṭhas ? And what is their number ? Kindly describe these in detail : O Great Muni ! No doubt I will highly consider myself blessed by hearing these words from your blessed mouth.

53 102. Vyāsa said :—"O King ! I will now describe those Pīṭhas (Sacred places), the mere hearing of which destroys all the sins of men. Hear. I describe duly those places where the persons desiring to get lordly powers and to attain success ought to worship and meditate on the Devi. O Mahārāja ! The face of Gaurī fell in Kāśī ; She is well known there by the name Viśālākṣī ; that which fell in Nainīṣaraṇya became known by the name of Linga Dhārīṇī. This Mahā Māyā is known in Prayāḡ (Allahabad) by the name of Lalitā Devi ; in Gandha Mādan, by the name of Kāmukī ; in the southern Mānasa, by Kumudā ; in the northern Mānasa, by Visvakāmā, the Yields of all desires ; in Gomanta, by Gomatī and in the mountain of Mandara, She became known by the name of Kāmachārīṇī. The Devi is known in Chaitraratha, by the name of of Madotkatā ; in Hastināpura, by Jayantī ; in Kānyakubja by the name of Gaurī ; in the Malaya Mountain, by Rambhā ; in the Ekāmrapiṭha, by Kirtimatī, in Viśve, by the name of Viśveśvari ; in Puṣkara, by the name of Puruhūtā. She is known as Saṁmārga Dāyini in the Kedāra Pītha ; as Mandā, in the top of the Himālayas ; and as Bhadrakarnikā in Gokarṇa. She is known as Bhavāni in Sthanes'vara, as Vilvapatikā in Vilvake ; as MādHAVI in Śrīśaila ; as Bhadrā in Bhadres'vara. She is known as Jarā in Varāha Śaila ; as Kamalā in Kamalālaya ; as Rudraṇī in Rudra Koṭṭ ; as Kālī in Kālanjara ; She is known as Mahā Devi in Śālagrāma, as Jalapriyā in Ś'ivalingam ; as Kapilā in Mahālingam, as Mukutes'vari in Makoṭa. As Kumari in Māyāpuri, as Lalitāmbikā in Santānā ; as Mangalā in Gayā Kṣetra, as Vimalā in Puruṣottama. As Utpalākṣī in Sabarākṣa ; as Mahotpalā in Hiranyākṣa ; as Amoghākṣī in the Vipāsā river ; as Pāṭalā in Pundra Vardhana. As Nārāyaṇī in Supāre'sva, as Rudra Sundarī in Trikūṭa ; as Vipulā Devi in Vipula ; as Kalyāṇī in Malayābhata. As Ekavīrā in Sahyādri ; as Chandrikā in Haris'chandra ; as Ramanā in Rāma Tirtha ; as Mrigāvatī in the Yamunā. As Koṭivī in

Kōṭatīrtha ; as Sugandhā in Mādhavavana ; as Trisandhyā in the Godāvari ; as Ratipriyā in Gangādvāra. As Śubbhānandā in Ś'iva Kuṇḍam ; as Nandini in Devikātaṭa ; as Rukmiṇī in Dvāravati ; as Rādhā in Brindāvana. As Devakī in Mathurā ; as Parames'vari in Pātāla ; as Sītā in Chitrakuṭa ; as Vindhyādhivāsini in the Vindhyā range. O King ! As Mahālakṣmī in the sacred place of Karavīra, as Umā Devī in Vināyaka ; as Ārogyā in Vaidyānātha ; as Mahes'vari in Mahākāla. As Abhayā in all the Uṣṇa tīrthas, as Nitambā in the Vindhyā mountain ; as Māṇḍavī in Māṇḍavya ; as Svāhā in Māhes'varipūra. As Prachandā in Chhagalanda ; as Chaṇḍikā in Amarakaṇṭaka ; as Varārohā in Somes'vara ; as Puskarāvati in Prabhāsa. As Devamātā in Sarasvati ; as Pārāvārā in Samudrtaṭa ; as Mahābhāgā in Mahālayā ; as Pingales'vari in Payoṇī. As Simhikā in Kṛitas'auha ; as Atis'āṅkāri in Kārtika ; as Lolā in Utpalāvartaka ; as Subhadrā in Śoṇa Sangam. As the Mother Lakṣmī in Siddhavana ; as Anangā in Bhārata's'rama ; as Vis'vamukhī in Jālandhara ; as Tārā in the Kīṣkindhya mountain. As Puṣṭī in Devadāru Vana ; as Medhā in Kāś'miramāṇḍalam ; as Bhīmā in Himādri ; as Tuṣṭī in Vis'ves'vara Kṣetra. As Śuddhī in Kapālamochana ; as Mātā in Kūyāvarohaṇa ; as Dharā in Śaṅkhoddbhāra ; as Dhritī in Piṇḍāraka ; as Kalā in Chandrabhāgā river ; as Śivadhāriṇī in Aśchoda ; as Amritā in Venā ; as Urvas'ī in Vadari. As medicines in Uttara Kuru ; as Kus'odakā in Kus'advipa ; as Manmathā in Hemakūṭa ; as Satyavādini in Kumuda. As Vandaniyā in As'vattha ; as Nidhi in the Vais'ravaṇālaya ; as Gāyatrī in the mouth of the Vedas ; as Pārvatī near to Śiva. As Indrāṇī in the Devalokas ; as Sarasvatī in the face of Brahmā ; as Prabhā (lustre) in the Solar disc ; as Vaiṣṇavī with the Mātrikās. She is celebrated as Arundhatī amongst the Satis, the chaste women and as Tilottamā in the midst of the Rāmās. Again this Mahādevī of the nature of the Great Intelligence (Samvid) is always existent in the form of Śakti named Brahmakālā in the hearts of all the embodied beings. O Janamejaya ! Thus I have mentioned to you the one hundred and eight pīṭhas (sacred places or seats of the Deity) and as many Devīs. Thus are mentioned all the seats of the Devīs and along with that, the chief-places in India (the world). He who hears these excellent one hundred and eight names of the Devī as well as Her seats, gets himself freed from all sins and goes to the Loka of the Devī. O Janamejaya ! His heart gets purified and is rendered blessed, no doubt, who duly makes jātrā (sojourn) to all these seats of the Deity, performs Śrāddhas, offers peace-offerings to the Pitris and worships with the highest devotion the Goddess and asks frequently the pardon of the World Mother. O King ! After worship, one should

feed the Brāhmaṇas, well dressed virgins (Kumāris) and Vātukas with good eatables. All the tribes whether they be Chāṇḍālas, know them all to be of the nature of the Devī and therefore they should be worshipped. Never one is to accept any donation or gifts (Pratigrahas) in these seats of the Devī. The saintly persons should make Puraṣcharaṇas (repeat the names of their own deities, attended with burnt-offerings, oblations, etc.) of their own Mantrams with all their might in all these places and should never be miserly in their expenses on this account. He who starts to these sacred places, with devoted hearts filled with love, finds his Pitris in the higher and greater Brahma Loka for one thousand Kalpas and he gets the highest knowledge, crosses the ocean of the world and becomes free. Many a people have attained success by repeating these one hundred and eight names of the Deity. Any place wherein are kept those names, embodied in a book, becomes free from such dangers as plague, cholera or any misapprehensions from planetary Deities and so forth. Nothing remains to be attained by these persons who repeat these one hundred and eight names. That man, devoted to the Devī, certainly attains blessedness. That saintly person becomes of the nature of the Devī. The Devas bow down and worship him when they behold him ! What then need be said that the saints would worship him ! The Pitris become pleased and get their good ends when these one hundred and eight names are read with devotion. These places are, as it were, Intelligence personified (Chinmaya) and places ready to yield freedom from bondage. Therefore, O King ! Intelligent men should take their shelter in these places. O King ! Whatever secrets and other deeper secrets about the Great Goddess you asked to know from me, I described to you. What more do you want to hear. Say.

Here ends the Thirtieth Chapter of the Seventh Book on the birth of Gaurī, the seats of the Deity, and the distraction of Śiva in the Mahāpurāṇam Śrī Mad Devī Bhāgavatam, of 18,000 verses, by Mahārjī Veda Vyāsa.

Note :—The number one hundred and eight is a holy number, got by taking the half of 216,000. the number of breaths inhaled by a child in the womb who promises to take the name of God at his every breath or by taking one-eighth of 864,000, the number of seconds in a day. The two zeros are then dropped. Thus the number signifies the one who fulfils one's promise.

CHAPTER XXXI.

1-2. Janamejaya said :—"O Muni ! You told before that "the Highest Light took Her birth on the top of the Himālayās." Now describe to me in detail about this Highest Light. What intelligent man

can desist from hearing these nectar-like words about the Śakti? The danger of death may come even to the Devas that drink nectars but no such danger can possibly come to those that drink the nectar of the Devi's glorious deeds.

3-43. Vyāsa said :—" O King ! You are blessed ; you have attained what you are to attain in this life ; you are taught by the high-souled men ; you are fortunate since you are so sincerely devoted to the Devi. O King ! Hear the ancient history :—Wherever the Deva of the Devas, the Mahes'vara rested while He was wandering all over the world in a distracted state, carrying the Sati's body that was burnt by fire, He spent his time there with his senses controlled, in Samādhi, forgetting all his knowledge of Samsāra in deep meditation of the form of the Devi. At this time, the three worlds, with their objects, moving and immoving, with their oceans, mountains and islands became void of prosperity, and power. The hearts of all the embodied beings became dried up, without any trace of joy ; they were all burdened with anxious thoughts and remained indifferent. All were merged in the ocean of sorrows and became diseased. Planets retrograded and the Devas had their states reversed. The Kings were attacked with a series of ills and misfortunes. Ādhibhautik and Ādhidaivik (from material causes and from divine interference). At this time a great Asura, named Tāraka, became unconquerable owing to his receiving a boon from Brahmā. Being intoxicated by his power and heroism, he conquered the three worlds and became the sovereign ruler. The Brahmā Prajāpati, gave him boon to this effect that the legitimate son of Śiva would be able to kill him. And as at that time Śiva had no son, the great Asura, elated with joy, became infatuated and carried off all victories. All the Devas were banished from their places by his oppression ; they remained always anxious owing to the want felt by them of a son of Śiva. "Śankara has now no wife ; how can He then have a son! We are very unfortunate ; how can our work be accomplished? Thus oppressed with thoughts, all the Devas went to Vaikuṇṭha and informed the Bhāgavaṇ Viṣṇu of all that had happened, in privacy. The Bhāgavaṇ Viṣṇu began to tell them the means, thus:—" O Devas ! Why are you all so anxious when the Auspicious Goddess of the Universe, the Dweller in the Maṇi Dvīpa, the Yielder of all desires like a Kalpa Vrikṣa is always wakeful for you. It is due to your faults that She is shewing Her indifference ; it is meant to teach us (not for our destruction but to shew Her Infinite mercy). When a mother nourishes and frightens and reprimands a son, it is not that she has become merciless ; so the World Mother, the Controller of the Universe, will never be merciless to you as regards your qualifications and defects. A son commits offence at every step who can bear that in these three

worlds except the mother ! So soon take refuge to the Highest Mother, the Goddess of the universe, with the sincerest devotion. She will certainly take action and help your cause. Thus ordering the Devas, Viṣṇu with His consort Lakṣmī and the other Devas quickly went out to worship the Devi. Going to the Himālayās, they soon engaged themselves in doing the Puras'charaṇa Karma (act of repeating the names of the Deity, attended with burnt oblations and offerings, etc.). O King ! Those who were well versed with the performance of sacrifice to the Mother, began their sacrificial ceremonies and all began to hold vows, viz, Tritiyādi Vratāṇi. Some were engaged in incessantly meditating on the Devi ; some began to repeat Her names constantly ; some began to repeat the Devi Sūkta. Thus some devoted themselves to repeating names ; others to repeating mantrams. Again some were engaged in performing severe (painful) Chāndrāyaṇa and other Vratas. Some were doing Antarayāgas (inner sacrifices) ; some were doing Prānāgnihoṭra Yāgas ; whereas others engaged themselves in Nyāsādi, etc. Again some began to worship the Highest Śakti, the Goddess of the Universe, without any sleep or rest, by the seed mantra of Māyā. O King ! Thus many years of the Devas passed away. When the ninth Tithi came in the month of Chaitra on Friday, the Highest Light of the Supreme Force suddenly appeared in front of them. That Light was equal to Koṭi lightnings, of a red colour, and cool like the Koṭi Moons. Again the lustre was like the Koṭi Suns. The four Vedas personified were chanting hymns all round Her. That mass of fire was above, below, on all sides, in the middle ; nowhere it was obstructed. It had no beginning, nor end. It was of the form of a female with hands and feet and all the limbs. The appearance was not that of a male nor that of an hermaphrodite. The Devas, dazzled by the brilliant lustre, first closed their eyes ; but at the next moment, holding patience when they opened again their eyes, they found the Highest Light manifesting in the form of an exceedingly beautiful Divine Woman. Her youth was just blooming and Her rising breasts, plump and prominent, vying, as it were, with a lotus bud, added to the beauty all around. Bracelets were on Her hands ; armlets on Her four arms ; necklace on Her neck ; and the garland made of invaluable gems and jewels spread very bright lustre all around. Lovely ornaments on Her waist making tinkling sounds and beautiful anklets were on Her feet. The hairs of Her head, flowing between Her ears and cheek sparkled bright like the large black bees shining on the flower leaves of the blooming Ketaki flower. Her loins were nicely shaped and exquisitely lovely and the hairs on Her navel gave additional beauty. Her exquisitely lovely lotus mouth rendered more lustrous and beautiful by the shining golden ear-ornaments, was filled with betel leaves mixed with camphor, etc. ; on Her forehead there was

the half crescent moon ; Her eye-brows were extended ; and Her eyes looked bright and beautifully splendid like the red lotus ; Her nose was elevated and Her lips very sweet. Her teeth were very beautiful like the opening buds of Kunda flowers ; from Her neck was suspended a necklace of pearls ; on Her head was the brilliant crown decked with diamonds and jewels ; on Her ears, earrings were suspended like the lines on the Moon ; Her hairs were ornamented with Mallikā and Mālatī flowers ; Her forehead was pasted with Kāsmīra Kunkuma drops ; and Her three eyes gave unparalleled lustre to Her face. On Her one hand there was the noose and on Her other hand there was the goad ; her two other hands made signs granting boons and dispelling fears ; Her body shed lustre like the flowers of a Dārīma tree. Her wearing is a red coloured cloth. All these added great beauty. Thus the Devas saw before them the Mother Goddess, the Incarnate of unpretended mercy, with a face ready to offer Her Grace, the Mother of the Whole Universe, the Enchantress of all, sweet-smiling, saluted by all the Devas, yielding all desires, and wearing a dress, indicative of all lovely feelings. The Devas bowed at once as they saw Her ; but they could not speak with their voice as it was choked with tears. Then holding their patience, with much difficulty, they began to praise and chant hymns to the World Mother with their eyes filled with tears of love and devotion and with their heads bent low.

44-54. The Devas said :—We bow down to Thee, the Devī and the Mahā Devī, always obeisance to Thee ! Thou art the Prakṛiti, and the Auspicious One we always salute to Thee. O Mother ! Thou art of a fiery colour (residing as a Red Flame in the heart of a Yogi) and burning with Asceticism and Wisdom (shedding lustre all around). Thou art specially shining everywhere as the Pure Chaitanya ; worshipped by the Devas and all the Jivas) for the rewards of their actions ; We take refuge to Thee, the Durgā, the Devī, we bow down to Thee, that can well make others cross the ocean of Saṃsāra, so that Thou helpest us in crossing this terrible ocean of world. Mother ! The Devas have created the words (i. e. the words conveying ideas are uttered by the five Vāyus, Prāṇa, etc., which are called the Devas) which are of the nature of Viśva-rūpu, pervading everywhere, like the Kāma Dhenu (the Heavenly Cow yielding all desires, riches, honor, food, etc.) and by which the brutes (the gods) become egotistical. O Mother ! Thou art that language to us ; so Thou fulfillest our desires when we praise and chant hymns to Thee. O Devī ! Thou art the Night of Destruction at the end of the world ; Thou art worshipped by Brahmā ; Thou art the Lakṣmī, the Śakti of Viṣṇu ; Thou art the Mother of Skanda ; the Śakti of Śiva ; Thou art the Śakti Sarasvatī of Brahmā. Thou art Aditi,

the Mother of the gods and Thou art Sati, the daughter of Dakṣa. Thus Thou art purifying the worlds in various forms and giving peace to all. We bow down to Thee. We know Thee to be the great Mahā Lakṣmī; we meditate on Thee as of the nature of all the Śāktis as Bhagavati. O Mother! Illumine us so that we can meditate and know Thee. O Devi! Obeisance to Thee, the Virāt! Obeisance to Thee, the Sūtrātmā, the Hiraṇyagarbha; obeisance to Thee, the transformed into sixteen Vikritis (or transformations). Obeisance to Thee, of the nature of Brahma. We bow down with great devotion to Thee, the Goddess of the Universe, the Creatrix of Māyic Avidyā (the Nescience) under whose influence this world is mistaken as the rope as a garland is mistaken for a rope and again that mistake is corrected by whose Vidyā.

We bow down to Thee who art indicated by both the letters Tat and Tvam in the sentence Tat Tvamasi (Thou art That), Tat indicating the Chit (Intelligence) of the nature of oneness and Tvam indicating the nature of Akhaṇḍa Brahma (beyond the Anamaya, Prāṇamaya, Manomaya, Vijnānamaya and the Ānandanaya—the five Kos'as, the Witness of the three states of wakefulness, dream, and deep sleep states) and indicating Thee. O Mother! Thou art of the nature of Praṇava Om; Thou art Hirim; Thou art of the nature of various Mantras and Thou art merciful; we bow down again and again to Thy lotus Feet. When the Devas thus praised the Devi, the In-dweller of the Maṇi Dvīpa, the Bhagavati spoke to them in a sweet cuckoo voice.

55. O Devas! What for have you come here? What do you want? I am always the Tree, yielding all desires to my Bhaktas; and I am ready to grant boons to them.

56-57. You are my devotees; why do you care, when I am on your side? I will rescue you from the ocean of troubles. O Devas! Know this as My true resolve. O King! Hearing these words of deep love, the Devas became very glad and gave out all their causes of troubles.

58-65. O Parames'vari! Thou art omniscient and witness of all these worlds. What is there in the three worlds that is not known to Thee! O Auspicious Mother! The Demon Tāraka is giving us troubles day and night. Brahmā has given him boon that he will be killed by the Ś'iva's son. O Mahes'vari! Sati, the wife of Śiva has cast aside Her body. It is known to Thee. What will the ignorant low people inform the One, Who is Omniscient? O Mother! We have described in brief all what we had to say. What more shall we say? Thou knowest all our other troubles and causes of sorrows. Bless us so that our devotion remains unflinched at Thy lotus feet; this is our earnest prayer. That Thou

takest the body to have a son of Śiva is our fervent prayer to Thee. Hearing the Deva's words, Parames'vari, with a graceful countenance, spoke to them, thus :—" My S'akti will incarnate as Gaurī in the house of Himālayās ; She will be the wife of Ś'iva and will beget a son that will destroy Tāraka Demon and I will serve your purpose. And your devotion will remain steadfast at My Lotus feet. Himālayās, too, is worshipping Me with his wholehearted devotion ; so to take birth in his house is to my greatest liking ; know this.

66-73. Vyāsa said :—" O King ! Hearing the kind words of the Devī, the King of mountains was filled with love; and, with voice choked with feelings and with tears in his eyes spoke to the Goddess of the world, the Queen of the three worlds. Thou hast raised me much higher, that Thou dost me so great a favour ; otherwise where am I inert, and unmoving and where art Thou, of the nature of Existence, Intelligence and Bliss ! It manifests the Greatness of Thy Glory. O Sinless One ! My becoming the father of Thee indicates nothing less than the merits earned by me for doing countless As'vamedha sacrifices or for my endless Samādhi. Oh ! What a favour hast Thou shewn towards me ! Henceforth my unparalleled fame will be spread throughout the whole Universe of five original elements that " The Upholder of the Universe, the World Mother has become the daughter of this Himālayās ! This man is blessed and fortunate ! " Who can be so fortunate, virtuous and merited as he whose daughter She has become, Whose belly contains millions of Brahmāṇḍas ! I cannot describe what pre-eminent heavens are intended for my Pitris, my family predecessors, wherein virtuous persons like myself are born. O Mother ! O Parames'vari ! Now describe to me Thy Real Self as exemplified in all the Vedāntas ; and also Jñāna with Bhakti approved by the Vedas in the same way that Thou hast shown already this favour to me. So that by That Knowledge I will be able to realise Thy Self.

74. Vyāsa said :—" O King ! Thus hearing the praise of Himālayās, the Godless of the Universe, with a graceful look, began to speak the very secret essences of the Śrutis.

Here ends the Thirty-first Chapter of the Seventh Book on the birth of Pārvati in the House of Himālayās in the Mahāpurāṇam Ś'ri Mad Devī Bhāgavatam of 15,000 verses, by Mahārṣi Veda Vyāsa.

CHAPTER XXXII.

1-50. The Devī said :—" Hear, Ye Immortals ! My words with attention, that I am now going to speak to you, hearing which will enable the Jīvas to realise My Essence. Before the creation, I, only I, existed ; nothing else was existent then. My Real Self is known by the names Chit, Sambit (Intelligence), Para Brahma and others. My Ātman is beyond mind, beyond thought, beyond any name or mark, without any parallel, and beyond birth, death or any other change or transformation. My Self has one inherent power, called Māyā. This Māyā is not existent, nor non-existent, nor can it be called both. This unspeakable substance Māyā always exists (till the final emancipation or Mokṣa).

Māyā can be destroyed by Brahma Jñāna ; so it can not be called existent ; again if Māyā does not exist, the practical world cannot exist. So it cannot be called non-existent. Of course it cannot be called both, for it would involve contradictions. This Māyā (without beginning but with end at the time of Mokṣa) naturally arises as heat comes out of fire, as the rays come out of the Sun and as the cooling rays come out of the Moon. Just as all the Karmas of the Jīvas dissolve in deep sleep (Śuṣupti), so at the time of Pralaya or the General Dissolution, the Karmas of the Jīvas, the Jīvas and Time all become merged in one uniform mass in this great Māyā. United with My Śakti, I am the Cause of this world ; this Śakti has this defect that it has the power of hiding Me, its Originator.

I am Nirguṇa. And when I am united with my Śakti, Māyā, I become Saguna, the Great Cause of this world. This Māyā is divided into two, Vidyā and Avidyā. Avidyā Māyā hides Me ; whereas Vidyā Māyā does not. Avidyā creates whereas Vidyā Māyā liberates.

Māyā united with Chaitanya (Intelligence), i. e., Chidābhāsa is the efficient cause of this Universe ; whereas Māyā reduced to and united with five original elements is the material Cause of the Universe. Some call this Māyā tapas ; some call Her inert, material ; some call Her knowledge ; some call Her Māyā, Pradhāna, Prakriti, Ajā (unborn) and some others call Her Śakti. The Śaiva authors call Her Vimarsā and the other Vedāntists call Her Avidyā ; in short, this Māyā is in the heads of all the Pundits. This Māyā is called various in the Nigamas.

That which is seen is inert ; for this reason Māyā is Jaḍa (inert) and as the knowledge it conveys is destroyed, it is false. Chaitanya (Intelligence) is not seen ; if It were seen, it would have been Jaḍa. Chaitanya is self-luminous ; not illumined by any other source. Were It so, Its Enlightener would have to be illumined by some other thing and so the fallacy of Anavasthā creeps in (an endless series of causes and effects). Again one thing cannot be the actor and the thing acted upon (being contrary to each other) ; so Chaitanya cannot be illumined by itself. So It is Self-luminous ; and it illumines Sun, Moon, etc., as a lamp is self-luminous and illumines other objects. So, O Mountain ! This My Intelligence is established as eternal and everlasting. The waking, dreaming and deep sleep states do not remain constant but the sense of " I " remains the same, whether in waking, dreaming or deep sleep state ; its anomaly is never felt. (The Baudlhas say that) The sense of intelligence, Jñāna, is also not felt ; there is the absence of it ; so what is existent is also temporarily existent. But (it can then be argued that) then the Witness by which that absence is sensed, that Intelligence, in the shape of the Witness, is eternal. So the Pundits of all the reasonable Śāstras declare that Samvit (Intelligence) is Eternal and it is Blissful the fountain of all love. Never the Jīvas or embodied souls feel " I am not ", but " I am " this feeling is deeply established in the soul as Love. Thus it is clearly evident that I am quite separate from anything else which are all false. Also I am one continuous (no interval or separation existing within Me). Again Jñāna is not the Dharma (the natural quality) of Ātman but it is of the very nature of Ātman. If Jñāna were the Dharma of Ātman, then Jñāna would have been material ; so Jñāna is immaterial. If (for argument's sake) Jñāna be denominated as material, that cannot be. For Jñāna is of the nature of Intelligence and Ātman is of the the nature of Intelligence. Intelligence has not the attribute of being Dharma. Here the thing Chit is not different from its quality (Chit). So Ātman is always of the nature of Jñāna and happiness ; Its nature is Truth ; It is always Full, unattached and void of duality. This Ātman again, united with Māyā, composed of desires and Karmas, wants to create, due to the want of discrimination, the twenty-four tattvas, according to the previous Samskāras (tendencies), time and Karma. O Mountain ! The re-awakening after Pralaya Suṣupti is not done with Buddhi (for then Buddhi is not at all manifested). So this creation is said to be effected without any Buddhi (proper intelligence). O Chief of the Immovables ! The Tattva (Reality) that I have spoken to you is most excellent and it is my Extraordinary Form merely. In the Vedas it is known as Avyākṛita (unmodified), Avyakta (unmanifested)

Māyā Śabala (divided into various parts) and so forth. In all the Śāstras, it is stated to be the Cause of all causes, the Primeval Tattva and Sachchidānanda Vighraha. Where all the Karmas are solidified and where Ichehā Śakti, (will), Jñāna Śakti (intelligence) and Kriyā Śakti (action) all are melted in one, that is called the Mantra Hrim, that is the first Tattva. From this comes out Ākāśa, having the property of sound, thence Vāyu (air) with "touch" property; then fire with form, then water having "Rasa" property; and lastly the earth having the quality "smell." The Pundits say that the "sound" is the only quality of Ākāśa; air has two qualities viz., sound and touch, fire has three qualities sound, touch, form; water has four qualities sound, touch, form, taste; and the earth has five qualities sound, touch, form, taste and smell. Out of these five original elements, the allpervading Sūtra (string or thread) arose. This Sūtrātman (soul) is called the "Linga Deha," comprising within itself all the Prāṇas; this is the subtle body of the Paramātman. And what is said in the previous lines as Avyakta or Unmanifested and in which the Seed of the World is involved and whence the Linga Deha has sprung, that is called the Causal body (Kāraṇa body) of the Paramātman. The five original elements (Apañchikrita called the five Tan Mātrās) being created, next by the Pañchikarṇa process, the gross elements are created. The process is now being stated :—O Girijā ! Each of the five original elements is divided into two parts; one part of each of which is subdivided into four parts. This fourth part of each is united with the half of four other elements different from it and thus each gross element is formed. By these five gross elements, the Cosmic (Virtu) body is formed and this is called the Gross Body of the God. Jñānendriyas (the organs of knowledge) arise from Sattva Guṇa of each of these five elements. Again the Sattva Guṇas of each of the Jñānendriyas united become the Antaḥ Karāṇāni. This Antaḥ karṇa is of four kinds, according as its functions vary. When it is engaged in forming Saukalpas, resolves, and Vikalpas (doubts) it is called "mind." When it is free from doubts and when it arrives at the decisive conclusion, it is called "Chitta"; and when it rests simply on itself in the shape of the feeling "I", it is called Ahamkāra. From the Rajo Guṇa of each of the five elements arises Vāk (speech), Pāṇi (hands) Pāda (feet), Pāyu (Anus) and Upastha (organs of generation) Again their Rajo parts united give rise to the five Prāṇas (Prāṇa, Apāna, Samāna, Udāna and Vyāna) the Prāṇa Vāyu resides in the heart; Apāna Vāyu in the Arms; Samāna Vāyu resides in the Navel; Udāna Vāyu resides in the Throat; and the Vyāna Vāyu resides, pervading all over the body. My subtle body (Linga Dehā) arises from the union of the five

Jñānendriyas, the five Karmendriyas (organs of action), the five Prāṇas and the mind and Buddhi, these seventeen elements. And the Prakṛiti that resides there is divided into two parts; one is pure (Suddha Sattva) Māyā and the other is the impure Māyā or Avidyā united with the Guṇas. By Māyā is meant. She, who, without concealing Her refugees, protects them. When the Supreme Self is reflected on this Śuddha Sattva, Māyā, He is called Īśvara. This Suddha Māyā does not conceal Brahma, its receptacle; therefore She knows the All-pervading Brahma and She is omniscient, omnipotent, the Lady of all and confers favours and blessings on all. When the Supreme Self is reflected on the Impure Māyā or Avidyā, He is called Jīva. This Avidyā conceals Brahma, Whose nature is Happiness; therefore this Jīva is the source of all miseries. Both Īśvara and Jīva have, by the influence of Vidyā and Avidyā three bodies and three names. When the Jīva lives in his causal body, he is named Prājña; when he lives in subtle body he is known as Taijasa; while he has the gross body, he is called Viśva. So when Īśvara is in His causal body, he is denominated Īśa; when He is in His subtle body, he is known as Sūtra; and when He is in His gross body, He is known as Virāṭ.

The Jīva glories in having three (as above-mentioned) kinds of differentiated bodies and Īśvara glories in having three (as above-mentioned) kinds of cosmic bodies. Thus Īśvara is the Lord of all and though He feels Himself always happy and satisfied, yet to favour the Jīvas and to give them liberation (Mokṣa) He has created various sorts of worldly things for their Bhogas (enjoyments). This Īśvara creates all the Universe, impelled by My Brahma Śakti. I am of the nature of Brahma; and Īśvara is conceived in Me as a snake is imagined in a rope. Therefore Īśvara has to remain dependent on My Śakti.

Here ends the Thirty-second Chapter of the Seventh Book on Self-realization, spoken by the World Mother in the Mahāpurāṇam Śrī Mad Devī Bhāgavatam, of 18,000 verses, by Mahārṣi Veda Vyāsa.

CHAPTER XXXII.

1-19. The Devī said :—"O Girirāja ! This whole universe, moving and unmoving, is created by My Māyā Śakti. This Māyā is conceived in Me. It is not, in reality, different or separate from Me. So I am the only Chit, Intelligence. There is no other intelligence than Me. Viewed practically, it is known variously as Māyā, Vidyā; but viewed really from the point of Brahman, there is no such thing as Māyā; only one Brahman exists. I am that Brahma, of the nature of Intelligence.

I create this whole world on this Unchangeable Eternal (Mountain-like) Brahman, (composed of Avidyā, Karma, and various 'Samskāras) and enter first as Prāṇa (vital breath) within it in the form of Chidābhāṣa. O Mountain ! Unless I enter as Breath, how can this birth and death and leaving and retaking bodies after bodies be accounted for ! As one great Ākāśa is denominated variously Ghaṭākāśa (Ākāśa in the air), Paṭākāśa (Ākāśa in cloth or picture), So I too appear variously by acknowledging this Prāṇa in various places due to Avidyā and various Antahkaraṇas. As the Sun's rays are never defiled when they illumine various objects on earth, so I, too, am not defiled in entering thus into various high and low Antahkaraṇas (hearts). The ignorant people attach Buddhi and other things of activity on Me and say that Ātman is the Doer; the intelligent people do not say that. I remain as the Witness in the hearts of all men, not as the Doer. O Achalendra ! There are many Jivas and many Īśvaras due to the varieties in Avidyā and Vidyā. Really it is Māyā that differentiates into men, beasts and various other Jivas; and it is Māyā that differentiates into Brahmā, Viṣṇu and other Īśvaras. As the one pervading Śky (Ākāśa) is called Mahākāśa Ghaṭākāśa (being enclosed by jars), so the One All pervading Paramātmā is called Paramātmā, Jivātmā (being enclosed within Jivas). As the Jivas are conceived many by Māyā, not in reality; so Īśvaras also are conceived many by Māyā; not in essence. O Mountain ! This Avidyā and nothing else, is the cause of the difference in Jivas, by creating differences in their bodies, indriyas (organs) and minds. Again, due to the varieties in the three Guṇas and their wants (due to the differences between Sāttvik, Rājasik and Tāmasik desires), Māyā also appears various. And their differences are the causes of different Īśvaras, Brahmā, Viṣṇu and others. O Mountain ! This whole world is interwoven in Me; It is I that am the Īśvara that resides in causal bodies; I am the "Sutrātman, Hiraṇyagarbha that resides in subtle bodies and it is I that am the Virāt, residing in the gross bodies. I am Brahmā, Viṣṇu, and Mahesvara; I am the Brāhmī, Vaiṣṇavī and Raudrī Saktis. I am the Sun, I am the Moon, I am the Stars; I am beasts, birds, Candraśālas and I am the Thief. I am the cruel hunter; I am the virtuous high-souled persons and I am the female, male, and hermaphrodite. There is no doubt in this. O Mountain ! Wherever there is anything, seen or heard, I alway exist there, within and without. There is nothing moving or unmoving, that can exist without Me. If there be such, that is like the son of a barren woman. Just as one rope is mistaken for a snake or a garland, so I am the One Brahman and appears as Īśvara, etc. There is no doubt in this. This world cannot appear without a substratum.

And That Substratum is My Existence. There can be nothing else.

20. The Himālayās said :—" O Devi ! If Thou art merciful on me, I desire, then, to see Thy Virāṭ form in the Fourth Dimensional Space.

This sight is developed when the mind resides in the heart centre or in the centre of the eye-brows. A proper teacher is necessary.

21-41. Vyāsa said :—" O King ! Hearing the words of Girirāja, Viṣṇu and all the other Devas gladly seconded him. Then the Devi, the Goddess of the Universe, knowing the desires of the Devas, showed Her Own Form, that fulfils the desires of the Bhaktas, that is auspicious and that is like the Kalpa Vrikṣa towards the Bhaktas. They saw Her Highest Virāṭ Form. The Satyaloka is situated on the topmost part and is Her head ; the Sun and Moon are Her eyes ; the quarters, Her ears ; the Vedas are Her words ; the Universe is Her heart ; the earth is Her loins ; the Bhuvārloka is Her navel ; the asterisms are Her Thighs ; the Maharloka is Her neck ; the Janārloka is Her Face ; the Tapaṛloka is Her head, situated below the S'atyaloka ; Indra and the Devas and the Svarloka is Her arms ; the sound is the organ of Her ears ; the Aśvin twins, Her nose ; the smell is the organ of smell ; the fire is within Her face ; day and night are like Her two wings. The four-faced Brahmā is Her eyebrows ; water is Her palate ; the juice thereof is Her organ of taste ; Yama, the God of Death, is Her large teeth ; the affection is Her small teeth ; Māyā is Her smile ; the creation of Universe is Her sidelooks ; modesty is Her upper lip ; covetousness is Her lower lip ; unrighteousness is Her back. The Prajāpati is Her organ of generation ; the oceans are Her bowels ; the mountains are Her bones ; the rivers are Her veins ; and the trees are the hairs of Her body. O King ! Youth, virginity, and old age are Her best gaits, positions or ways (courses) paths, the clouds are Her handsome hairs ; the two twilights are Her clothings ; the Moon is the mind of the Mother of the Universe ; Hari is Her Viṣṇu S'akti (the knowledge power) ; and Rudra is Her all-destroying power. The horses and other animals are Her loins ; the lower regions Atala, etc., are Her lower regions from Her hip to Her feet. The Devas began to behold Her this Cosmic (Virāṭa) appearance with eyes, wide awake, with wonder. Thousands of fiery rays emitted from Her form ; She began to lick the whole universe with Her lips ; the two rows of teeth began to make horrible sounds ; fires came out from Her eyes ; various weapons were seen in Her hands ; and the Brāhmaṇas and Kṣātriyas are become the food of that Awful Deity. Thousands of heads, eyes and feet were seen in that form. Crores of Suns, crores of lightnings flashes, mingled there. Horrible, Awful, That appearance looked terrific to the eyes, heart and mind. The Devas thus beheld and began to utter cries of horror and consternation ; their hearts trembled and they were

caught with immovable senselessness. "Here is the Devi, our Mother and Preserver." this idea vanished away at once from their minds.

At this moment the Vedas that were on the four sides of the Devi, removed the swoon of the Devas and made them conscious. The Immortals got, then, the excellent Vedas; and, having patience, began to praise and chant hymns in words choked with feelings and with tears of love flowing from their eyes.

42-53. The Devas said:—"O Mother! Forgive our faults. Protect us, the miserable, that are born of Thee. O Protectress of the Devas! Withhold Thy anger; we are very much terrified at the sight of Thy this form. "O Devi! We are inferior immortals; what prayers can we offer to Thee! Thou Thyself canst not measure Thy powers; how then can we, who are born later, know of Thy greatness! Obeisance to Thee, the Lady of the Universe! Obeisance to Thee of the nature of the Praṇava Om; Thou art the One that is proved in all the Vedāntas. Obeisance to Thee, of the form of Hrim! Obeisance to Thee, the Self of all, whence has originated the Fire, the Sun, and the Moon and whence have sprung all the medicinal plants. Obeisance to the Devi, the Cosmic Deity, the Self in all whence have sprung all the Devas, Sādhya, the beasts, birds, and men! We bow down again and again to the Great Form, Mahā Mâyā, the Self of all, whence have sprung the vital breath Praṇa, Apāna, grains and wheats, and Who is the source of asceticism, faith, truth, continence and the rules what to do and what not to do under the present circumstances. The seven Prāṇas, the seven Lokas, the seven Flames, the seven Samidhs, the seven Oblations to Fire, have sprung from Thee! Obeisance to Thee, the Great Self in all! Obeisance to the Universal form of the Deity of the Universe whence have sprung all the oceans, all the mountains, all the rivers, all the medicinal plants and all the Rasas (the tastes of all things). We bow down to that Virāṭ Form, the Great Self, the Mahā Mâyā, whence have originated the sacrifices, the sacrificial post (to which the victim about to be immolated is bound) and Dakṣiṇās (the sacrificial fees) and the Rik, the Yajus, and the Sāma Vedas. O Mother! O Mahā Mâyā! We bow down to Thy front, to Thy back, to Thy both the sides, to Thy top, to Thy bottom and on all sides of Thee. O Devi! Be kind enough to withhold this Extraordinary Terrific Form of Thine, and show us Thy Beautiful Lovely Form.

54-56. Vyāsa said:—"O King! The World Mother, the Ocean of mercy, seeing the Devas terrified, withheld Her Fearful Cosmic Form and showed Her very beautiful appearance, pleasing to the whole world. Her body became soft and gentle. In one hand She held the noose, and in another She held the goad. The two other hands made signs to dispel all their fears

and ready to grant the boons. Her eyes emitted rays of kindness; Her face was adorned with beautiful smiles. The Devas became glad at this and bowed down to Her in a peaceful mind and then spoke with great joy.

Here ends the Thirty-third Chapter of the Seventh Book on the Devī's Virāṭ Rūpa in the Mahā Purāṇam, Śrī Mad Devī Bhāgavatam, of 18,000 verses, by Maharṣi Veda Vyāsa.

CHAPTER XXXIV.

1-22. The Devī said :—"O Devas ! You are not at all worthy to see this My Wonderful Cosmic Form. Where are Ye ! and where is this My Form ! But it is my affection towards the Bhaktas that I have shewn to you all this great form of mine. Nobody can see this form without My Grace ; the study of the Vedas, the Yoga, the gift, the Sacrifice, the austerities or any other Sādhana are quite incompetent to make this form visible to anybody. O King of mountains ! Now hear the real instructions. The Great Self is the only Supreme Thing in this world of Māyā (Illusions). He it is that under the various Upādhis of an actor and enjoyer performs various functions leading to the Dharma (righteousness) and the Adharma (unrighteousness). Then he goes into various wombs and enjoys pleasure or pain according to his Karma. Then again owing to the tendencies pertaining to these births he becomes engaged in various functions and gets again various bodies and enjoys varieties of pleasures and pains. O Best of Mountains ! There is no cessation of these births and deaths ; it is like a regular clockwork machine ; it has no beginning and it goes on working to an endless period. Ignorance or Avidyā is the Cause of this Samsāra. Desire comes out of this and action flows thence. So men ought to try their best to get rid of this Ignorance. O King of Mountains ! What more to say than this that the Goal of life is attained when this Ignorance is destroyed. The highest goal is attained by a Jīva when he becomes liberated, while living. And Vidya is the only thing that is able and skilful in destroying this Ignorance. (As darkness cannot dispel darkness, so) the Karma done out of Ignorance is Ignorance itself ; and such a work cannot destroy Ignorance. So it is not proper to expect that this Avidyā can be destroyed by doing works. The works are entirely futile. The Jīvas want again and again the sensual enjoyments out of this Karma. Attachment arises out of this desire; discrepancies creep in and out of this ignorant attachment great calamities befall when such faults or discrepancies are committed. So every sane man ought to make his best effort to get this Jñānam (knowledge). And as it is also enjoined in the Śrutis that one ought to do actions (and try to live one hundred years) so it is advisable to do works also. Again the Śrutis declare that the "final liberation comes from

Knowledge " so one ought to acquire Jñānam. If both these be collectively followed, then works become beneficial and helping to Jñānam. (Therefore the Jīvas should take up both of these.) Others say that this is impossible owing to their contradictory natures. The knots of heart are let loose by Jñānam and the knots are knit more by Karma. So how can they be reconciled ! They are so very diametrically opposite. Darkness and light cannot be brought together, so Jñānam and Karma cannot be brought together. Therefore one ought to do all the Karmas as best as one can, as enjoined in the Vedas - until one gets Chittas'uddhi (the purification of one's heart and mind). Karmas are to be done until Śama (the control of the inner organs of senses), Dama (the control of the outer organs of senses), Titikṣā (the power to endure heat and cold and other dualities), Vairāgyam (Dispassion), Sattva Sambhava (the birth of pure Sattva Guṇa in one's own heart) take place. After these, the Karmas cease for that man. Then one ought to take Sannyāsa from a Guru (Spiritual Teacher) who has got his senses under control, who is versed in the Śrutis, attached to Brahma (practising the Yogic union with Brahma). He should approach to him with an unfeigned Bhakti. He should day and night, without any laziness, do Śravaṇam, Mananam, and Nididhyāsanam (hearing, thinking and deeply realising) the Vedānta sayings. He should constantly ponder over the meanings of the Mahāvākyam "Tat Tvam asi." "Tat Tvam Asi" means Thou art That ; it asserts the identity of the Supreme Self (Brahma) and Embodied Self (Jivātmā). When this identity is realised, fearlessness comes and he then gets My nature. First of all, he should try to realise (by reasoning) the idea conveyed by that sentence. By the word "Tat" is meant Myself, of the nature "of Brahman ; and by the word "Tvam" is meant "Jīva" embodied self and the word "Asi" indicates, no doubt, the identity of these two. The two words "Tat" and "Tvam" cannot be apparently identified, as they seem to convey contradictory meanings ("Tat" implying omniscience, omnipresence, and other universal qualities and 'Tvam' implying non-omniscience and other qualities of a limited nature). So to establish the identity between the two, one ought to adopt Bhāgalakṣmanā and Tyāgalakṣmanā. [N. B.—Bhāgalakṣmanā—kind of Lakṣmanā or secondary use of a word by which it partly loses and partly retains its primary meaning also called Jahada-jahallakṣanā. Tyāga Lakṣmanā—a secondary use of a word by which it loses partly its primary meaning.

23-40. The Supreme Self is Brahma—Consciousness, endowed with the omniscience, etc., and the Embodied Self is Limited Jīva Consciousness, etc.) Leaving aside their both the adjuncts, we take the Consciousness

when Both of them are identical and we come to Brahma, without a second. The example is now quoted to illustrate what is called Bhāgalakṣaṇā and Tyāgalakṣaṇā. "This is that Devadatta" means Devadatta seen before and Devadatta seen now means one and the same person, if we leave aside the time past and the time present and take the body of Devadatta only. This gross body arises from the Pañchikṛita gross elements. It is the receptacle of enjoying the fruits of its Karma and liable to disease and old age. This body is all Māyā ; therefore it has certainly no real existence. O Lord of Mountains ! Know this to be the gross Upādhi (limitation) of My real Self. The five Jñānendriyas (organs of senses), five Karmendriyas (working organs), the Prāṇa Vāyus, mind and Buddhi (rational intellect), in all, these seventeen go to form the subtle body, Sūkṣma Deha. So the Pundits say. This body of the Supreme Self is caused by the Apañchikṛita five original elements. Through this body, pain and pleasure are felt in the heart. This is the second Upādhi of the Ātman. The Ajñāna or Primeval Ignorance, without beginning and indescribable, is the third body of the Ātman. Know this also to be my third Upādhi. When all these Upādhis subside, only the Supreme Self, the Brahman remains. Within these three gross and subtle bodies, the five sheaths, Annamaya, Prāṇamaya, Vijñānamaya, and Ānandamaya always exist. When these are renounced, Brahmapuecha is obtained. That is Brahma and My Nature, too. This is the Goal of "Not this, Not this" the Vedānta words. This Self is not born nor It dies. It does not live also, being born. (But it remains constant, though It is not born). This Self is unborn, eternal, everlasting, ancient. It is not killed, when the body is killed. If one wants to kill it or thinks It as slain, both of them do not know ; this does not kill nor is it killed. This Ātman, subtler than the subtlest, and greater than the greatest, resides within the cave (the Buddhi) of the Jīvas. He whose heart is purified and who is free from Sankalpa and Vikalpa (doubts and mental phenomena), knows It and Its glory and is free from sorrows and troubles. Know this Ātman and Buddhi as the charioteer, this body as the chariot, and the mind as the reins. The senses and their organs are the horses and the objects of enjoyments are their aims. The sages declare that the Ātman united with mind and organs of senses enjoys the objects. He who is non-discriminating, unmindful, and always impure, does not realise his Ātman ; rather he is bound in this world. He who is discriminating, mindful, and always pure reaches the Goal, realises the Highest Self ; and he is not fallen again from That. That man becomes able to cross the Ocean of Samsāra and gets My

Highest Abode, of the nature of everlasting Existence, Intelligence and Bliss, whose charioteer is Discrimination, and who keeps his senses under control by keeping tight the reins of his mind. Thus one should always meditate intensely on Me to realise the nature of Self by Śravaṇam (hearing), Mananam thinking and realising one's own self by one's Self (pure heart).

41-44. When by the constant practise, as mentioned above, one's heart is fit for Samādhi (being absorbed in the Spirit), just before that, he should understand the meanings of the separate letters in the seed Mantra of Mahāmāyā. The letter "Ia" means gross body and the letter "Ra" means subtle body and the letter "Ī" means the causal body; the ॐ (dot over the semicircle) is the fourth "Turiya" state of Mine. Thus meditating on the separate differentiated states, the intelligent man should meditate on the aforesaid three Vījas in the Cosmic body also and he should then try to establish the identity between the two. Before entering into Samādhi, after very carefully thinking the above, one should close one's eyes and meditate on Me, the Supreme Deity of the Universe, the Luminous and Self-Effulgent Brahma.

45-50. O Chief of Mountains! Putting a stop to all worldly desires, free from jealousy and other evils, he should (by constant practise of Prāṇāyāma) make equal according to the rules of Prāṇāyāma, the Prāṇa (the inhaled breath) and Apāna (the exhaled breath) Vāyus and with an unfeigned devotion get the gross body (Vaiśvānara) indicated by the letter "Ha" dissolved in the subtle body Taijasa, the Taijasa body, the letter "Ra" is in a cave where there is no noise (in the Suśūptā cave) after that He should dissolve the Taijasa, "Ra" into the Causal body "Ī" He should then dissolve the Causal body the Prājña "Ī" into the Turiya state Hrim. Then he should go into a region where there is no speech or the thing spoken, which is absolutely free from dualities, that Akhaṇḍa Sachchidānanda and meditate on that Highest Self in the midst of the Fiery Flame of Consciousness. O King of Mountains! Thus men by the meditation mentioned above, should realise the identity between the Jīva and Brahma and see Me and get My Nature. O Lord of Mountains! Thus the firmly resolved intelligent man, by the practise of this Yoga sees and realises the nature of My Highest Self and destroys immediately the Ignorance and all the actions thereof.

Here ends the Thirty-fourth Chapter of the Seventh Book on the Knowledge, Final Emancipation in the Mahā Purāṇam, Śrī Mad Devī Bhāgavatam, of 18,000 verses, by Mahārṣi Veda Vyāsa.

CHAPTER XXXV.

1. Himālayā said :—"O Mahes'vari ! Now tell me the Yoga with all its Aṅgas (limbs) giving the knowledge of the Supreme Consciousness so that, I may realise my Self, when I practise according to those instructions.

2-10. Śrī Devī said :—"The Yoga does not exist in the Heavens ; nor does it exist on earth or in the nether regions (Pātāla). Those who are skilled in the Yogas say that the realisation of the identity between the Jivatmā and the Paramātmā is "Yoga." O Sinless One ! The enemies to this Yoga are six ; and they are lust, anger, greed, ignorance, vanity and jealousy. The Yogis attain the Yoga when they become able to destroy these six enemies by practising the accompaniments to Yoga. Yama, Niyama, Āsana, Prāṇāyāma, Pratyāhāra, Dhāraṇā, Dhyāna, and Samādhi, these are the eight limbs of Yoga. Yama includes Ahimsā (non-injuring ; non-killing) ; truthfulness ; Asteya (non-stealing by mind or deed) ; Brahmacharya (continence) ; Dayā (mercy to all beings) ; Uprightness ; forgiveness, steadiness ; eating frugally, restrictedly and cleanliness (external and internal). These are ten in number. Niyama includes also ten qualities :— (1) Tapasyā (austerities and penances) ; (2) contentment ; (3) Āstikya (faith in the God and the Vedas, Devas, Dharma and Adharma) ; (4) Charity (in good causes) ; worship of God ; hearing the Siddhāntas (established sayings) of the Vedas ; Hri or modesty (not to do any irreligious or blameable acts) ; Śraddhā (faith to go do good works that are sanctioned) ; (9) Japam (uttering silently the mantras, Gāyatrī or sayings of Purāṇas) and (10) Homam (offering oblations daily to the Sacred Fire. There are five kinds of Āsanas (Postures) that are commendable :— Padmāsan, Svastikāsan, Bhadrāsan, Vajrāsan and Virāsan. Padmāsan consists in crossing the legs and placing the feet on the opposite thighs (the right foot on the left thigh and the left foot on the right thigh) and catching by the right hand brought round the back, the toes of the right foot and catching by the left hand brought round the back the toes of the left foot ; sitting then straight and with ease. This is recommended by the Yogis (and by this one can raise oneself in the air).

N. B.—The hands, according to some, need not be carried round the back ; both the hands are crossed and placed similarly on the thighs.

11-20. Place the soles of the feet completely under the thighs, keep

the body straight, and sit at ease. This is called the Svastikāsan. Bhadrāsan consists in placing well the two heels on the two sides of the two nerves of the testicles near the anus and catching by the two hands the two heels at the lower part of the testicles and then sitting at ease. This is very much liked by the Yogis. Vajrāsan (diamond seat) consists in placing the feet on the two thighs respectively and placing the fingers below the thighs with the hands also there, and then sitting at ease. Virāsan consists in sitting cross on the hams in placing the right foot under the right thigh and the left foot under the left thigh and sitting at ease with body straight.

Taking in the breath by the Idā (the left nostril) so long as we count "Om" sixteen, retaining it in the Sūṣumnā so long as we count "om" sixty-four times and then exhaling it slowly by the Pingalā nāḍi (the right nostril) as long as we count "Om" thirty-two times. (The first process is called Pūraka, the second is called Kumbhaka, and the third is called Rechaka). This is called one Prāṇāyāma by those versed in the Yogas. Thus one should go on again and again with his Prāṇāyāma. At the very beginning, try with the number twelve, i. e., as we count "Om" twelve times and then increase the number gradually, to sixteen and so on. Prāṇāyāma is of two kinds :—Sagarbha and Vigarbha. It is called Sagarbha when Prāṇāyāma is performed with repeating the Iṣṭa Mantra and Japam and meditation. It is called Vigarbha Prāṇāyāma when "Om" is simply counted and no other Mantram. When this Prāṇāyāma is practised repeatedly, perspiration comes first when it is called of the lowest order ; when the body begins to tremble, it is called middling ; and when one rises up in the air, leaving the ground, it is called the best Prāṇāyāma. (Therefore one who practises Prāṇāyāma ought to continue it till he becomes able to rise in the air).

21-30. Now comes Pratyāhāra. The senses travel spontaneously towards their objects, as if they are without anyone to check. To curb them perforce and to make them turn backwards from those objects is called "Pratyāhāra." To hold the Prāṇa Vāyu on toes, heels, knees, thighs, sacrum, genital organs, navel, heart, neck, throat, the soft palate, nose, between the eyebrows, and on the top of the head, at these twelve places respectively is called the "Dhāraṇā." Concentrate the mind on the consciousness inside and then meditate the Iṣṭa Devatā within the Jivātmā. This is the Dhyāna. Samādhi is identifying always the Jivātmā and Paramātmā. Thus the sages say. (Samādhi is of two kinds (1) Samprajñāta, or Savikalpak and (2) Nirvikalpak. When the ideas

the Knower, Knowledge and the Thing Known, remain separate in the consciousness and yet the mind feels the one Akhaṇḍa Sachchidānanda Brahman and his heart remains, there, that is called Samprajñāta Samādhi; and when those three vanish away and the one Brahman remains, it is called Asamprajñāta Samādhi. Thus I have described to you the Yoga with its eight limbs. O Mountain! This body composed of the five elements, and with Jīva endowed with the essence of the Sun the Moon, and the Fire and Brahman in it as one and the same, is denominated by the term "Viśva." There are the 350,000 nāḍis in this body of man; of these, the principal are ten. Out of the ten again, the three are most prominent. The foremost and first of these three is Suṣumnā, of the nature of the Moon, Sun, and Fire, situated in the centre of the spinal cord (it extends from the sacral plexus below to the Brahmaraṁdhra in the head at the top where it looks like a blown Dhustūra flower). On the left of this Suṣumnā is the Idā Nāḍī white and looking like Moon; this Nāḍī is of the nature of Force, nectar-like. On the right side of the Suṣumnā is the Pingalā Nāḍī of the nature of a male; it represents the Sun. The Suṣumnā comprises the nature of the all the Tejas (fires) and it represents Fire.

31-41. The inmost of Suṣumnā is Vichitrā or Chitrinī Bhūlingam nāḍī (of the form of a cobweb) in the middle of which resides the Ichchā (will), Jñāna (knowledge) and Kriyā (action) Śaktis, and resplendent like the Millions of Suns. Above Him is situated Hṛim, the Māyā Vija Harātmā with "Ha" and Chandravindu representing the Sound (Nāda). Above this is the Flame, Kula Kuṇḍalinī (the Serpent Fire) of a red colour, and as it were, intoxicated. Outside Her is the Ādhāra Lotus of a yellow colour having a dimension of four digits and comprising the four letters "va", "s'a", "ṣa" and "sa". The Yogis meditate on this. In its centre is the hexagonal space (Pīṭham). This is called the Mūlā dhāra for it is the base and it supports all the six lotuses. Above it is the Svādhiṣṭhāna Chakra, fiery and emitting lustre like diamond and with six petals representing the six letters "ba", "bha", "ma", "ya", "ra", "la". The word "Sva" means "Param Lingam" (superior Male Symbol). Therefore the sages call this "Svādhiṣṭhān" Chakram. Above it is situated the "Maṇipura Chakram" of the colour of lightning in clouds and very fiery; it comprises the ten petals, comprising the 10 letters ḍa, ḍba, ṇa, ta, ṭha, ḍa, ḍba, ṇa, pa, pha. The lotus resembles a full blown pearl; hence it is "Maṇipadma." Viṣṇu dwells here. Meditation here leads to the sight of Viṣṇu. Above it is "Anāhata" Padma with the twelve petals representing the twelve letters Ka, Kha, Ga, Gha, mṛ, (cha), (chha), (Ja), (Jha), Īṣa, 'a, and ṭha. In the middle is Bānalingam, resplendent like

the Sra. This lotus emits the sound S'abda Brahma, without being struck ; therefore it is called the Anâhata Lotus. This is the source of joy. Here dwells Rudra, the Highest Person."

42-43. Above it is situated the Vis'uddha Chakra of the sixteen petals, comprising the sixteen letters a, â, i, î, u, û, ri, ři, li, ľri, e, ai, o, ar, am, ah. This is of a smoky colour, highly lustrous, and is situated in the throat. The Jivâtma sees the Paramâtma (the Highest Self) here and it is purified ; hence it is called Vis'uddha. This wonderful lotus is termed Âkâś'a.

44-45. Above that is situated betwixt the eyebrows the exceedingly beautiful Âjñâ Chakra with two petals comprising the two letters "Ha" and Kṣa. The Self resides in this lotus. When persons are stationed here, they can see everything and know of the present, past and future. There one gets the commands from the Highest Deity (e. g. now this is for you to do and so on) ; therefore it is called the Âjñâ Chakra.

46-47. Above that is the Kailâś'a Chakra; over it is the Rodhiṇi Chakra. O One of good vows ! Thus I have described to you all about the Âdhâra Chakras. The prominent Yogis say that above that again, is the Vindu Sthân, the seat of the Supreme Deity with thousand petals. O Best of Mountains ! Thus I declare the best of the paths leading to Yoga.

48. Now bear what is the next thing to do. First by the "Pûraka" Prâṇâyâma, fix the mind on the Mûlâdhâra Lotus. Then contract and arouse the Kula Kuṇḍalini S'akti there, between the anus and the genital organs, by that Vâyu.

49. Pierce, then, the Lingams (the lustrous Svayambhu Âdi Lingam) in the several Chakras above-mentioned and transfer along with it the heart united with the S'akti to the Sahaśrâra (the Thousand petalled Lotus). Then meditate the Śakti united with S'ambhu there.

50-51. There is produced in the Vindu Chakra, out of the intercourse of S'iva and Śakti, a kind of nectar-juice, resembling a sort of red-dye (lac). With that Nectar of Joy, the wise Yogis make the Mâyâ Śakti, yielding successes in Yoga, drink ; then pleasing all the Devas in the six Chakras with the offerings of that Nectar, the Yogi brings the S'akti down again on the Mûlâdhâra Lotus.

52. Thus by daily practising this, all the above mantras will no doubt, be made to come to complete success.

53-54. And one will be free from this Samsāra, filled with old age and death, etc. O Lord of Mountains ! I am the World Mother ; My devotee will get all My qualities ; there is no doubt in this. O Child ! I have thus described to you the excellent Yoga, holding the Vāyu (Pavana Dhāraṇa Yoga).

55. Now hear from Me the Dhārāṇa Yoga. To fix thoroughly one's heart on the Supremely Lustrous Force of Mine, pervading all the quarters, countries, and all time leads soon to the union of the Jīva and the Brahma.

56-58. If one does not quickly do this, owing to impurities of heart, then the Yogi ought to adopt what is called the "Avayava Yoga." O Chief of Mountains ! The Sādhaka should fix his heart on my gentle hands, feet and other limbs one by one and try to conquer each of these places. Thereby his heart would be purified. Then he should fix that purified heart on My Whole Body.

59-62. The practiser must practise with Japam and Homam the Mantram till his mind be not dissolved in Me, My Consciousness. By the practise of meditating on the Mantra, the thing to be known (Brahma) is transformed into knowledge. Know this as certain, that the Mantra is futile without Yoga and the Yoga is futile without the Mantra. The Mantra and the Yoga are the two infallible means to realise Brahma. As the jar in a dark room is visible by a lamp, so this Jivātmā, surrounded by Māyā is visible by means of Mantra to the Paramātmā (the Highest Self). O Best of Mountains ! Thus I have described to you the Yogas with their Angas (limbs). You should receive instructions about these from the mouth of a Guru ; else millions of Śāstras will never be able to give you a true realisation of the meanings of the Yogas.

Here ends the Thirty-fifth Chapter of the Seventh Book on the Yoga and the Mantra Siddhi in the Mahā Purāṇam Śrī Mad Devī Bhāgavatam of 18,000 verses, by Maharṣi Veda Vyāsa.

CHAPTER XXXVI.

1-4. Śrī Devī said :—"O Himālayās ! Thus making one's own self attached to the Yoga by the above-mentioned process and sitting on a Yoga posture, one should meditate on My Brahma Nature with

an unfeigned devotion. (How the knowledge of that Formless Existence and Imperishable Brahman arises, now hear.) He is manifest, near, yea, even moving in the hearts of all beings. He is the well-known Highest Goal. Know that all this whatever, waking, dreaming, or sleeping, which moves, breathes or blinks, is founded on Him. He is higher than Being and Non-being: higher than the Wisdom, He is the Best Object of adoration for all creatures. He is brilliant, smaller than the smallest and in Him the worlds are founded and the Rulers thereof. He is the Imperishable Brahman. He is the Creator (Life), the Revealer of Sacred Knowledge (speech) and Omniscient (or the Cosmic Mind). This is the Truth. He is Immortal, O Saumya! Know that He is the target to be hit.

Note.—The words “higher than wisdom” mean higher than Brahmā. (Brahmā is the highest of all Jīvas, higher than Brahmā means higher than all creatures. The word Vijñāna denotes Brahmā as we find in the following speech of Brahmā in the Bhāgavat Purāṇa) “I, the Wisdom Energy (Vijñāna-Śakti) was born from the navel of this Being resting on the Waters and possessed of the Infinite Powers.”

Viṣṇu is called “Prāṇa” because he is the leader of all (Prāṇa-netri). He is called Vāk, because He is the Teacher of all; Viṣṇu is called Manas because He is the adviser of all (Mantri). He is the Controller of all the Jīvas.

The third verse lays down that Brahman is to be meditated upon or, that the Manana should be performed; as the second verse teaches that Dhyāna or concentration also is necessary.

5 6. Take hold of the Mystic Name as the bow, and know that the Brahman is the aim to be hit. Put on this the great weapon (Om), the arrow (of the mind) sharpened by meditation. Withdraw thyself from all objects, and with the mind absorbed in the idea of Brahman, hit the aim; for know, O Saumya! That Imperishable alone to be the Mark. The Great name “Om” is the bow, the mind is the arrow, and the Brahman is said to be the mark. It is to be hit by a man whose thoughts are concentrated, for then he enters the target.

Note.—Thus S’ravana, Manana, and Dhyāna of Brahman have been taught. This is the method of Brahma-upāsana.

7. In Him are woven the heavens, and the interspaces, and mind also with the senses. Know Him to be the one Support of all, the

Ātman. Leave off all other words (as well as the worship of other deities). This (Ātman) is the refuge of the Immortals.

“He is the bridge of the Immortal”—the words Amrita or Immortal means Mukta Jīvas. In the Vedānta Sūtra I, 3-2, it has been taught that the Lord is the refuge of the Muktas. So also that “He is the Highest Goal of the Muktas.

8-9. In Him the life-webs (nāḍis) are fastened, as the spokes to the nave of a chariot; He is this (Ātman) that pervades the heart, and by his own free will manifests Himself in diverse ways (as Vis va, Taijasa, etc., in waking, sleeping, etc, states); and also as One as Prājña in the dreamless state. Meditate on the Ātman as Om (full of all auspicious qualities and who is the chief aim of the Vedas), in order to acquire the knowledge of the Paramātman, Who is beyond the Prakṛiti and the Śrī Tattva. Your welfare consists in such knowledge.

Note.—This shows that Brahman is the Antaryāmin Puruṣa. He resides in the heart where all the 72,000 Nāḍis meet, as the spokes meet in the navel of the wheel. He moves within the organs, not for His own pleasure, but to give life and energy to them all. The Om with all its attributes must be constantly meditated upon. He manifests Himself in manifold ways in the waking and dreaming states as Vis'va and Taijasa; while He manifests as One in the state of Suṣupti or Dreamless sleep as Prājñā. He is beyond darkness; He has no mortal body. Meditate on such Viṣṇu in the heart in order to get the Supreme Brahman, with the help of the Mantra Om. The result of such meditation is that there is the welfare of yours—all evils will cease, and you will get the bliss of the manifestation of the Divinity—your Real Self within your Heart.

10. He who is All-Wise, and All-Knowing, whose Greatness is thus manifested in the worlds, is to be meditated upon as the Ātman residing in the Ether, in the Fourth Dimensional Space, in the shining city of Brahman (the Heart). He is the Controller of the mind and the Guide of the senses and the body. He abides in the dense body, controlling the heart. He, the Ātman, when manifesting Himself as the Blissful and Immortal, is seen by the wise through the purity of the heart.

11. The fetters of the Jīvas are cut assunder, the ties of Linga-dehas and Prakṛiti are removed (the effects of all) his works perish, when He is seen who is Supremely High (or when the Supremely High looks at the Jīva.) [*Note.*—Viṣṇu is Parāvara, because Parā or High Beings like Rāmā; Brahmā, etc., are Avara or inferior in His comparison.]

[*Note.*—This shows the result of Divine Wisdom in the last verse. The Avidyā covers both *Is'vara* and *Jīva*. It prevents *Is'vara* being seen by *Jīva*, and *Jīva* seeing *Is'vara*. It is a direct bondage of *Jīva* and a metaphorical fetter of *Is'vara*. Avidyā is the name given to *Prakṛiti* in Her active state. When Her three qualities *Sattva*, *Rajas* and *Tamas*, are actively manifest. Destruction of Avidyā means putting these *Guṇas* in their latent state. There is a great difference between the destruction of the Avidyā—fettors as taught in this verse, and the unloosening of them as previously described in this verse ! There Avidyā still remained, for it was merely a *Parokṣa* or intellectual apprehension of Truth. Here Avidyā itself is destroyed by *Aparokṣa* or Intuitive Knowledge of Brahman.

The bonds are five :—The lowest is the Avidyā bond, then the *Linga-śeṣa* bond, then the *Pramāṇchchāḍaka* *Prakṛiti* bond, the *Kāma* bond and the *Karma* bond. When all these bonds are destroyed, then the *Jñānī* goes by the Path of Light to the *Sāntānka* *Loka*. Before proceeding further all have to salute the *Śis'u-māra*—the Dweller on the threshold—the hub of the Universe.

The *Sis'umāra* literally means the Infant Killer and means the porpoise and is the name of a constellation, in the north, near the Pole. It corresponds perhaps with the *Draco* or the *Ursā Minor*. For a fuller description of it, see *Bhagavad Purāṇa* Book 5, Chapter 23. Here it is a mystical reference to a Being of an exalted order, which every *Jñānī* passes by, in his way beyond this Universe. It may correspond with the ring-pass-not of the ' Secret Doctrine ! It is the name of *Hari*, also, as we find the following verse "The Supreme *Hari*, the Support of infinity of worlds and who is called *Sis'umāra*, is saluted by all knowers of Brahman on their way to the Supreme God.

12. The Brahman (called *Sis'umāram*) free from all passions and parts (manifests in the external world) in the highest Golden Sheath (the Cosmic Egg). That is pure, that is the highest of Lights, it is that which the knowers of *Ātman* know. [*Note.*—"He is in the Centre of the Cosmic (as *Sis'umāra*, the Light of all Cosmic Suns). He is even in the centre of our Sun and illumining all planets."

In the first respect He is meditated upon as *Sis'umara* and in the second as *Gāyatrī*." [*Note.*—In man, the Brahman manifests in the heart or the Auric Egg, called the city of Brahman. In the Universe, He manifests Himself in the Cosmic Egg, called the "Golden Sheath." These are the two places where Brahman may be meditated upon.

This verse has been explained in two different ways : First, as applying to Śis'umāra and secondly, as teaching how to meditate on Nārāyaṇa in the Sun. The "Golden sheath," would then mean the Solar sphere. The Supremely High Brahman resides in the excellent Golden Sheath. He is Pure and Without parts.

13. The Sun does not shine there in His Presence nor the Moon and the Stars (for His Light is greater than theirs, they appear as if dark in that Effulgence, like the candle-light in the Sun. Nor do these lightnings, and much less this fire shine there. When He shines, everything shines after Him : by His Light all this becomes manifest.

Him the Sun does not illumine nor the moon and the stars. Nor do these lightnings ; much less this Fire illumines Him. When He illumines all (the Sun, etc.,) then they shine after (Him with His light). This whole Universe reveals His Light (is His Light and its Light is His). *Note.*—The Sun, etc, do not illumine Him, i.e., cannot make Him manifest.

14. The Eternally Free is verily this Brahman only. He is in the West, in the North and the South, in the Zenith and the Nadir. The Brahman alone is ; it is He who pervades all directions. This Brahman alone is it who pervades, This Brahman alone is the Full (that exists in all time the Eternity). This Brahman is the Best :—

This (idam) Brahman is alone the Vis'vam or Infinity or Full (pūrṇam). This alone is the Best, the Highest of all. As the word " idam " is used several times in this verse, it qualifies the word Brahman and not " vis'vam," [*Note.*—The Brahman was taught to be meditated upon fully in the Heart and the Hiraṇmaya Kos'a. But lest one should mistake that He is thus limited in those two places, one is to infer that they are selected as the best.

15-16. The man who realises thus is satisfied and has all that he wants to do and is considered as the best. He becomes Brahman and his Self is pleased and he neither wants anything nor becomes sorry. O King ! Fear comes from the idea of a second ; where there is no second, fear does not exist. No danger then arises for him to be separated from Me. Nor I also get separated from him.

17. O Himālayās ! Know that I am he and he is I. Know that I am seen there where My Jñānī resides.

18. Neither I dwell in any sacred place of pilgrimage, nor do I live in Kailāsa nor in Vāikuṇṭha nor in any other place. I dwell in the heart lotus of My Jñānī.

19. The blessed man who worships once My Jñāni, gets Koṭi times the fruit of worshipping Me. His family is rendered pure and his mother becomes blessed. He whose heart is diluted in the all-pervading Brahma Consciousness, purifies this whole world. There is no doubt in this.

20. O Best of Mountains ! I have now told everything that you asked about Brahma Jñāna. Nothing now remains to be further described.

21. This Brahma Vidyā (science of the knowledge of Brahma) is to be imparted to the eldest son, who is devoted and of good character and to him who is endowed with the good qualities as enumerated in the Śāstras and not to be given to any other person.

22. He who is fully devoted to his Iṣṭa Deva and who is equally devoted to his Guru, to him the high-minded persons should declare the Brahma Vidyā.

23. Verily, he is God himself, who advises this Brahma Vidyā ; no one is able to repay the debts due to him.

24. He who gives birth to a man in Brahma, is, no doubt, superior to the ordinary father ; for the birth that a father gives is destroyed ; but the birth in Brahma that is given by the Guru is never destroyed.

25. So the Śruti says :—Never do harm to the Guru who imparts the knowledge of Brahma.

26. In all the Siddhāntas (decided conclusions) of the Śāstras, it is stated that the Guru who imparts the knowledge of Brahman is the best and the most honourable. If Śiva becomes angry, the Guru can save ; but when the Guru becomes angry, Śankara cannot save. So the Guru should be served with the utmost care.

27. So the Guru must be served with all the cares that are possible ; by body, mind, and word one should always please Him. Otherwise he becomes ungrateful and he is not saved.

28. O Best of Mountains ! It is very difficult to acquire Brahma-Jñāna. Hear a story. A Muni named Dadhyam of Atharvana family went to Indra and prayed to him to give Brahma Jñāna. Indra said :—“ I would give you Brahma-Jñāna, but if you impart it to any other body, I would sever your head.” Dadhyama agreed to this and Indra gave him the Brahma-Jñāna. After a few days, the two As'vins came to the Muni and prayed for Brahma Vidyā. The Muni said :—“ If I give

you the Brahma-Vidyā, Indra will cut off my head." Hearing this the two As'vins said :—" We will cut your head and keep it elsewhere and we will attach the head of a horse to your body. Instruct us with the mouth of this horse and when Indra will cut off your this mouth, we will replace your former head." When they said so, the Muni gave them the Brahma-Vidyā. Indra cut off his head by his thunderbolt. When the horse-head of the Muni was cut off, the two physicians of the Devas replaced his original head. This is widely known in all the Vedas.

O Chief of Mountains ! He becomes blessed who gets this the Brahma-Vidyā.

Here ends the Thirty-sixth Chapter of the Seventh Book on the Highest Knowledge of Brahma in the Mahapurāṇam, Śrī Mad Devī Bhāgavatam, of 18,000 verses, by Maharṣi Veda Vyāsa.

CHAPTER XXXVII.

1. The Himālayās said :—" O Mother ! Now describe your Bhakti Yoga, by which ordinary men who have no dispassion, get the knowledge of Brahma easily.

2-10. The Devī said :—" O Chief of Mountains ! There are three paths, widely known, leading to the final liberation (Mokṣa). These are Karma Yoga, Jñāna Yoga and Bhakti Yoga. Of these three, Bhakti Yoga is the easiest in all respects ; people can do it very well without incurring any suffering to the body, and bringing the mind to a perfect concentration. This Bhakti (devotion) again is of three kinds as the Guṇas are three. His Bhakti is Tāmasī who worships Me, to pain others, being filled with vanity and jealousy and anger. That Bhakti is Rājāsīc when one worships Me for one's own welfare and does not intend to do harm to others. He has got some desire or end in view, some fame or to attain some objects of enjoyments and ignorantly, and thinking himself different from Me, worships Me with greatest devotion. Again that Bhakti is Sāttvikī when anybody worships Me to purify his sins, and offers to Me the result of all his Karmas, thinking that Jīva and Is'vara are separate and knowing that this action of his is authorized in the Vedas and therefore must be observed. This Sāttvikī Bhakti is different from the Supreme Bhakti as the worshippers

think Me separate ; but it leads to the Supreme Bhakti. The other two Bhaktis do not lead to Parā Bhakti (the Supreme Bhakti or the Highest unselfish Love.)

11-20. Now hear attentively about the Parā Bhakti that I am now describing to you. He who hears always My Glories and recites My Name and whose mind dwells always, like the incessant flow of oil, in Me Who is the receptacle of all auspicious qualities and Gunas. But he has not the least trace of any desire to get the fruits of his Karma ; yea he does not want Sāṁpiya, Sārṣṭi, Sāyujya, and Sālokya and other forms of liberations ! He becomes filled with devotion for Me alone, worships Me only ; knows nothing higher than to serve Me and he does not want final liberation even. He does not like to forsake this idea of Sevya (to be served) and Sevaka (servant who serves). He always meditates on Me with a constant vigilance and actuated by a feeling of Supreme Devotion ; he does not think himself separate from Me but rather thinks himself " that I am the Bhagavati." He considers all the Jivas as Myself and loves Me as he loves himself. He does not make any difference between the Jivas and myself as he finds the same Chaitanya everywhere and manifested in all. He does not quarrel with anybody as he has abandoned all ideas about separateness ; he bows down, and worships the Chāṇḍālas and all the Jivas. He who becomes filled with devotion to Me whenever he sees My place, My devotees, and hears the Śāstras, describing My deeds, and whenever he meditates on My Mantras, he becomes filled with the highest love ; and his hairs stand on their ends out of love to Me and tears of love flow incessantly from both his eyes , he recites My name and My deeds in a voice, choked with feelings of love for Me. [N. B. —The Parā Prema Bhakti is like the maddening rush of a river to the Ocean ; thence in the shape of vapour to the highest Himālayān Mountain peaks to be congealed into snow where various plays of bright colours take place.]

21-30. O Lord of the mountains ! He worships Me with intense feeling as the Mother of this Universe and the Cause of all causes. He performs the daily and occasional duties and all My vows and sacrifices without showing any miserly feeling in his expenditure of money. He naturally longs to perform My festivities and to visit places where My Utsava are held. He sings My name loudly and dances, being intoxicated with My love, and has no idea of egoism and is devoid of his body-idea, thinking that the body is not his. He thinks that whatever is Prārabdha (done in his previous lives) must come to pass and therefore does not become agitated as to the preservation of his body and soul. This sort of Bhakti is called the Parā Bhakti or the Highest Devotion. Here the

predominant idea is the idea of the Devī and no other idea takes its place. O Mountain ! He gets immediately dissolved in My Nature of Consciousness whose heart is really filled with such Parā Bhakti or All Love. The sages call the limiting stage of this devotion and dispassion as Jñāna (knowledge). When this Jñāna arises, Bhakti and dispassion get their ends satisfied. Yea ! He goes then to the Maṇi Dvīpa, when his Ahankāra does not drop up by his Prārabdha Karma, though he did not fail to give up his life in devotion. O Mountain ! That man enjoys there all the objects of enjoyments, though unwilling and, at the end of the period, gets the knowledge of My Consciousness. By that he attains the Final Liberation for ever. Without this Jñāna, the Final Liberation is impossible.

31-33. He realises Para Brahma who gets in this body of his the above Jñāna of the Pratyak Ātmā in his heart; when his Prāṇa leaves his body, he does not get re-birth. The Śruti says :—" He, who knows Brahma, becomes Brahma." In the logic of Kanṭha Chāmikara, (gold on the neck) the ignorance vanishes. When this ignorance is destroyed by knowledge, he attains all his knowledge the object to be attained, when he recognises the gold on his neck.

34-37. O Best of Mountains ! This My consciousness is different from the perceived pots, etc., and unperceived Māyā. The image of this Paramātmā is seen in bodies other than the Ātmā as the image falls in a mirror ; as the image falls in water, so this Paramātmā is seen in the Pitrilokas. As the shadow and light are quite distinct, so in My Maṇidvīpa, the knowledge of oneness without a second arises. That man resides in the Brahma Loka for the period of a Kalpa who leaves his body without attaining Jñāna, though he had his Vairāgyam. Then he takes his birth in the family of a pure prosperous family and practising again his Yoga habits, gets My Consciousness.

38-45. O King of Mountains ! This Jñāna arises after many births ; it does not come in one birth ; so one should try one's best to get this Jñāna. If, attaining this rare human birth, one does not attain this Jñāna, know that a great calamity has befallen to him. For this human birth is very hard to attain ; and then the birth in a Brāhmin family is rarer ; moreover amongst the Brāhmins, the knowledge of the Veda (the Consciousness is exceedingly rare.) The attaining of the six qualities (which are considered as six wealth), restraint of passions, etc.; the success in Yoga and the acquisition of a pure real Guru, all these are very hard to be attained in this life. O Mountain ! The maturity and the activities of the organs of the senses, and the purification of the body according to the Vedic rites are all very difficult to attain. Know this again that to get a desire for final liberation is acquired by the merits acquired in many births. That man's birth is entirely futile, who attaining all the above qualifications does not try his best to attain this Jñāna. So one should

try one's best to acquire the Jñāna. Then, at every moment, he gets the fruits of the As'vamedha sacrifice. There is no doubt in this. As *ghee* (clarified butter) resides potentially in milk, so the Vijñāna Brahma resides in every body. So make the mind the churning rod and always churn with it. Then, by slow degrees, the knowledge of Brahma will be attained.

Man attains blessedness when he gets this Jñāna ; so the Vedānta says: Thus I have described to you in brief, O King of Mountains ! all that you wanted to hear. Now what more do you want ?

Here ends the Thirty-seventh Chapter of the Seventh Book on the glories of Bhakti in the Mahā Purāṇaman, Śrī Mad Devī Bhāgavatam, of 18,000 verses, by Maharṣi Veda Vyāsa.

CHAPTER XXXVIII.

1-2. The Himālayās said :—"O Devī ! Describe the places on this earth that are prominent, sacred, and worth visiting and which Thou likest best. O Mother ! also sanctify us by describing the vows and utsavs that are pleasing to Thee, and by performing which, men become blessed and get themselves satisfied.

3-10. The Devī spoke :—"O Himavan ! All the places that are on this earth are all Mine and all should be visited. And every moment is fit for taking vows and utsavs. For I am of the nature pervading every moment ; so whatever actions are performed at any moment are all equal to taking My vows and utsavs. O King of Mountains ! Still I am now telling something out of My affection to My Bhaktas. Hear. There is a great place of pilgrimage named Kolhāpura in the southern country. Here the Devī Lakṣmī always dwells. The second place is Mātripura in the Sahyādri mountain ; here the Devī Reṇukā dwells. The third place is Tulajāpur ; next is the place Saptas'ringa, the great places of Hingulā and Jvālā Mukhī. Then the great places of Sākambharī, Bhrāmari, Śrīraktadantikā and Dūrgā. The best of all places is that of Vindhyaśhala Vāsini, the great places of Annapurnā and the excellent Kāncīpur (Conjiverum). Next come the places of Bhīmā Devī, Vimalā Devī, Śrī Chāṇḍalā Devī of Karṇāt, and the place of Kauśīkī. Then the great place of Nīlāmbā on the top of the Nīlāparvata, the place of Jāmbūnades'vari, and the beautiful Śrīnagara.

11-20. The great place of Śrī Guhya Kālī, well established in Nepal, and that of Śrī Minākṣī-Devī established in Chīdamvaram. The great

place named Vedāraṇya where the Sundarī Devī is residing ; then the place named Ekāṁvaram, and the place Bhuvanes'vara near Puruṣottama where I always dwell as Parā S'akti Bhuvaneś'vari. The famous place of Mahālasā, known in the south by the name Mallāri; the place of Yoges'vari Varāt, and the widely known place of Nila S'arasvatī in China. The excellent place of Bagalā in Baidyanāth, the supreme place Maṇḍivipa of Śrīmatī Bhuvanes'vari where I always reside. The Yonimaṇḍala Kāmākhyā, the place of Śrīmatī Tripurā Bhairavi, the excellent of all the places in this earth, where the Devī Mahā Māyā always dwells. There is no other place better than this on the earth. Here the Devī becomes every month in Her course of menstruation and where the virtuous men are seen. Here all the Devas remain in the form of mountains and where on the mountains the excellent Devas inhabit. The sages say : That all the places there are of the nature of the Devī ; there is no better place than this Kāmākhyā Yonimaṇḍala. Puṣkara, the sacred place, is the seat of Gāyatrī ; the place of Chandikā in Amareś'a . and the excellent place of Puṣkarokṣiṇī in Prabhāsa. The place of Lingadharīṇī Devī in Naimiṣāraṇya. and the place of Purnhutā in Puṣkarākṣa; Rati dwells in Āśādhī.

21-30. Daṇḍiṇī Parames'vari dwells in Chandraṁundī. Bhūti dwells in Bhārabhūti, and Nakulē Śvari dwells in Nākula. Chandrikā dwells in Haris'chandra ; Śānkari in S'rigiri ; Tris'ulā in Japeś'vara ; and Sukṣmā in Āmrāta Kes'vara. Śānkari dwells in Ujjain, Śarvāṇī in the place Madhyamā, and Mārga Dāyini dwells in the holy Kṣetra Kedāra. The celebrated Bhairavi dwells in the place named Bhairava ; Mangalā in Gayā Kṣetra ; Sthānupriyā in Kurukṣetra ; and Svāyambhuvi Devī dwells in Nākula ; Ugrā dwells in Kankhal. Vis'vesā dwells in Vimalēś'vara, Mahānandā in Attabhāra ; and Mahāntakā in Maheudra. Bhimes'vari dwells in Bhīma ; the Bhavāṇī Śānkari dwells in Vastrāpadma ; and Rudrāṇī in Ardha Koṭi. Vis'alākṣī dwells in Avimukta, Mahābhāgā dwells in Mahālaya ; Bhadrakarṇī in Gokarṇa ; and Bhadrā resides in Bhadrakarpak ; Utpalākṣī dwells in Suvarṇākṣa ; Sthāṇvis'ā in Sthāṇu ; Kamalā in Kamālālaya ; Chāṇḍā in Chhagalaṇḍaka, situated in the south near the sea-coast. Triśandhyā dwells in Kuruṇḍala ; Mukuteś'vari in Mākoṭa ; Śāṇḍakī in Mandaleś'a ; Kālī in Kālanjara ; Dhvani in Śānkukarṇa ; Sthūlā in Sthūlakesvara ; and Parames'vari Hrillekhā dwells in the heart lotuses of the Jñānins.

31-34. The places mentioned above are all dearest to the Devī. First the merits of these places are to be heard ; next the Devī is to be

worshipped by the rites and ceremonies according to these rules. Or, O Mountain ! All the holy places of pilgrimages exist in Kāśī. The Devi always dwells there. Persons, devoted to the Devi, see these places and if they make Japam and meditate on the lotus-feet of the Devi, they will certainly be freed from the bonds of Samsāra ; there is no doubt in this. If anybody, getting up in the morning, recite the names of these places, all his sins would instantly be burnt away.

35-40. And if one reads, in the time of Śrāddha, before the Brahmins, these holy names of the Devi, his Pitris will be purified of their sins in the Mahākāśa by the Mahā Prāṇa and will get their highest goal. O One of good vows ! I will now describe to you the vows that are to be carefully observed by men and women ; hear. Ananta Tritiyākhyā Vrata (vow), Rasakalyāṇi Vrata, and Ādrānandakara Vrata, these three Vratas are to be observed in the Tritiyā (third) tithi. The next come the Friday vow, the Kṛṣṇa Chaturdaśī vows, the Tuesday vow, and the evening twilight vow. In this twilight vow, Mahā Deva placed the Devi in the evening on an Āsana ; and He, along with the other Devas, began to dance before Her. Fasting is enjoined in this vow ; and then in the evening one must worship the Devi, the Giver of all auspicious things. Especially in every fortnight, if the Devi be worshipped, She gets extremely pleased.

41. O Best of Mountains ! The Monday vow is very agreeable to Me ; the worship of the Devi should be done and then in the night one must take one's food.

42-43. The two nine nights vow called Navarātra are to be observed, one in the autumn and the other in the spring season. These are very dear to Me. He is certainly My devotee and very dear who for My satisfaction performs these and the other Nitya Naimittik vows, free from any pride and jealousy. He certainly gets the Sājujya Mukti with Me.

44-46. O Nagaṛāja ! The Holy (Dol) festival in the month of Chaitra on the third day of the white fortnight is very pleasing to Me and should be observed by all. My devotees perform the Śāyanotsava in the Paurṇamāsī in the month of Āśāḍha ; the Jāgaraṇotsava in the Paurṇamāsī in the month of Kārtik, the Ratha Jātrā in the 3rd of the white fortnight in Āśāḍha ; the Damanotsava in Chaitra. And my dear festivals in the month of Śrāvana and various other festivals.

47-49. In all these festivals one should feast well with gladness all My devotees, and the Kumāris (virgins), well clothed and dressed, and the boys, thinking them all to be of My very nature. No miserliness is to be entertained and I should be worshipped with flowers, etc. He is blessed and attains his goal and is dear to Me who carefully and devotedly observes every year all these festivals. O Nagendra ! Thus I have described to you in brief all the vows that are pleasing to Me. These instructions are not to be given who is not a disciple nor to one who is not My devotee.

Here ends the Thirty-eighth Chapter of the Seventh Book on the vows and the sacred places of the Devī in the Mahā Purāṇam Śrī Mad Devī Bhāgavatam, of 18,000 verses, by Mahārṣi Veda Vyāsa.

CHAPTER XXXIX.

1. The Himālayās said :—" O Devī ! O Maheś'vari ! O Thou, the Ocean of Mercy ! O World-Mother ! Now describe in detail how Thy worship is conducted, the rules and ceremonies thereof.

2-20. The Devī said :—" O King of Mountains ! I now describe to you the rites and ceremonies and the methods of My worship that are pleasing to Me. Hear it attentively and with faith. My worship is of two kinds :—External and internal. The external worship is again twofold one is Vaidik, and the other is Tāntrik. The Vaidik worship is also of two kinds according to the differences in My forms. Those who are initiated in the Vedic Mantrams worship according to the Vedic rites and ceremonies and those who are initiated in the Tāntrik-Mantram worship ; according to the Tāntrik rites. That stupid man is entirely ruined and goes to Hell who knowing the secrets of worship, act contrary to them. First I will describe to you the Vaidik worship ; hear. The highest Form of Mine that you saw before, with innumerable heads, innumerable eyes, innumerable feet, and the Illuminer of the intelligences of all the Jīvas, endowed with all powers, Higher than the Highest, Very Grand, worship That, bow down to That and meditate on That. O Nagendra ! This is the first form of worship that I describe to you. With your senses controlled, peaceful, with a well concentrated mind, void of egoism and vanity, and devoted to That, perform sacrifices to That, take refuge o. That, see That within the temple of your mind, and always recite

Her name and meditate on That. Take hold of Me, and My ideas with one pointed loving devotion and please Me with the performance of sacrifices, austerities and gifts. By My Grace, you will no doubt be able to get the Final Liberation. Whoever is entirely attached to Me, thinking Me as the Highest, is the foremost amongst the Bhaktas. I promise that I will certainly deliver him from this ocean of the world. O King of mountains ! Meditation with Karma and Jñāna with Bhakti will lead one to Me. Only the work alone will fail to get one to Me. O Himavan ! From Dharma arises Bhakti and from Bhakti arises the Highest Jñāna. What are said in the Śruti and Smṛiti Śāstras the Mahārṣis take, that as the Dharma; and what are written in other Śāstras, they take them to be Dharmābhāsa (the Shadow or reflection of Dharma). Out of My omniscient and omnipotent Nature, the Vedas have come. Owing to the want of Ignorance in Me, the Vedas can never be invalidated. The Smṛitis are formed out of the meaning of the Vedas ; so the Smṛitis and Purāṇas, formed by Manu and the other Ṛṣis, are authoritative. In some places it is hinted that there other Śāstras than the Vedas, taking the Tantras indirectly into account. Although the matters relating to the Dharmas are mentioned therein, but as they are apparently contrary to the Śrutis, the Tantras are not accepted by the Vaidik Pundits. The other Śāstra makers are marked with their ignorance ; so their sayings cannot be authoritative. Therefore he must resort entirely to the Vedas who want the final liberation. As the king's order is never disobeyed amongst his subjects, so the Śruti, the Command of Mine, the Lord of all, can never be abandoned by men.

21-30. To preserve My Commandments, I have created the Brāhmaṇa and the Kṣātriya castes. My secrets are all embodied in the Śrutis. For that reason, the words of the Śrutis are no doubt to be known and observed by the sages. O Mountain ! When the Dharma (righteousness) declines and the Adharma (unrighteousness) reigns supreme, I then manifest Myself in the world as Śākambhari, Rāma, Kṛṣṇa and others. Therefore, the Devas, the preservers of the Vedas, and the Daityas, the destroyers of the Vedas are classified. Whoever does not practise according to the Vedas I have created many hells for their lessons. When the sinners hear of those hells, they get extremely terrified. The king should banish those stupid persons from his kingdom and the Brāhmins should not talk with them nor take them in their own lines nor when partaking of food, those who forsake the Vaidic Dharma and go for shelter to another Dharma. The S'āstras that are extant, as contrary to the S'rutis and Smṛitis, are all Tāmasa S'āstras. Mahadeva has framed these Vāma, Kāpālik, Kaulak, Bhairava and such like Śāstras for fascinating the

people; else He has no object in framing them. Those Brāhmanas that were burnt up by the curses of Dakṣa, Śukra, Dadhichi and were banished from the path of the Vedas, it is for delivering them, step by step that Mahādeva has framed the five Āgamas, Śaiva, Vaiṣṇava, Śaura, Śākta and Gāṇapatya Śāstras.

31-37. In those Tantra Śāstras there are some passages in conformity with the Vedas and there are other passages contradictory to the Vedas. If the Vaidik persons resort to passages in conformity with the Vedas, then there cannot arise any fault in them. The Brāhmins are not Adhikāris to those Tāntric texts that are contradictory to the Vedas. Those persons that have no claim to the Vedas can be Adhikāris to these latter texts. Therefore the Vaidik Brāhmanas should resort to the Vedas with all the care possible and make the Para Brahma of the nature of Jñāna manifest within them. The Saṃnyāsins, Vānaprasthas, householders and Brāhmanachāris should give up all their desires and take refuge in Me; free from egoism and vanity, kind to all creatures, their hearts wholly given to Me and engaged in speaking out My places, with enrapt devotion. They always worship My Virāt (Cosmic) form, immersed in the Yoga called Ais'varya Yoga (Cosmic Yoga dealing with the glories, prosperity of god). I illumine the understanding with the Sun of My Consciousness, and I destroy the Darkness of Ignorance of those persons that are always engaged in practising Yoga with Me. There is no doubt in this. O Nagendra! Thus I have described in brief the methods and practices of the Vaidik Pūjā; now I will tell you the Tāntrikī Pūjā; hear attentively.

38-47. On an image, or clean plot of ground, or on the Sun or the Moon, in water, in Vāna Linga, in Yantra or on a cloth or in the lotus of heart, one is to meditate and worship the Blissful, Higher than the Highest, the Devī, Who creates this universe with the three Guṇas Sattva, Raja and Tama, Who is filled with the juice of mercy, Who is blooming in youth, Whose colour is red like the rising Sun, Whose beauty overtops to the full, Whose all the limbs are exquisitely beautiful, Who is the sentiment of Love Incarnate, Who feels very much for the mental pain of Her Bhaktas, Who being pleased, manifests Herself before the Bhaktas on Whose forehead, the segment of the Moon shines incessantly, and Whose four hands hold good, noose and the signs of fearlessness and to grant boons. Until one is entitled to the internal worship, one should worship the external; never he is to abandon it. Worship is internal when one's heart gets diluted in Para Brahma, of the nature of the Universal Consciousness. O Mountain! Know My Consciousness (Samvit) to

be My Highest Nature without any limitations. Therefore it is highly incumbent to attach one's hearts, free from other adjuncts, constantly to this Samvit. And what is more than this Samvit is this illusive world full of Mâyâ. So to get rid of this world one is to constantly meditate on Me, the Witness of all, the Self of all, with a heart full of devotion and free from any Sankalaps or desires.

O Best of Mountains ! Now I will describe to you in detail the external form of worship. Hear attentively.

Here ends the Thirty-ninth Chapter of the Seventh Book on the worship of the World-Mother in Śrī Mad Devi Bhāgavatam, the Mahā Purāṇam, of 18,000 verses, by Mahṛsi Veda Vyāsa.

CHAPTER XL.

1-5. The Devi said :—Getting up from the bed early in the morning, one is to meditate on the thousand petalled lotus, bright, of the colour of camphor, in the top part his brain on the head. On this he should remember his S'ri Guru, very gracious looking, well decorated with ornaments, with His Consort Śakti and bow down to Him and within Him he should meditate the Kuṇḍalīnī Devi thus :—“ I take refuge unto that Highest S'akti Kuṇḍalīnī, of the nature of the Supreme Consciousness, Who is manifest as Chaityana while up-going to the Brahmarandhra (the aperture supposed to be at the crown of the head, through which the soul takes its flight at death) and Who is of the nature of nectar while returning back in the Sugumnā canal. After meditating thus, he should meditate on the Blissful Form of Mine within the Kuṇḍalīnī Fire situated in the Muḷādhāra Lotus (coccygeal lotus). Then he should rise up to go for the calls of nature, etc., and complete Sandhyā Bandanams and other duties. The best of the Brāhmins, then, should for My satisfaction perform the Agnihotra Homa and sitting in his Āsana make Sankalap (determination) to do My Pūjā (worship).

N. B.—The brain has three divisions, the lower, the middle and the higher, or top-most part which is very pure.

6-10. Next he is to make Bhūta S'uddhi (purification of elements of the body by respiratory attraction and replacement) and then the Mātrikā Nyāsa. Then he should arrange the letters of the root Mantra of Mâyā and execute the Hirilīkhā Mātrikā Nyāsa. In this he is to place the letter “ Ha ” in the Muḷādhāra, the letter “ Ra ” in his heart and the vowel “ i ” in the middle of his brows and Hrim on the top part of his head. Finishing

then all the other Nyāsas according to that Mantra, he should think within his body Dharma, Jñāna, Vairāgyam, and Prosperity as the four legs of the seat and Adharma, Ajñāna, Avairāgyam and non-prosperity, these four as the body of the seat on the four quarters East, South, West and North. 'Then' he should meditate on the Great Devī in the lotus of his heart blown by Prāṇāyāma, situated on the five seats of the Pretas. O Mountain! Brahmā, Viṣṇu, Rudra, Sadās'iva and Īś'vara are the five Pretas situated under My feet.

11. These are of the nature of earth, water, fire, air, and ether, the five elements and also of the nature of Jāgrat (waking), Svapna (dreaming) Suṣupti (deep sleep state) Turiyā (the fourth state) and Atita Rūpa, the (the fifth state) excluding the 4 states, corresponding to the five states. But I, who am of the nature of Brahma, am over and above the five elements and the five states; therefore My Seat is always on the top of these five forces.

12. Meditating on Me thus and worshipping Me with his mind concentrated, he is next to make Japam (reciting My name slowly). After Japam he is to make over the fruits of Japam to Me. He should then place the Arghya for the external worship.

13. Then the worshipper is to sprinkle with the Astra mantra 'Phaṭ', all the articles of worship that are placed in front of him and purify them.

14-18. He should close the ten quarters with the Chhoṭikā Mudrā and bow down to his Guru. Taking his permission, he should meditate on the outside seat, the beautiful divine form of his heart lotus and invoke the Deity outside and place Her on the seat by Prāṇa Pratiṣṭhā and perform Āvāhana, and present to Her Arghya (an offer of green grass, rice, etc., made in worshipping a god), Pādya (water for washing legs and feet), Āchaman, water for bath, a couple of clothes, all sorts of ornaments, or scents, flowers and the necessary articles with due devotion and he should worship the attendant deities of the Yantra. If one be unable to worship daily the attendant deities, one must worship them on Friday.

19. Of the attendant deities, one must meditate the principal deity of the nature of Prabhā (illumination) and think that by Her rays the three worlds are pervaded.

20. Next he should worship again the Bhuvanēs'vari Devī, the Chief Deity along with other attendant deities with scent, good smelling flowers and Naivedya and various other tasteful dishes.

21-22. He should then recite the Sahasranāma (thousand names) stotra and the Devī Sūkta Mantra "Aham Rudrebhīh, etc.," and "Sarve vai Devā Devī mupatasthuh etc.," the Devī Atharva Śiro Mantra and the Upaniṣads' Mantra of Bhuvaneś'vari, the famous mantras, repeatedly and thus bring My satisfaction.

23-24. With hearts filled with love and with hairs standing on their ends all should satisfy Me frequently with tears of love flowing from their eyes and with voice choked with feelings and with dancing, music and singing and with his whole body filled with joy.

25. My glory is well established in the Veda Pārāyana and in all the Purāṇas. So for My satisfaction, one should offer daily to Me one's everything with one's body and recite the readings from the Vedas.

26-27. Next, after completing the Homa offerings, he should feed the Brāhmaṇas, the young virgins well clothed, the boys and the public and the poor, thinking all of them to be so many forms of the Devī. Then he should bow before the Devī that resides in his heart and finally by Samhāra Mudrā take leave of the Deity invoked.

28. O One of good vows ! The Hrillekhā Mantra (Hrīm) is the chief of all mantras ; so My worship and all other actions ought to be performed with this Hrillekhā Mantram.

29. I am always reflected in this Mirror of Hrillekhā form ; so anything offered in this Hrillekhā Mantra of Mine is offered as it were with all the Mantras. Then one should worship the Guru with ornaments, etc., and think oneself blessed.

30-31. O Himavan ! Nothing remains at any time unavailable to him who worships thus the Bhuvaneś'vari Devī. After quitting his body, he goes to the Maṇi Dvīpa, My Place. He gets the form of the Devī ; and the Devas constantly bow down to him.

32-45. O Mahādhara ! Thus I have described to you the rules of worshipping the Great Devī ; consider this in all the aspects and worship Me according to your Adhikāra (claim) and you will attain your Goal. There is no doubt in this. O Best of mountains ! This Śāstra Devīgītā you are not to tell to those who are not the devotees, to those who are enemies, and to those who are cunning. If one gives out this secret of Gītā, it is like taking off the covering from the breast of the mother ; so carefully keep it secret and think that this is very necessary. This Devī Gītā ought to be given to a disciple, a Bhakta, the eldest son, and

to one who is good natured, and well dressed and devoted to the Devī. O Mountain ! In the time of Śrāddha (solemn obsequies performed in honour of the manes of deceased ancestors) he gets the highest place of the Pitris who reads this Devī Gītā before the Brāhmaṇas. Vyāsa said :--The Devī vanished there after describing all these. The Devas were glad and considered themselves blessed by the sight of the Devī. O Janamejaya ! The Haimavati next took Her birth in the house of the Himālayā and was known by the name of Gaurī. Śaṅkara, the Deva of the Devas, married Her. Saḍānana (Kārtika) was born of them. He killed the Tāḍakā Asura. O King ! In ancient times, when the ocean was churned, many gems were obtained. At that time the Devas chanted hymns to the Devī with a concentrated mind to get Lakṣmī Devī. To show favour to the Devas, Rāmā Devī got out of the ocean. The Devas gave Lakṣmī to Viṣṇu, the Lord of the Vaikuṇṭha. Viṣṇu was very glad at this. O King ! Thus I have described to you the Greatness of the Devī and the birth of Gaurī and Lakṣmī. One's desires are all fulfilled when one hears this. O King ! This secret I have described to you. Take care not to divulge it to any other body. This is the secret of the Gītā ; so carefully conceal it. O One of pure heart ! I have told to you this Divine and Sin-destroying narration, that you asked. What more do you want to hear ? Say.

Here ends the Fortieth Chapter of the Seventh Book on the External Worship of the Devī in the Mahāpurāṇam, Śrī Mad Devī Bhāgavatam, of 18,000 verses, by Maharṣi Veda Vyāsa.

[The Seventh Book Completed.]

The Eighth Book.

CHAPTER I.

1-4. Janamejaya asked :—" O Lord ! I have heard all that you have described about the sweet nectar-like characters of the Kings of the Solar and the Lunar dynasties. Now kindly describe the real Tattva of the Virâḥ Form of the Great Devî and how She was worshipped in every Manvantara by the Regent of that Manvantara and the Kings thereof. In what part of the year and in which place, under what circumstances and in what form and with what Mantras was the Devî worshipped ? I am very anxious to hear all this. O Guru ! In fact describe the gross forms of the Âdyâ Śakti, the Devî Bhagavatî by concentrating attention to Which, I can have the power to understand the subtle forms of the Devî and I can get the highest good in this world

5-9. Vyâsa said :—" O King ! Now hear. I am describing to you in detail about the worship of the Devî Bhagavatî that leads to the welfare of the Whole World ; the hearing of which or the practice of which enables one to get the highest good. In days of yore, the Devarṣi Nârada asked Nârâyaṇa about this very point ; I will now tell you what the Bhagavân, the Promulgator of the Yoga Tattva, advised Nârada. Once on a time the all powerful Devarṣi Nârada entitled with all the Yogic powers, and born from the body of Brahmâ was travelling all over this earth and came to the hermitage of the Rîṣi Nârâyaṇa. Resting a while, and the troubles of the journey over, he bowed down to the Yogi Nârâyaṇa and asked Him what you ask me now. Nârada said :— O Deva Deva Mahâdeva ! O Thou, the Ancient Puruṣa, the Excellent One !

7-9. O Omniscient ! O Thou, the Holder of the Universe ! O Thou Who art the repository of the good qualities and Who art praised by all !

10-12. O Deva ! Now tell me what is the ultimate cause of this Universe ; whence has this Universe its origin ? And how does it rest ? To whom does it take refuge ? Where does it dissolve in the time of Pralaya ? Where do all the Karmas of these beings go to ? And what Object is that whose knowledge destroys for ever the Mâyâ, the Cause

of all this Moha (illusion) ? Whose worship, what Japam, and Whose meditation in the lotus of heart are to be made, by which, O Deva ! the knowledge of Paramātmā rises in the heart, as the darkness of the night vanishes by the rising of the Sun.

13. O Deva ! Kindly reply to these my questions in such a clear manner as the ignorant people in this Samsāra can understand and get themselves across this ocean of Samsāra.

14-15. Vyāsa said :—Thus asked by the Devarṣi, the ancient Nārāyaṇa, the Best of the Munis, the great Yogi gladly spoke :—“ O Devarṣi ! Hear I will now speak to you all the Tattvas of this world, knowing which the mortal never falls into the illusion of this world.

16. O Child ! The original cause of this Universe is the Devī Mahā Māyā (the image of the Supreme Chaitanya Para Brahma) ; this is the opinion of the Rṣis, the Devas, Gandharvas, and other intelligent persons.

17-23. It is written in the Vedas and other Śāstras that the Devī Bhagavatī, worshipped by all in the Universe, creates, preserves and destroys the Universe by the influence of Her three Guṇas. I now describe to you the nature of the Devī, worshipped by the Siddhas, Gandharvas and Rṣis, the mere remembering of Whom destroys all sins, and gives final liberation Mokṣa (and Dharma, Artha, and Kāma also). The powerful Svāyambhuva Manu, the First, the husband of Śatarūpā, the prosperous and the Ruler of all the Manvantraas worshipped the sinless Prajāpati Brahmā, his Father with due devotion and satisfied Him when the Grandsire of the Lokas, the Hiranyagarbha spoke to his son :—The excellent worship of the Devī should be done by you. By Her Grace, O Son, your work of creating worlds will be successful. Thus spoken by Brahmā, the Bibhu Svāyambhuva Manu, the Virāt incarnate, worshipped the World Mother with great austerities. And with his concentrated devotion, he satisfied the Devī Deves'ī and began to chant hymns to Her, the First-born, the Māyā, the Śakti of all, and the Cause of all causes.

24-36. Manu said :—Thou art Brahmā, the ocean of the Vedas, Kṛiṣṇa, the abode of Lakṣmī, Purandara. I bow down again and again to Thee, the Deves'ī, the Cause of Māyā, the Cause of this Universe. Thou holdest a'ṅkha (the conchshell), cakra, gadā, etc., in Thy hands and Thou residest in the heart of Nārāyaṇa ; Thou art the Vedas incarnate, the World Mother, the Auspicious One, bowed down by all the Devas, and the Knower of the Three Vedas. O Thou, endowed with all

powers and glory ! O Mahāmāye ! Mahābhāge ! Mahodaye ! (the Self-manifested). Thou resident as the better half of Mahā Deva, and Thou dost all what are dear to Him. Thou art the most beloved of Nanda, the Cow-herd (in the form of Mahā Māyā, the daughter who concealed Kṛiṣṇa and slipped from the hands of Kamsa and got up in the air and remained as Vindhyāvasinī ; also in the form of Śrī Kṛiṣṇa) Thou gavest much pleasure and wert the cause of all the festivities ; Thou takest away the fear due to plague, etc. ; Thou art worshipped by the Devas. O Thou, the auspicious Bhagavatī ! Thou art the welfare of all incarnate ; Thou fructifiest the desires of all to success ! Thou art the One to Whom all take refuge and Thou removest their all the dangers ; O Thou, the three-eyed ! Gaurī ! Nārāyaṇī ! Obeisance to Thee. I bow down to that ocean of all brightness and splendour, without beginning or end, the One Consciousness, wherein this endless Universe rises and remains interwoven therein. I bow down to the Devī, whose Gracious Glance enables Brahmā, Viṣṇu, and Mahes'vara to do their respective works of creating, preserving, and destroying the Universe. O Devī ! Thou art the Only One, whom all can bow, since the lotus-born Brahmā, terrified by the horrible Daityas, was freed by Thy prowess only. O Bhagavatī ! Thou art modesty, fame, memory, lustre ; Thou art Lakṣmī, Girijā, the daughter of Himālayā, Thou art Sati, the Dakṣa's daughter ; Thou art the Sāvitrī the Mother of the Vedas, Thou art the intelligence of all and Thou art the cause of fearlessness. So I now engage myself in reciting Thy Japam, Thy hymns and Thy worship. I meditate on Thee and see Thy form within my heart and hear Thy praises. Be graciously pleased on me, O Devī ! It is by Thy Grace that Brahmā is the Revealer of the Four Vedas, Viṣṇu is the Lord of Lakṣmī, Indra is the Lord of the Devas and of the three worlds ; Varuṇa is the Lord of waters, Kuvera is the Lord of wealth, Yama is the Lord of the dead, Nairrita is the Lord of the Rākṣasas, and Soma is the Lord of the water element and praised by the three worlds. Therefore, O Auspicious World Mother ! I bow down again and again to Thee.

37-42. Nārāyaṇa said :—"O Child ! When Svāyambhuva Manu, the son of Brahmā, chanted thus the hymns to the Ādyā Śakti Bhagvatī Nārāyaṇī, She became pleased and spoke to him thus :—The Devī said :—"O King, the Brahmā's son ! I am pleased with your devoted worship and hymns ; so ask boon from Me that you desire. Manu said :—"O Devī ! If Thou art graciously pleased, grant that my creation be finished without any hitch. The Devī said :—"O King of Kings ! By My blessing, your work of creation will be completed without any obstruction. And by your puṇya (merits) they will no doubt multiply on and on. He who reads

with devotion this hymn (stotra) composed by you, will get sons, fame and beauty in the world and, in the end, he will be entitled to get the Highest Place. The people will have powers unopposed by anybody, will get wealth and grains, will get victory everywhere and happiness ; and his enemies will be ruined. Nārāyaṇa said :—" O Child ! The Devi Bhagavati Ādyā Śakti granted thus the desired boon to Svāyambhuva Manu and vanished away at once from his sight. Then the powerful Manu, obtaining thus the boon, spoke to his father :—O Father ! Now give me a solitary place where I can worship the Devi with sacrifices and do my work of creating a good number of people.

46-48. Hearing thus the words of the son, the Prajāpati, the Lord thought over the matter for a long time :—" How this work would be done ? Alas ! I have spent an endless time in this work of creation ; but as yet nothing has been done. For the Earth, the receptacle of all the Jivās is submerged in water and has gone down to the Rasātala. What is to be done now ? There is only one hope and that is this :—If the Bhagavān, the Primeval Person, under Whose Command I am engaged in this work of creation, helps me in this work of mine, no doubt it will be accomplished then and then only.

Here ends the First Chapter of the Eighth Book on the description of the worlds in the Mahāpurāṇam, Śrī Maḍ Devī Bhāgavatam, of 18,000 verses, by Mahārṣi Veda Vyāsa.

CHAPTER II.

1-10. Nārāyaṇa said :—" O Child ! When you have got your senses controlled and have overcome lust, anger, etc., and other enemies, then you are certainly entitled to hear this secret.) While Brahmā was discussing on this subject with Marichi and the other Brahmarṣis and with Svāyambhuva Manu, suddenly there came out of the nose of the meditative Brahmā, one young boar (the child of a boar) of the dimension of one finger only. That little boar, that was just in the air, soon became, while they were looking at it, enlarged to a very big elephant, in an instant ; a very strange sight, indeed ! Seeing this, the Kumāras Sanaka, etc., Marichi and the other Seven Rṣis, and the Creator Brahmā were struck with wonder and Brahmā began to discuss thus :—Oh ! This young boar has come out suddenly of My nose, though it is a very small one, it is certainly, come under a disguise and it has all made us merge

in an ocean of wonder. Is this something Divine, of a Sâttvic quality under the guise of this boar? It was of the size of a thumb and it is now like the Himâlayâ Mountain? Oh! Is this the Bhagavân, the Yajña Puruṣa? While they were thus discussing, the Bhagavân, in the shape of the boar, began to make loud sounds, like the rolling of the mountain clouds at the time of the Pralaya resounding all the quarters. At this Brahmâ and all the Rîṣis assembled there became very glad. Hearing the ghurghura noise of the Boar, their troubles ended and the people of Janarloka, Taparloka, Satyaloka and all the Devas being very much gladdened began to chant sweet hymns with Chhândas of Rik, Yajus, Sâma and Atharva Vedas, to that Âdi Puruṣa, the Bhagavân, from all sides.

11-21. Hearing their praises, the Bhagavân Hari graciously looked on them and immediately merged Himself in the ocean. The ocean was very much agitated with the fierce striking of the hairs of the Boar, when He entered into the waters, and spoke thus:—"O Deva! O Thou, the destroyer of the afflictions of your refugees! Protect me." Hearing these words of the ocean, the God Hari tore asunder all the aquatic animals and went down beneath the waters. Searching violently hither and thither, He knew the earth by her smell. At once the Bhagavân Hari, the Lord of all, went to Her and rescued the earth by raising Her up on his big teeth, the Earth that was the abode of all the beings. When the Bhagavân, the Lord of all the sacrifices, came up with the Earth on the top of His teeth, He looked beautiful like the elephant of a quarter taking out by the root and holding a thousand petalled lotus upon his tusks. When the Bhagavân rescued thus the Earth, raising Her up on His tusks, Brahmâ and Indra, the Lord of the Devas, the powerful Manu began to praise Him with sweet words:—Brahmâ said:—O Lotus-eyed! O Bhagavân! Thou art victorious everywhere; O Thou, the Destroyer of the sufferings of the Bhaktas! Thou hast, by Thy own prowess, humiliated the Heaven, the abode of the gods upto Satyaloka! Thou, the Giver of all the desires! O Deva! This earth shines so beautiful on Thy teeth as the thousand petalled lotus, taken up by the root by a mad elephant, shines on his two tusks. O Bhagavân! This Form, i. e., that of Thy sacrificial Boar, with earth on Thee looks so very beautiful as the lotus looks beautiful on the tusks of an elephant.

21-22. O Lord! We bow down to Thee, the Creator and the Destroyer of everything; Thou assumest many forms for the purpose of destroying the Dânavas; Thou dost do many acts that redound to Thy Glory. We bow down to Thee, to Thy Front and to Thy Back. (Really thou hast no front nor back. Thou art everywhere.) Thou art the Upholder of all the Celestials and the Immortals! Thy eyes shine equally everywhere.

23-24. O Deva ! By Thy power I am brought up and engaged in the work of creation and by Thy order I create in every Kalpa this Universe and destroy it. O Lord of Immortals ! In the ancient times the Devas united churned the vast ocean by Thy help and got according to their merits their due shares. O Hari ! Indra, the Lord of the Devas is enjoying the vast kingdom of Heaven, the Trilokas, by Thy Will and appointment. All the Devas worship him.

26-27. So the God of Fire has got his burning power and is residing in the bellies of the Devas, the Asuras, men and all other beings and penetrating their bellies, is satisfying all. Yama, the King of Dharma, by Thy appointment, is the Lord of the southern quarters, is presiding over the Pitris and being the witness of all the actions of the Jivās, is awarding duly to them the fruits thereof.

28-33. Naiṣṛita, the Lord of the Rakṣasas, the witness of all the actions of all the beings, by Thy commandment, is the destroyer of all the obstacles of the devotees that take refuge unto thee, though he is a Yakṣa. The Varuṇa Deva, by Thy order, has become duly the Lord of the waters, and the Regent of the Loka (Dikpāla). The Vāyu, the Life of all, the carrier of the smell, has become by Thy order Lokāpāla and the Guru of the universe. Kuvera, obedient to Thy order, has become the Lord of the Yakṣas and the Kinnaras and is holding a respectful position like other Lokapālas. Is'āna, Who is the destroyer of all the Jivas, has got his Lordship over a quarter by Thy order and is being praised by all the Rudras, the Devas, Gandharbas, Yakṣas, Kinnaras, the men and all the beings. O Bhagavān ! We bow down to Thee, the Lord of the Universe ; the innumerable Devas that are seen are merely the small fractions of Thy powers.

34-38. Nārāyaṇa said :—" O Child Nārada ! When Brāhmā, the Creator and the Grand sire of the Lokas, praised thus the Ādi Puruṣa Bhagavān, He cast a side long glance at them, offering His Grace. When the Bhagavān, the Sacrificial Boar, was coming up with earth rescued and placed on his teeth, the awful Hiranyākṣa, the chief of the Daityas came before Him and obstructed His passage when He killed him by one violent stroke of his club. He was besmeared all over his body with the blood of the Daitya ; and thus He came up from the Rasātala and placed the earth on the waters. He then went away to His Vaikuṇṭha abode.

O Child Nārada ! He who hears or reads devotedly this glorious deed of the Bhagavān and the deliverance of the Earth, will certainly be freed of all his sins and goes to the highest holiest place of Viṣṇu, the Lord of all. There is no doubt in this.

Here ends the Second Chapter of the Eighth Book on the uplifting of the Earth by the Sacrificial Boar in the Mahāpurāṇam Śrī Mad Devī Bhāgavatam, of 18,000 verses, by Mahārṣi Veda Vyāsa.

CHAPTER III.

1-23. Nārāyaṇa said :—"O Nārada ! When the Bhagavān went away to Vaikuṇṭha, establishing the Earth in due position and equilibrium, Brahmā spoke thus to his son :—" O Powerful Son of mine, O Svāyambhuva ! The best of those that are filled with Teja (energy) and Tapas ! Now go on with your work of creation, as you think proper, on this earth, the Upholder of all the Jīvas. And worship the Puruṣa, the Lord of Sacrifices, according to the division of place and time, and with all the necessary materials of various kinds, high and low, and those that will be useful in performing your sacrifices. Do Dharma according to the Śāstras, and according to the Varṇa (the different castes) and Āsrama (Brahmacharya, etc.); thus gradually going on step by step in the path of Yoga, your progeny will be multiplied. Beget lovely sons and daughters, of good fame, culture, modesty and ornamented with various other good qualifications, like yourself; then marry your daughters when they will come to the marriageable age, to proper persons of good qualifications and then fix your mind thoroughly on the Excellent Puruṣa that is the very Best. O Child ! Now go and serve the Bhagavān with devotion as I have advised you; and you will certainly attain that which is difficult to be worshipped and obtained. Advising thus his son Svāyambhuva Manu, and starting him in his work of creation, the Lotus-born, the Lord of all the subjects, Brahmā went away to His own abode. When Brahmā went away, having ordered his son to create progeny and subjects, Manu, took that seriously in his heart and began to do that work. In due time, he had two powerful sons named Priyavrata and Uttānapāda and three lovely beautiful daughters endowed with various good qualities. Hear the names of the three daughters. The first daughter, the purifier of the world, was named Ākūti; the second was named Devahūti and the third was Prasūti. The first daughter Ākūti was married to the Mahārṣi Ruchi; the second was married to the Prajāpati Karddama; and the third was married to the Prajāpati Dakṣa. And know that all the beings in this world had their origin from this last daughter. Now hear the progeny of these three daughters and the Mahārṣis respectively :—By Mahārṣi Ruchi was born one son named Yajña, in the womb of Ākūti; he is the part of

the Bhagavān Ādi Puruṣa Viṣṇu ; by Maharṣi Kardama, in the womb of Devahūti was born the Bhagavān Kapila Deva, the famous author of the Śāṅkhya Śāstra ; and in the womb of Prasūti, by the Prajāpati Dakṣa were born some daughters only ; know that the Devas, men, beasts and birds were all created by this Prajāpati Dakṣa. These offsprings were the first promulgators in the work of creation. In the Svâyambhuva Manvantara, the powerful Bhagavān Yajñi, by the help of the Devas named Yāma, saved his mother's Father Manu from the attacks of the Rakṣasas ; and the great Lord of the Yogis, the Bhagavān Kapila, remained for a while in his Āsrama and gave spiritual instructions to his mother Devahūti, by which Avidyā could be at once destroyed, and disclosed his Śāṅkhya Śāstra, the great work on the Spiritual Philosophy and the special Dhyāna Yoga in all its details and finally went for Samādhi to the Āsrama of Pulaha where the great Deva Sāṅkhyā chārya lives up to to-day. Oh ! I bow down to the great Yogīśhārya, the Bhagavān Kapila Deva, the Fructifier of all desires, the mere remembrance of Whose Name makes easily the Yogi realise the meaning of the Sāṅkhya Jñāna. The sins are immediately destroyed of those that hear or read the holy anecdote of the progeny of the daughters of Manu. O Child ! Now I describe to you the progeny of the sons of Svâyambhuva Manu. Hear attentively. The hearing of which will enable one to enter into the highest place. Now is being described the history about the progeny of those who formed those Dvīpas (islands) Varṣas (countries) and oceans for the welfare and happiness of all the creation and for the use of them. Hear.

Here ends the Third Chapter of the Eighth Book on the description of the family of Manu in Śrī Mad Devī Bhāgavatam, the Mahā Purāṇam, of 18,000 verses, by Maharṣi Veda Vyāsa.

CHAPTER IV.

1-28. The Rishi Nārāyaṇa said :—The eldest son of Svâyambhuva, Priyavrata served always his father and was very truthful. He married the daughter of the Prajāpati Viśva Karma, the exceedingly lovely and beautiful Barhiṣmatī, resembling like him, adorned with modesty, good nature and various other qualifications. He begat ten sons, very spiritual and well qualified and one daughter named Ūrjaprati. This daughter was the youngest of all. The names of the ten sons are respec-

tively:—(1) Āgnidhra, (2) Idhmajihva, (3) Jajñabāhu, (4) Mahāvira, (5) Rukmas'ukra (Hiraṇyaretā), (6) Ghritapriṣṭha, (7) Savana, (8) Medhātithi, (9) Vitihotra and (10) Kavi. The name "Agni" was attached to each of the above names. Out of these ten, the three sons named Kavi, Savana, and Mahāvira were indifferent and dispassionate to the world. In due time, these became extremely free from all desires and they were proficient in Ātmavidyā (Self-Knowledge). They were all Ūrdharetā (of perpetual chastity; who has subdued all their passions) and took gladly to the Paramahansa Dharma. Priyavrata had by his other wife three sons, named Uttama, Tāmasa, and Rativata. These were all widely known; each of them in due time became endowed with great prowess and splendour and became the Lord of one Manvātara. Priyavrata, the son of Svāyambhuva, the King-Emperor enjoyed with his sons and relations, this earth for eleven Arunda years: the wonder was this, that he lived so long and there was seen no decay in his strength as regards his body or his senses. Once on an occasion, the King observed that when the sun appeared on the horizon and got up, one part of the earth was illumined and the remaining part was enveloped in darkness. Seeing this discrepancy, he thought over for a long time and exclaimed, "What! Will the Darkness be seen in my kingdom, while I am reigning? This can never be. I will stop this by my Yogic powers." Thus thinking, the King Priyavrata mounted on a luminous chariot, as big as the Sun, to illumine the whole world and circumambulated round the earth seven times. Whatever portion of the earth was trodden by the wheel on each occasion, became an ocean. Thus the seven oceans had their origins. And the portion of the earth, that was included within the ruts, became the seven islands (Dvīpas). O Child! Now hear about the seven Dvīpas and the seven Oceans:—The first is the Jambu Dvīpa; the second is Plakṣa, the third is Śālmali; the fourth is the Kuśa Dvīpa; the fifth is Krauñcha; the sixth is the Śaka Dvīpa; and the seventh is the Puṣkara Dvīpa. The second Dvīpa Plakṣa is twice the first Jambu Dvīpa and so on; each succeeding Dvīpa is twice as large as its previous one. Now hear the names of the oceans. The first ocean is named Kṣāroda (the salt water ocean); the second is Ikṣurasa (the sugarcane ocean); the third is Surā (the wine ocean), the fourth is Ghritoda (the charified butter ocean) the fifth is Kṣīroda (the ocean of milk); the sixth is Dadhi Maṇḍa (the ocean of curds); and the seventh is that of the ordinary water. The Jambu Dvīpa is surrounded by Kṣīra Samudra. The King Priyavrata made his son Āgnidhra, the lord of this Dvīpa. He gave to his Idmajihva, the Plakṣa Dvīpa surrounded by Ikṣu Sāgara; so he gave to Yajñabāhu the Śālmali Dvīpa surrounded by Surā Sāgara and he

gave the lordship of Kus'a Dvīpa to Hiraṇyaretā. Then he gave to his powerful son Ghṛitapriṣṭha the Krauncha Dvīpa surrounded by Kṣīra Samudra and to his son Medhātithi the Śāka Dvīpa surrounded by Dadhimaṇḍa Sāgara. Finally he gave to his Vītibhṛta, the Puṣkara Dvīpa surrounded by the ordinary water. Thus distributing duly amongst his sons, the separate divisions of the earth, he married his daughter, the youngest Ūjasvatī to the Bhagavan Uśanā. In the womb of Ūri- the Bhagavān Śukrāchārya had his famous daughter. O Child! Thus giving the charge of each Dvīpa to each of his sons and marrying his daughters to the worthy hands, he took to Viveka (discrimination) and adopted the path of Yoga.

Here ends the Fourth Chapter of the Eighth Book on the narration of the family of Priyavrata in the Mahā Purāṇam, Śrī Mad Devī Bhāgavatam of 18,000 verses by Maharsi Veda Vyāsa.

CHAPTER V.

1-31. Śrī Nārāyaṇa said :—"O Child Nārāṇa! Now hear in detail about the divisions of the earth into the Dvīpas and the Varṣas as marked out by the Devas. In brief, I describe about them; no one can speak about this in details. First, the Jambu Dvīpa is one lakh Yoyanas in its dimensions. This Jambu Dvīpa is round like a lotus. There are nine Varṣas in it and excepting the Bhadrās'va and Ketumāla, each is nine thousand Yoyanas in its dimensions (i.e., in its diameter or circumference?) and there are eight very lofty mountains, in those Varṣas, forming their boundaries. Of the Varṣas, the two Varṣas that are situated in the North and South, are of the size of a bow (segmental); and the four others are elongated in their size. The centre of all these Varṣas is named Ilāvṛita Varṣa and its size is rectangular. In the centre of this Ilāvṛita Varṣa is situated the golden Sumeru Mountain, the King of all the mountains, one lakh Yoyanas high. It forms the pericarp of the lotus earth. The top of this mountain is thirty Yoyanas wide. O Child! The sixteen thousand Yoyanas of this mountain is under the ground and the eighty-four Yoyanas are visible outside. In the north of this Ilāvṛita Varṣa are the three mountains the Nilagiri, the Śvetagiri and the Śringavān, forming the boundaries respectively of the three Varṣas named Rāmyaka, Hiraṇmaya and Kuru respectively. These run along from the east and gradually extend at their base and towards the salt ocean (Lavana Samudra).

These three mountains, that form the boundaries, are each two thousand Yoyanas wide. The length of each from the east towards north is less by one-tenth ($\frac{1}{10}$) of the above dimensions. Many rivers take their sources and flow from them. On the south of Ilāvāra, three beautiful mountain ranges, named Niṣadha, Hemakūta, and Himālayās, are situated, extending from the east. They are each one Ayuta Yoyanas high. These three mountains form the boundaries again of Kimpuruṣa and Bhārata Varṣa.

To the west of Ilāvṛitta is situated the mountain called Mālyavān and to the east are situated the mountains Gandhamādan, Nila, and Niṣadha, the centres of the highest sublime grandeur and beauty. The length and breadth of these the boundary (limiting) mountains are each two thousand Yoyanas. Then the mountains Mandara, Supāra'vak, and Kumuda and others are situated in the Ketumāla and Bhadrās'va Varṣas; but these all are reckoned as the Pāda Parvatas (mountains at the foot) of the Sumeru mountain. The height and breadth of each of these is one Ayuta Yoyanas. These form the pillars, as it were, of Meru on the four sides. On these mountains, the mangoe, the jack, plantain, and the fig trees and various others are situated, four hundred (400) Yoyanas wide and eleven hundred (11,00) Yoyanas high; they seem to extend to the Heavens and form, as it were, the flagstaffs on the top. The roots, bases of these trees as well as their branches are wonderfully equally thick and extend to enormous distances. On those mountain tops are situated, again, the four very capacious lakes. Of these, one lake is all milk; the other lake is all honey; the third lake is all sugarcane juice and the fourth lake is all sweet water. There are, then, again the four very lovely gardens named Nandana, Chaitrarath, Vaibhrājaka, and Sarvato-bhadra, very lovely, enchanting and pleasing to the delicate female sex and where the Devas enjoy the wealth and prosperity and their other Yogic powers. Here the Devas live always with numerous hordes of women and have their tripe amorous, dealings with them, to their heart's contents; and they hear the sweet songs sung by the Gandharvas and Kinnaras, the Upa Devatās about their own glorious deeds. On the top of the Mandara mountain, there are the Heavenly mangoe trees eleven hundred Yoyanas high; the sweet delicious nectarlike mangoe fruits, very soft and each of the size as the summit of a mountain, fall to the ground; and out of their juices of a colour of the rising sun, a great river named Aruṇodā takes her origin. Here the Devas always worship the great Devī Bhagavati named Aruṇā, the Destructrix of all sins, the Grantrix of all desires, and the Bestower of all fearlessness with various offerings and with the lovely water of this Aruṇodā river, with great devotion. O Child! In ancient days, the King of the Daityas worshipped always this Maha

Māyā Aruṇā Devī (and obtained immense wealth and prosperity). He who worships Her becomes cured of all diseases, gets his health and other happiness by Her grace. Therefore She is named Ādyā, Māyā, Atulā, Anantā, Puṣṭi, Īś'varamūlini, the Destroyer of the wicked and the Giver of lustre and beauty and thus remembered on this capacious earth. The river Jāmbūnada has come out, as a result of Her worship, containing divine gold.

Here ends the Fifth Chapter of the Eighth Book on the description of the receptacle of beings and on the mountains and on the origin of rivers in the Mahā Purāṇam Śrī Mad Devī Bhāgavatam, of 18,000 verses, by Mahārṣi Veda Vyāsa.

CHAPTER VI.

1-32. Nārāyaṇa said:—"O Nārada! This Aruṇodā river that I mentioned to you rises from the Mandara mountain and flows by the east of Ilāvārṣa. The Pavana Deva (the God of wind) takes up the nice smell from the bodies of the wives of the Yakṣas and Gandharbas, etc., and the attendants of the Devī Bhavāni and keeps the surroundings of the earth there filled with nice smell for ten Yoyanas around. Again the rose-apples with their nuts, of the size of an elephant, fall down upon the earth from the high peaks of the mountain Mandara and break into pieces; the sweet scented juices flow down as a river. This is called the Jambū river and this flows by the south of Ilāvārṣa. The Devī Bhagavati there is pleased with the Juice of that rose-apple (Jambū) and is known by the name of Jambā-dinī. The Devas, Nāgas, and Ṛṣis all always worship with great devotion, the lotus-feet of the merciful Devī, wishing the welfare of all the Jīvas. The mere remembering of the name of the Devī destroys all the diseases, and all the sins of the sinner. Therefore the Devas always worship and chant the names of the Devī, the Remover of all obstacles. She is installed on both the banks of the Jambū river. If men recite Her names Koki-lākṣī, Karuṇā, Kāmupūjītā, Kāṭhoravigrhā, Devapūjyā, Dhanyā, Gavastinī and worship, so they get their welfare both in this world and in the next. With the juice of the Jambū fruit aided by the combination of the wind and the rays of the Sun, is created the gold. Out of this are made the ornaments for the wives of the Immortals and the Vidyādharas. This gold, created by the Daiva, is known by the name of the Jāmbūnada gold. The love-stricken Devas make their crowns, waist bands and armlets out of this gold for their sweet-hearts. There is a big Kadamba tree on the mountain Snparśva; the five streams of honey called Madhu Dhārā get

out from its cavities and running by the west of Ilāvrita Varṣa, flow over the land. The Devas drink its waters; and their mouths become filled with the sweet fragrance. The air carries this sweet fragrant smell to a distance of even one hundred Yoyanas. The Dhāres'vari Mahā Devī dwells there, the Fulfiller of the desires of the Bhaktas, highly energetic, of the nature of Kāla (the Time, the Destroyer), and having large faces (Mahānauā), faces everywhere, worshipped by the Devas and is the presiding Deity of the woods and forests all around. The Devī, the Lady of the Devas, is to be worshipped by the names "Kārāla Dehā," Kālāṃgi "Kāmakōṭipravartini. The great Banyan tree named Śatābala is situated on the top of the Kumud mountain. From its trunk many big rivers take their origin. These rivers possess such influences as to give to the holy persons there, the milk, curd, honey, clarified butter, raw sugar, rice, clothing, ornaments, seats, and beddings, etc., whatever they desire. Therefore these rivers are called Kāmadugh. They come gradually down the earth and flow by the north of Ilāvarṣa. The Bhagavati Mīnākṣī dwells there and is worshipped by the Suras and the Asuras alike. That Deity clothed blue, of fearful countenance, and ornamented with hairs of a blue colour, always fulfil the desires of the Devas dwelling in the Heavens. Those that worship Her, remember Her or praise Her by the names "Atimānyā, Atipūjyā, Mattamātanga Gāmini, Madanonmādinī, Mānapriyā, Mānapriyatarā, Mārabegadharā, Mārapūjitā, Māramādinī, Mayūravaras'obhāḍhyā, Śikhivāhanagarbhabhū, etc., are honoured by the Deity Minalochanā Ekāṅgarūpiṇī and the Parameśvara and get all sorts of happiness. Those drink the clear waters of these rivers become free from old age or decay, worry, perspiration, bad smell, from any disease, or premature death. They do not suffer anything from error, from cold, heat, or rains, or from any paleness in their colour. They enjoy extreme happiness as long as they live and no dangers come to them. O Child! Now hear the names of the other twenty mountains, that encircle the Golden Sumeru mountain at its base, as if they were the filaments round the pericarp of a flower. The first is Kuranga; then come in order Kuraga, Kus'umbha, Vikankata, Trikūṭa, Śis'ira, Patanga, Ruchaka, Niśadha, Śitīvāsa, Kapila, Śamkha, Vaidūrya, Chārudhi, Hamsa, Riṣabha, Nāga, Kālanjara and lastly Nārada. The central one is the twentieth.

Here ends the Sixth Chapter of the Eighth Book on the rivers and the mountains Sumeru and others in the Mahāpurāṇam Śrī Mad Devī Bhāgavatam, of 18,000 verses, by Maharṣi Veda Vyāsa.

CHAPTER VII.

1-37. Nārāyaṇa said. —Jaṭhara and Devakūṣa are the two mountains situated on the east of Sumeru ; their dimensions towards the north are eighteen thousand Yoyanas wide and two thousand Yoyanas high. On the west of Meru, are situated the two famous lofty mountains Pavamāna and Pāriyātra ; their length and height are well known. On the south of Meru are situated the two lofty mountains Kailāsa and Karavira. On the north, again, of the Sumeru mountain, are situated the mountains Śringagiri and Makaragiri. Thus the golden Sumeru mountain, shines like the Sun, surrounded by these eight mountains. In the centre of the Sumeru, there is a Divine city built of the Creator Brahmā, ten thousand Yoyanas in dimensions. The learned sages that know everything from the highest to the lowest, describe that as square in dimensions and all made of gold. On the top of the Sumeru, are situated the world known eight golden cities, subservient to the Brahmapuri, for the eight Lokapālas. The Lords of the four directions, east, west, north and south and of the four corners, north-east, north-west, south-west, south-east, occupy these. The dimensions of each of these eight cities are two thousand Yoyanas and a half. In fact, there are nine cities there including the Brahmapuri. Now hear the names of these nine cities in due order. The First is Manovatī, the second is Amaravatī, the third is Tejovatī, next come in order Samyamani, Kṛṣṇāṅgaṇā, Śraddhāvatī, Gaudhavatī, and Mahodayā, the ninth is Yas'ovatī. The Lords of the Puris are Brahmā, Indra, Fire and the other Dikpālas in due order. When Viṣṇu Bhagavān assumed the Tri Vikrama Form in His Dwarf Incarnation and went at the sacrifice, to get back the Kingdom of the Heavens from the demon Vali, there was created one hole or cavity over this Brahmāṇḍa Kaśāha (skull) by the nails of the toes of that foot that went up towards his left ; and through that cavity, the famous river Bhāgavatī Gaṅgā flowed on the top of those heavenly Kingdoms, the clear waters of which are ever ready to destroy the sins of the whole people. For this reason, She is known in the three Lokas as the Viṣṇupadī manifested. This took place long long ago, many thousand Yugas ago, a period difficult to determine. The Ganges fell first on the top of the Indra's Heavens, near the place called Viṣṇudhāma, known in the three worlds. Here the pure-souled Dhruva, the son of Uttānapāda, observed within his heart the lotus-feet

of Śrī Viṣṇu Bhagavān and exists still there taking refuge on that immoveable position. There the high-souled Seven Ṛṣis, knowing the highest purifying influence of the Ganges, circumambulate the river, wishing for the welfare of all the Lokas. This is the great place where one gets success, and final liberation, the success-giving place of the ascetics and where the Munis with clots of hairs on their heads daily take their dip in the Ganges with the greatest pleasure and admiration. The Ganges flows thence from the Dhruva Maṇḍala, the abode of Viṣṇu, in Koṭis and Koṭis of Divine Channels, interspersed with many Vimānas or carriages, deluges the Candra Maṇḍala (the Moon Sphere), comes gradually to the Brahma Loka. Here She is divided into the four channels, Sitā, Alakanandā, Bhadrā, and Chaturbhadrā and irrigating many countries, mountains, and forests ultimately falls in the oceans. The Sitā, the famous Dhārā, purifying all, while falling down from the Brahmaloḥa, passes round the mountains that form as it were the filaments of the flower-like Sumeru mountain, and falls on the top of the Gandhamādana range. Thence She, worshipped by the Devas, irrigates the Bhadrāsāvavaṛṣa and falls eastward into the salt ocean. The second Dhārā (stream), named Chakṣu, getting out of the Mālyavān range, gradually gains strength and assumes great force and flows by Ketumālavaraṇa to the western ocean. The third Dhārā (stream), the very pure Alakanandā, getting out of the Brahma Loka, passes through the Girikūṭa mountain and other forests, falls to Hemakūṭa; next She flows through the Bhārata Varṣa and meets with the southern ocean. No words can describe the glory and the purifying effect of this river; suffice it say that those who march out to bathe in this river get at each of their steps, the fruits of doing the great sacrifices, Rājasūya and Asvamedha, etc. The fourth Dhārā of the Trailokyapavani Gangā Devī, named Bhadrā, falling from the mountain Śringavān, becomes swift and capacious, flows by the Northern Kuru country and satisfying the people there flows down into the ocean. Many other rivers, getting out from the mountains, Meru, Mandara and others, flow through the various Varṣas or continents, but of all the Varṣas, continents, this Bhārata Varṣa is called the Karma Kṣettra (or the field of actions). The other eight Varṣas, though on earth, give the pleasures of the Heavens. The reason for this is that when the period of the persons' enjoyments in the Heavens cease, they come and take their births in the one or other of these eight Varṣas. The people here live for ten thousand years; their body is hard like thunderbolt and all are endowed with powers of Ayuta elephants. No one is satisfied with a little of the pleasures of sexes; so all men live happily with their wives, etc. It is not that the males alone are so happy; the females also are

full of youth throughout their lives and become pregnant, when they are less than one year old. In short, the inhabitants of the Varṣas enjoy for ever as the persons of Tretā Yuga do.

Hear ends the Seventh Chapter of the Eighth Book or the story of the Ganges and the continents in Śrī Mad Devī Bhāgavatam, the Mahā Purāṇam, of 18,000 verses, by Maharṣi Veda Vyāsa.

CHAPTER VIII.

1-11. Nārāyaṇa said :—In those Varṣas, Viṣṇu and the other Devās use to worship always the Great Devī with Japam and meditation and to chant hymns to Her. The forests there are ornamented with all sorts of fruits, flowers and leaves, in all the seasons. In those excellent forests, and on the mountains, in those Varṣas and on the clear waters interspersed with full blown lotuses and Śārasas (cranes) and in those countries where varieties of mountain trees are standing and where varieties of birds frequent and echo all around, the people play in waters and engage themselves with a great many pleasant occupations; and the beautiful women, as well, roam there with the knitting of their eyebrows. The people there enjoy as they like, surrounded by young women; Nārāyaṇa, the Ādipuruṣa Bhagavān Himself, worships the Devī there, to shew his extreme grace to all the inhabitants of the Navavarṣa. The people also worship the Deity. By worshipping the Devī only, the Bhagavān remains there in Samādhi, surrounded with Aniruddha and his other Vyūhachatuṣṭaya (the four forms). But in Ilāvrita Varṣa, the Bhagavān Rudra, originated from the eyebrows of Brahmā, resides only with women. No other person can enter there; for the Bhāvanī, the Śakti of Rudra has cursed that any male entering there would be transformed into a female. The Lord of Bhavānī, surrounded by innumerable women, remains here engaged in the worship of the unmanifested unborn Bhagavān Samkarṣaṇa. For the good of humanity, with intense meditation, He worships His Own Turiya Form of the nature of Tamas, thus :—

12-19. Śrī Bhagavāna said :—"Obeisance to Thee! the Bhagavān, the Great Puruṣa, endowed with all the qualities (the principal six Aisvaryas or prosperities), the Ananta (the Infinite) and to the Unmanifested! We worship Thee, Whose lotus feet are the refuge of all. Thou art the great storehouse of all the superhuman powers and the divine

faculties of omnipotence, etc. Thou art always present to the Bhaktas. Thou art creating all these beings. Thou givest Mokṣa to the Bhaktas and destroyest their attachment to the world and Thou bindest Thy non-devotees in bondage to this world. Thou art the Lord. We worship Thee. We are entirely under the control of the passions, anger, etc., and our minds are always attached to the senses; but though Thou art always looking at this world for its creation, etc., Thy mind is not a bit attached to it. So who will not turn to Thee, desirous to conquer his self. Thou art appearing by Thy Mâyâ as one whose sight is ignorant; Thou lookest dreadful with Thy eyes reddened with the drink of Madhu (wine). By the touch of Thy feet, the mental faculties are very much enchanted; hence the women folk of the Nāgas cannot in any way worship Thee, out of bashfulness. The Rishis say that though Thou art the Only One to create, preserve and destroy, yet Thou art quite unconcerned with them. Thou art Infinite and Thou hast innumerable heads. This vast universe is like the mustard seed resting somewhere on one of these heads, which Thou canst not feel even. The Mahat Tattva is Thy body manifested first. It is built of Sattva, Raja and Tamo Guṇas. Brahmā has come out of this and I again have sprung from this Brahmā and am nurtured by the Sattva and the other Guṇas and with the help of the Teja, created these elements and the senses. These Mahat Tattvas and we all are controlled by Thy Extraordinary Form. Thou hast kept us in our respective places by Thy Kriyâ Śakti as birds are kept duly by the strings through them. Mahat Tattva, Ahankāra, and the Devas, elements and the senses, before mentioned all united create this Universe by Thy Grace. Thy creation is very big and grand: for this reason the gross thinkers, deluded by Thy power, never understand it. This Mâyâ is the only means to get the Samsāra Nivritti, Mokṣa, the real Goal of man: and this Mâyâ, again involves them in the Karma entanglements, very hard to get through. Coming in and going out, both of these are Thy forms; so we bow down to Thee.

20-23. Nārāyaṇa said:—Thus the Bhagavān Rudra, with His Own persons in Ilāvrita Varṣa use to worship the Devī and the Sankarṣaṇa, the Controller of all the Lokas. The son of Dharma, well known by the name of Bhadras'ravā and all the persons born of his family and his attendants, worship thus the Devī. This form is well known to all by the name of Hayagrīva and worshipped thus. All the persons there worship Him with the intense meditation and Samādhi and realise Him thoroughly. Then they praise Him, according to due customs and get the thorough Siddhis (success in getting extraordinary powers).

24-29. The Bhadras'ravās said :—Obeisance to Thee, the Bhagavān, the Incarnate of Virtue, and to Him who destroys completely the desires, attachments, etc., to worldly objects ! Ho ! How wonderful are the feats of the Bhagavān ! Death always destroys all, but people, seeing this, seem not to see this.. Seeing that the son meets with death, the father desires to live long not for a virtuous purpose but for sense enjoyments, what is called Vikarma. Those who are skilled in Jñāna and Vijñāna say that this Universe that is seen is very transient. Moreover those Pundits who are endowed with much Jñāna, see vividly the transitoriness of this Universe. Still, O Unborn One ! When practically they come to deal with this, they all become overpowered with the influence of Māyā. So Thy Pastime (Līlā) is wonderfully variegated. (Instead of spending our time uselessly in discussing on Śāstras) we bow down to Thee, and Thee alone. Thou art the Self-manifest Chaitanya. Thou art not the object to be covered by Māyā. Thou dost not do anything in the sort of creation etc., Thou remainest simply as the Witness thereof. Still the Vedas declare that Thou createst, preservest and destroyest the Universe. It is quite reasonable and nothing to be wondered at. Thou art the Ātman of all. When the Pralaya (the time of great dissolution) comes, the Vedas were stolen by the Daityas and taken to the nether regions, the Rasātala. Thou, in the form of Hayagrīva (Horse-faced), rescued the Vedas and gave them to the Grandsire Brahmā who was very eager to get them back and understand their meanings. Thou art the true Saṅkalap (resolve) ; we bow down to Thee. Thus the Bhadras'ravās praise the Haiyagrīva form of Hari and sing the glorious deeds of Him. He who reads these narratives of the Mahā Puruṣa (the high-souled personage) or he who makes others hear these things, both of them, quitting their sinful bodies, go to the Devī Loka.

Here ends the Eighth Chapter of the Eighth Book on the description of Ilāvṛita in the Mahāpurāṇam Śrī Mad Devī Bhāgavatam, of 18,000 verses, by Mahārṣi Veda Vyāsa.

CHAPTER IX.

1-2. Nārāyaṇa said :—In Harivarṇa, the Bhagavān Hari is shining splendid as a Yogi in the form of Narasimha. The Mahā Bhāgavat (most devoted) Prahlāda, who knows the attributes of God worships and chants hymns with his whole hearted devotion, seeing that beautiful form, gladdening to all the people.

3-11. Prahlāda spoke :—I bow down to Thee, the Bhagavān Nṛsiṅgha Deva. Thou art the Light of all Lights. Thy big teeth are like thunderbolts. Let Thee manifest in Thy most terrible form. Let Thee destroy the desires of the people to do Karma and let Thou devour the great Ignorance (Ajñāna) the Moha (delusion) of the people. Thou art the receptacle of the Sattva, Rāja and Tamo Guṇas. Let myself be always free from any fear by Thy Grace. "Om Kṛaṁ !" Let this whole world rest completely in peace and happiness. Let the cheats quit their guiles and be pure and simple. Let all the people quit completely their animosities towards each other and think of their welfare. Let all the people be free from making injuries to others and be peaceful ; and let them have their control over their passions. Let our mind be completely free from desires and rest entirely and devotedly to Thy lotus-feet. Let us not be attached to sons, wives, wealth, house or to any other worldly objects. If there be any attachment, let it be to the objects dear to the Bhagavān. He who barely sustains his body and soul and controls himself completely, success is very near to him ; not so to the persons that are attached to the senses. The dirt of the mind, that is not washed away by bathing in the Ganges or by taking resource to the Tirthas, etc., is removed by the company of the devotees to the God and by their influence, hearing, thinking, and meditating on the attributes of the Bhagavān. So who is there that does not serve the Bhagavān ! He who has got Niṣkāma Bhakti (devotion without regard to any fruits thereof) to the Bhagavān, to him come always the Devatā, Dharma and Jñāna and other higher qualities. But he who indulges in various mental phantasms, without any Bhakti to the Bhagavān, he follows the worldly happiness that is certainly to be hated and never he gets Vairāgya and other higher qualities. As water is life to the fish, so the Bhagavān Hari is the self of all embodied beings and so He is to be specially prayed for. So if a high-souled person be attached to household happiness, without thinking of God, then his greatness dwindles into a trifling insignificance like the ordinary pleasures of man and woman when they are full of youth. So leave, at once, the home that is the source of Birth and Death and leave Triṣṇā (thirst, desire), clinging to life, low-spiritedness, name, and fame, egoism, shame, fear, poverty and loss of one's honour and worship the Lotus-Foot of the Bhagavān Nṛsiṅgha Deva and be entirely fearless. Thus Prahlāda, the Lord of the Daityas, daily worships devotedly the Bhagavān Nṛsiṅgha, resplendent in his lotus heart, the death blow, the lion to all the elephant sins. In the Ketumāla Varṣa, the Bhagavān Nārāyaṇa is reigning in the form of the Kāma Deva, the God of Love. The people there always worship Him. The daughter of Ocean, the Indirā Devi, who confers honour and glory to the Mahātmas

is the presiding Deity of the Varṣa. She always worships the Kāma Deva with the following verses :—

12-19. The Lakṣmī Devī spoke :—"Om, Hrām, Hrim, Hrūm, Om namo Bhagavate Hriṣīkeśāya! Thou art the Bhagavān of the nature of Om. Thou art the Director, the Lord of the senses : Thy Ātman is the Highest and the Receptacle of all the good things. All the Karma Vṛttis, all the Jñāna Vṛttis, and effort and resolution and other faculties of the mind, act in their respective channels by Thy looking and by their being constantly practised in Thee. And the elements over which they get their masteries are subservient to Thy Laws. The mind and the other eleven Indriyas, and touch, taste and other five senses are but Thy parts. All the rites and ceremonies observed in the Vedas are found in Thee. Thou art the infinite store of all the foodings of the Jivas. From Thee flows the Paramānanda, the Highest Bliss. Thou art All, Thou art the Substance, Purity incarnate ; Thou art the Energy, the Strength manifest in all. Thou art the Finish of all the happiness and Thou art the Only One Substance, that can be desired by the people. So obeisance to Thee! This Thy Lordship is not dependent on any other body. The women that know Thee, the Lord of all and worship other bodies for their husbands, those husbands can never save them, their lives, their wealth, progeny or other dear things as those are controlled by Kāla (Time) and Karma. So they can not be termed husbands at all ; Thou art the Real Husband ; and no other. For Thou art naturally fearless and Thou protectest in every way the persons that become afraid. Thou art the Lord of all wealth ; so no other is superior to Thee. How can then, they be independent whose happiness depends on others ! The lady that desires to worship Thy lotus feet only and becomes subservient to no others, she attains all the desires. Again the lady who, desiring other desires than to get Thee, does not worship Thy lotus feet, Thou fulfillest the desires of her too. But, O Bhagavān ! When the period of enjoyment of these things ceases and when the objects of these enjoyments are destroyed, then she repents much due to the loss of those things. Brahmā, Mahādeva, the Suras and the Asuras practise hard Tapasyās to get me, impelled by their desires to attain the objects of serve enjoyments ; but he only really gets me who worships and takes refuge of Thy lotus feet only, for my heart is entirely attached to Thee. So, O Achyuta ! Kindly shew Thy Grace and put, on my head, Thy lotus palm, praised by the universal people that Thou placest on Thy Bhaktes. O Bhagavān ! That Thou takest me in Thy Bosom is a sign of Thy Grace. No one can fathom the deeds of Thee, the Only Controller of all. Thus the Prajāpati and the Lords of that Varṣa, worship the Bhagavān,

the Friend of all, with a view to attain their respective desires and Siddhis. In Ramyak Varṣa, the Matsya form of the Bhagavān is set up and consecrated. The Suras and the Asuras worship Him. The highly intelligent Manu always chant hymns to that Excellent Form thus:—"Obeisance to Him who is the Life of all, the Essence and Strength of all, to that Great Fish Form, the Body Incarnate of Sattva Guṇa, who is of the nature of Om and Bliss."

19-23. Thou art the Lord of all the Lokapālas and of the form of the Vedas. Thou art within and without all this universe, moving and non-moving; still all the beings are unable to see Thy form. As the people bring under their control the wooden dolls, so Thou controllest the universe by the rules and prohibitions under the names of the Brāhmaṇas, etc. Thou art the God. The Lokapālas, being overcome by the fever of jealousy and pride, become quite unable, either individually or collectively, to quit their jealousies and to protect the tripeds, quadrupeds, reptiles and snakes; so Thou art the God. Thou hadst upheld this earth along with me and with the medicinal plants and creepers; and Thou shewedest the highest luminous light in the great ocean, at the time of Pralaya, tossed with surging waves and didst roam there. Thou art the Self of all the beings in the universe. So we bow down to Thee. Thus the Manu, the best of the mortal beings, used to praise the Bhagavān, who took His incarnation in the shape of the Fish, the Remover of all doubts. Manu, the foremost of the Bhāgavatas (the devotees) is reigning there in the service of the Fish Incarnation of the Bhagavān, with intense meditation and expurging all sins and with great devotion.

Here ends the Ninth Chapter of the Eighth Book on the narration of the divisions of the continent in the Mahā Purāṇam Śrī Mād Devī Bhāgavatam of 18,000 verses by Maharṣi Veda Vyāsa.

CHAPTER X.

1-7. Nārāyaṇa said:—In Hiraṇmaya Varṣa, the Bhagavān is remaining in the form of Kurma, the Tortoise, as the Lord of Yoga. He is thus praised and worshipped by Aryamā, the Ruler of the Pitris. Aryamā said:—"Om namo Bhagavate Akūpārāya; (King of tortoises, sustaining the world.) Obeisance to Thee,

the Lord of all prosperities, in the form of Tortoise (Kurma) ; Thou art built of Sattva Guna Incarnate ; no one can make out where Thou dost dwell ; Thou art not encompassed by Time ; (Thou art in the Present, Past and Future) ; so obeisance to Thee. Thou dost pervade all things ; we bow down to Thee. All are established in Thee ; so obeisance to Thee. By Thy extraordinary Māyā (power) Thou hast made manifest this universe that is seen. This is Thy Form. It is by no means distinct from Thee. This Thy Form is seen in so many forms. So the true reality being not known like the mirage, these cannot be counted ; really speaking, what is Thy form, no one can definitely say. The beings generated by heat and moisture (said of insects and worms), those that are born of eggs, from wombs and the plants and other moving, non-moving beings, the Devas, Rīṣis, Pitris, Bhūtas, and these senses ; the sky, the heavens, earth, mountains, rivers, oceans, islands, planets, and stars all these art Thou and Thou alone. Thy name, form, and appearance, are as varied ; and their numbers cannot be counted. Still, Kapila and others have determined their numbers, by the knowledge of which Thou canst become visible to the Eye of Knowledge. Thy form and nature are determined by these Sāṅkhyas ascertained by Kapila. So we bow down to Thee. Thus Aryasīmā, and the other rulers of the Varṣa all united sing, praise, and worship the Bhagavān Kurma Deva, the Controller of all and the Generator of all. All Hail to Thee ! The Bhagavān Yajña Puruṣa is manifest in Uttara Kuru Maṇḍala in the form of Ādi Varāha. The Earth Herself worships Him always. The Goddess Earth praises Hari, the Yajña Vārāha, the Destroyer of the Daityas and worships duly that Deva, with Her heart lotus, naturally devoted, rendered more devoted by Her attachment to the Lord.

8-13. The Goddess Earth spoke :—"Om Namō Bhagavate Mantra-tattva Lingāya Yajña Kratave " I bow down to the Bhagavān, the Great Boar ; Thou art Om ; Thy real form and nature can be known by only the Mantra and Tattva. Thou art Yajña and Kratu (sacrifices) incarnate ; therefore all the great sacrifices are Thy limbs. Thou art the Three Yugas (there being no Yajña in the Satya Yuga) Thou art that which is left as Pure, after doing Karma (so as to be fit for performing Yajñas). So obeisance to Thee. The sages, versed in Jñāna and-Vijñāna say that Thou art hidden in the body and in the senses as fire is hidden in the wood. So they, ardent to see Thee, seek for Thee with a discriminative and dispassionate mind, judging Karmas and their fruits ; and then Thy Nature is revealed. I bow down to Thee. Thy Form can be ascertained by the cause and effect of the Karmas and other Guṇas of Māyā, sense objects, senses, actions, Devas, body, time, Ahankāra and others. I bow

down to Thee. Those can see thus Thy form, whose mind is firmly established in Thee, by their discrimination and Yama, Niyama, etc., and who have abandoned all sorts of fickleness and changeability of their temper. So obeisance to Thee. As iron goes attracted towards the magnet, so Mâyâ dances before Thee with Her Guṇas and Her works in the way of the creation, preservation and destruction of this universe ; but Thou art totally indifferent to it. For the sake of the Jīvas (embodied souls), desire comes to Thee, though Thou art not quite willing ! Thou art the Witness of the Jīvas and their Adṛiṣṭa (the Fate). I bow down to Thee. The Yajna Varāha, the Cause of this universe, has lifted me up from the Rasātala and placing me on His big tusks, has come out from the Pralaya, the great ocean, after overpowering in battle His enemy, the powerful Daitya, like an elephant, I bow down to that Controllor of all, to Thee. In the Kimpurūṣa Varga, the Bhagavān Ādi Puruṣa (the Prime Man), the Self-manifest, and the Lord of all, is residing in the form of Rāma, the son of Dāśaratha and the Joy of the heart of Sītā Devī.

14-18. Śrī Hanumāna thus spoke :—“*Oṃ n om Bhagavate Uṭtama* *Stok-ya.*” I bow down to the Bhagavān, who art sung by the excellent verses, purifying all. I bow down to Thee, the incarnate of modesty, good temper, vows and good signs ; Thy mind is always under control ; Thou dost imitate, as Thy nature is good, the actions of all persons ; obeisance to Thee. Thou art the Supreme Place to award praise. Obeisance to Thee. Thou art Brahmanya Deva (in the creation of the universe), the high souled Person Mahāpuruṣa Thou gettest the First Share, above all the persons ! Thou art the One Tattva and That Alone, as established in the Vedānta. The holy realisation is the only guide to it. This Tattva dominates over all the Guṇas. It can never be an object. Only by pure intellect, It can be realised. There is no name, no form of It. It is always beyond the pale of Ahamkāra. I take refuge to this Tattva, the most Peaceful, with my body and mind. Thy incarnation in human shape in this world is not simply for killing Rāvaṇa but for giving instructions to the mortals. The contact with woman and the suffering thereof are very difficult to avoid ; to give this lesson also He took this incarnation, He Who is merged in enjoying the Supreme Bliss of His Own Nature and He Who is the Lord of all, how can He suffer miseries in the bereavement of Sītā. He is the best friend and the very Ātman of those who have conquered their minds and senses. Especially He is the receptacle of all the qualities and is in enjoyment of other divine extraordinary powers. So He is not attached to the worldly objects. How can the delusion due to His wife come and darken Him ? and why will He send Lakṣmaṇa

in exile? He is the Mahat Tatva and the Parama Puruṣa; so good birth, beauty, intelligence, oratory or good form nothing can please Him. Bhakti (devotion) can only attract Him. If that be not the case, then why will He, the elder of Lakṣmaṇa, the Bhagavān, the son of Dasāratha make friendship with us, the wanderers of the forest and who are by nature, not the receptacles of any beauty, etc. So everyone, be he a Surā or Asura, man, or not man, should worship the Hari manifest in Rāma, in the human body with all his heart. He is so good that if any body worships Him even to a very small extent, He always considers it to be much; what more can be said than this that He took all the inhabitants of Kos'ala to Heaven!

19-20. Nārāyaṇa said :—Thus Hanumān, the best of monkeys, sings the praises and worships duly in Kimpuruṣa Varga, the lotus-eyed Rāma, truthful, and determined in his vows. He who hears this wonderful description of Rāma, is freed of all his sins and goes with his body pure to the abode of Rāma.

Here ends the Tenth Chapter of the Eighth Book on the description of Bhuvanakoṣa in the Mahāpurāṇam Śrī Mad Devī Bhāgavatam, of 18,000 verses, by Mahārṣi Veda Vyāsa.

CHAPTER XI.

1. Nārāyaṇa said :—In this Bhāratavarṣa (India) I am present, as the First of all, in the shape of the Man, at present existing before you. Let you praise Me incessantly thus :—

2-28. Nārada said :—"Thou art the Bhagavān. Obeisance to Thee. Thou art completely free from attachment and envy and Thou art the incarnate of Dharma, Jñāna and Vairāgyam (Dispassion). No trace of Abhikara (egoism) is in Thee. Obeisance to Thee. Thou has't nothing of wealth; Thou art the foremost of the family of Rṣis; Thou art Nara Nārāyaṇa. Thou art the Parama Hamsa (the highest class of ascetics and renouncers of the world). Thou art the Highest Guru; Thou art happy with Thyself and the Leader of all; I bow down to Thee. Thou art the Lord of all, yet not mixed in the work of creation, etc. Though Thou resident in every embodied being, yet no hunger and thirst can press Thee; though Thou art the Witness, yet Thy sight is not at all disturbed by the proximity. Thou art not at all connected and no desires can come to Thee; Thou art the Witness. So I bow down to Thee. This path of Yoga has

come out of Thee and it is established in Thee. The Bhagavān Hiraṇyagarbha has given instructions on the cleverness in Yoga, thus:—That leaving aside the egoism of this body, the seat of all evils, the people at last will take resort to the path of Bhakti and set their minds on Thee, Who art beyond the pale of the three Guṇas. If, like the ignorant persons very much attached to this world as well as the next, the wise pass their time in the thoughts of their sons, wives, and riches and ultimately become very much pained on the destruction of this ugly body, persons versed in Jñāna and Yjñāna be afraid in the end of their separation from the body, then their study of the Śāstras and all their labours become labours merely, without any effect. When such a thing occurs to the learned, then O Thou, the Subduer of the knowledge of senses! Thou. Thyself givest us instructions that we may easily think of Thee. Then this terrible clinging to this ugly body that Thy Māyā brings about and which it is very difficult to discard by other means, will leave us quickly. Nārada, the seer of all, well qualified with the knowledge of all the Tattvas, the foremost of the Munis, thus worships it and praises Nārāyaṇa Who is unaffected by any of the Ūpādhis (and who corresponds to Nitya and Leelā—both Permanent and the Pastime-making). O Devarṣi! I now describe to you the rivers and mountains in Bhāratavarṣa. Hear attentively. Malaya, Mangalapraṣṭha, Maināka, Chitrakūṭa, Rishabha, Kūtaka, Kolla, Sabhya, Devagiri, Rishyamūka, Śrisāila, Vyankuṭa, Mahendra, Vāridhāra, Vindhya, Śuktimān, Rikṣa, Pāriyātra, Droṇa, Chitrakūṭa, Gobardhana, Raivataka, Kakubha, Nila, Gaurmukha, Indrakila, Kāmagiri and many other mountains, that cannot be numbered. Great merits accrue on seeing these mountains. Hundreds and thousands of rivers issue from these mountains. Drinking their waters, bathing in them and visiting them and singing their praises completely destroy the sins of mind, word and body. The names of the rivers are:—Tāmraparṣi, Chandrasavā Kṛitāmālā, Vajodakā, Vaidhāyāsī, Kāverī, Varā, Payasvini, Tungabhadra, Kṛishṇaveṇā, Śarkarā, Vartakā, Godāvarī, Bhimarathī, Nirbindhyā, Payoṇikā, Tāpī, Revā, Surasā, Narmadā, Sarasvatī, Charmaṇvatī, and the Indus, Andha, and Sone, Rishikulyā, Trisāmā, Vedasmitī, Mahānadi, Kausīkī, Yamunā, Mandākinī, Driśadvatī, Gomatī, Sarayū, Oghavatī, Saptavatī, Suśamā, Śatadru, Chandrabhāgā, Marudbriddhā, Vitastā, Aiknī and Vis'vā and many other rivers. Those persons that take their births in this Varṣa enjoy the (Divya) Divine, human, and the lower enjoyments, as the effects of their Karmas, in accordance with their Sāttvik, Rājasik, and Tāmasik qualities. All the inhabitants of this Varṣa take their Saṇnyāsa, Vānapraṣṭhas, etc., in accordance with the rules of their Varnas (castes) respectively and enjoy

beattitudes as dictated (in their S'āstras). The Vedavālīs (the propounders of the Vedas), the Rīṣis, and the Dēvas declare that this Varṣa is superior to all the other Varṣas, as the Grace of God is easily obtained here. They say : Oh ! What an amount of good works, the inhabitants of Bhārata Varṣa did in their previous lives, that by their influence, the Bhagavān Hari has become pleased with them without their having any Sādhana (good Yogic practices). Therefore we also desire to have our births there, for there if we be born amidst the persons there, we would be able serve Hari, Mukunda in every way. What will severe austerities, gifts, sacrifices, and practising vows avail us ? Even if we go to Heaven, what benefit we will derive there ? Then we would never be able to bring our mind to the lotus-feet of the Bhagavān Nārāyaṇa. Our tastes for sense enjoyments would increase and we would be wholly deprived of Bhagavān. Far better it is to be born in this Bhārata Varṣa as short-lived persons, than to acquire other places where one can live up to the period of Kalpa and then be reborn. For the intelligent people of Bhārata, getting this mortal coil can within a short period devote themselves to the Bhagavān Hari and be free from rebirth. That place is never to be visited and served, even if that be Svarga Loka where the nectar-like ocean of the sayings of Vaikuṇṭha are not heard ; where there are no assemblages of saints who take refuge of the Lotus feet of Bhagavān ; where the great sacrifices and festivities of the Bhagavān Viṣṇu are not celebrated. Those persons, that do not try for Mokṣa, when they get human births and when they possess Jñāna, Kriyā (methods of doing sacrifices and other works for the help of Jñāna) and Dravya (materials for those sacrifices), are certainly like beasts and get themselves repeatedly entangled into bondages. The people of Bhārata Varṣa offer oblations to Indra and other deities, invoking their names separately, with proper rules (Vidhis), mantras, and puroḍāśas (a sacrificial oblation made of ground rice and offered in Kapālas or vessels) ; but the All sufficient Bhagavān Hari, the Giver of blessings accepts those very gladly.

82. True that He grants unto the people what they ask from Him ; but He hardly gives anybody the Paramārtha, the Highest Goal. The reason being that the people ask again and again after receiving what they had asked. So He gives of Himself His own lotus-feet to those who, having abandoned all their desires, worship Him and Him only with the idea of love. (1) Thus :—We are living very happily in the Heavens as the fruit of the Iṣṭāpūrta that we performed fully ; yet we want that we may also be born in Bhārata Varṣa with our memory all renewed with the thought of the Bhagavān Hari. The Bhagavān residing in this Bhāratavarṣa, awards the highest welfare to its inhabitants.

29-32. Nārāyaṇa said :—"O Devaṛṣi ! Thus the Devas of the Heavens, the Siddhas, the Highest Rṣis, sing the excellent merits of this Bhāratavarṣa. There are the eight Upadvīpas of this Jambudvīpa :—When the sons of the King Sagara were searching for the footprints of the stolen horse (for As'vamedha sacrifice), they found these Upadvīpas ; so it is definitely stated. The names of out and made these are :—Svarṇa-prastha, Chandras'ukra, Āvartana, Rāmāṇaka, Mandaropākhyā, Hariṇa, Pāñchajanya, and Ceylon. The length and breadth of Jambudvīpa have been described ; now the other six Dvīpas, Plakṣa and others will be described. Hear.

Here ends the Eleventh Chapter of the Eighth Book on the description of the continents and of Bhāratavarṣa in the Mahapurāṇam, Śrī Mad Devī Bhāgavatam, of 18,000 verses, by Mahārṣi Veda Vyāsa.

CHAPTER XII.

1-37. Nārāyaṇa said :—"The Jambudvīpa has been described, how it is and what is its width. It is surrounded on all sides by the salt ocean. As Meru is surrounded by Jambudvīpa, so the salt ocean is surrounded by Plakṣadvīpa, twice its size. As the ditch is surrounded by gardens, so the salt ocean is surrounded by gardens. As the Jambu tree exists in Jambudvīpa, so the Plakṣa tree exists in the Plakṣa Dvīpa and of the same size. The name Plakṣa Dvīpa is derived from the name of this Plakṣa tree. This tree is of a golden colour. Fire exists at its bottom with form incarnate. This is named Saptajihva. The Ruler of this island is Idhmajihva, the son of Priyavrata. He divided his island into the seven Varṣas and distributed them to each of his seven sons and he himself took refuge of the path of Yuga, so much liked by the Kuṁbhas of Salt and he got the Bhagavān Vāsudeva. The names of these seven Dvīpas are :—Śiva, Yavaś, Subhadra, Śānti, Kṣema, Amṛita, and Abhaya. Seven rivers and seven mountains exist respectively in the seven islands :—The rivers are :—Aruṇā, Nṛimnā, Angirasi, Sāvitṛi, Suprabhātikā, Rītambharā, and Satyam-bharā. The names of the mountains are Maṇikūṭa, Vajrakūṭa Indrasena, Jyotiṣmāna, Suparṇa, Hiranyasthira, and Meghamāla. The seeing and drinking the waters of these rivers take away all sins and all darkness due to ignorance. The four castes live here, Hamsa, Patanga, Ūrdhvaṇa, and Satyaṅga, corresponding to the four castes Brāhmaṇa, etc.—The inhabitants of this Plakṣa Dvīpa live for one thousand years ; and all are of variegated wonderful appearances. They follow the customs

and usages dictated by the Vedas and worship the God Sun for the attainment of Heaven. The mantra by which the worship is done is this :—We take refuge unto that Sun, Who is the Body Manifest of the Ancient Person Viṣṇu and Who is the Ordainer of Satya (Truth), Rītā (Straight forwardness), Brahma, Amṛita (Immortality) and Mṛityu (Death). O Nārada ! All the persons here live long, of vigorous senses, energetic, powerful, intelligent, enthusiasts, and valorous ; everyone gets extraordinary powers of themselves. Next to this Plakṣa Dvīpa is the Ikṣhu Ocean. This Ikṣu Sāgara surrounds the Plakṣa Dvīpa. Next comes Śālmala Dvīpa. It is twice as large as Plakṣa. This Dvīpa is surrounded by Surāśagara (the ocean of wine). There is a tree named Śālmali in this island, which is as large as the Plakṣa tree. The high-souled Garuḍa resides on that tree. Yajñavāhu is the Ruler of this place. He was born of Priyavrata ; he divided his Varṣa into the seven parts and distributed each of them to his seven sons respectively. Now hear the names of these Varṣas :—Suroohana, Saumanasya, Ramaṇa, Deva Varṣa, Pāribhadra, Āpyāyana, and Vijñāta. Seven mountains and seven rivers exist there respectively. The names of the mountains are :—Sarasa, Śatas'ringa, Vāma Deva, Kandaka, Kumuda, Puṣpavarṣa, and Sabhasa-Śrūtī. Now hear the names of the rivers. Anumatī, Sinibālī, Sarasvatī, Kūhu, Rajanī, Nandā, and Rākā ; these are the seven rivers. The people are divided into the four castes :—Śrutadhara, Viryadhara, Vasundhara, Iṇundhara. These correspond to the Brāhmaṇas, etc. They worship the Bhagavān Moon, the Controller of all and the Creator of all the Vedas. They offer food duly in the black and white fortnight to their Pitris. The mantra for their worship is :—“ Let Soma, the King of all, be pleased. “ O Nārada ! Next to Surāśagara is Kuś'advīpa, surrounded by Ghṛitaśagara (the ocean of clarified butter). Its dimensions are twice as large. Here are blades of Kuś'a grass, of a very resplendent colour. The name of the Dvīpa is from this Kuś'astamba. This bundle of Kuś'a, illumines all the quarters with their gentle rays. The Ruler of the Dvīpa is Hiranyaretā, the son of Priyavrata. He divided the Dvīpa into seven parts and distributed each of them to each of his seven sons respectively. The names of the seven sons are :—Vasu, Vasudāna, Dhṛiḍharuchi, Nābhigupta, Stutyavrata Vivikta, and Bhāmadevaka. There are seven mountains forming the seven boundaries and so are the seven rivers. Hear the names of these. The names of the mountains are :—Chakra, Chatuś'ringa, Kapila, Chitṛa Devāṅka, Kāṭa, Ūrdharomā and Draviṇa. The names of the rivers are :—Kasakulyā, Madhukulyā, Mitrevindā, Śrutavindā, Devagarbhā, Ghṛitāchyuṭ, and Mantramālīkā. The inhabitants of the Kuś'advīpa drink the waters of these

rivers. There are the four castes here Kus'ala, Kovida, Abhiyukta, and Kulaka corresponding to the Brâhmanas, etc. They are all powerful like Indra and the other chief Devas; and all of them are omniscient. They worship the Fire God and perform various good works in honour of Him. Their mantra is this:—O Fire! Thou carriest the oblations direct to Para Brahma. In the sacrifices of the Devas, Thou worshipping that Personal God and offerest to Him whatever are given in oblations, mentioning the respective limbs of His Body. Thus the inhabitants of that Dvîpa worship the Fire God.

Here ends the Twelfth Chapter of the Eighth Book on the narration of Plakṣa, Śālmala, and Kus'a Dvîpas in the Mahāpurāṇam, Śrī Mad Devi Bhāgavatam, of 18,000 verses, by Maharṣi Veda Vyāsa.

CHAPTER XIII.

1. Nārada said:—Thou, the Knower of everything! Describe about the remaining Dvîpas, knowing which we will be highly delighted.

2-36. Nārāyaṇa spoke thus:—The very vast Ghrita Sāgara (the ocean of clarified butter) is encircling the Kus'a Dvîpa. Next to it is the Krauñcha Dvîpa. It is twice as large as Kus'a. The Kṣīra Sāgara (the ocean of milk) is surrounding this Dvîpa. The Krauñcha mountain is standing here. The name of this Dvîpa is derived from this mountain. In days gone by, the highly intelligent Kārtikeya burst this mountain by his own prowess. This Dvîpa is washed by the Kṣīra Sāgara; and Varuṇa is its Regent. The son of Priyavrata, Ghrītapriṣṭha, respected by all and whose prosperity knows no end, is the Lord of this Dvîpa. He divided this Dvîpa into the seven parts and distributed them to his sons and named the Varṇas after the names of his sons. He made his sons the rulers of those places and he himself took the refuge of the Bhagavān Nārāyaṇa. The names of the seven Varṇas are respectively:—Āma, Madhura, Meghapriṣṭha, Sudhāmaka, Bhṛājiṣṭha, Lohitārpa, and Vanaspati. O Nārada! The seven mountains and the rivers there are very celebrated throughout the worlds. The names of the mountains are:—Śūkla, Vardhamāna, Bhojana, Upavarhaṇa, Nanda, Nandana, and Sarvatobhadra. The names of the rivers are:—Abhayā, Amritaughā, Āryakā, Tīrthavati, Vṛttirūpavati, S'uklā, and Pavitravatikā. The inhabitants there drink

the highly pure water of these rivers. The people there are divided into four colours Puruṣa, Rīṣabha, Draviṇa, and Vedaka and they worship the Bhagavān Varuṇa, of the form of water. Then they become very discriminative, and, with great devotion, and holding full within their folded palms the water, repeat the following mantra:—"O Water ! Thou art the essence Virya of the Person Bhagavāna and Thou sanctifiest the Bhūloka, Bhuvaṛloka, and Svarloka. Thou destroyest the sins of all. We all are touching it ; purify our bodies. After finishing their mantras, they sing various hymns to V aruṇa. Next to the Kṣīrode Sāgara, is the S'aka Dvīpa, thirty two lakh yojanas wide, surrounded by the Dadhi Sāgara (the ocean of curds), of similar dimensions. Here the most excellent tree named the S'aka tree exists. O Nārada ! The Dvīpa is named so after the tree. Medhātithi, the son of Priyavrata is the Lord of this Dvīpa. He divided this land into the seven Varṣas and distributed each to his seven sons respectively ; and ultimately he took refuge to the path of Yoga. The names of the seven Varsas are Purojava, Manojava, Pavamānaka, Dhūmrānika, Chitrarepha, Baburūpa, and Viśvadhrik. In these Varṣas there are seven mountains, one in each Varṣa, as forming their boundaries ; and there are seven rivers also. The names of the mountains are :—Īś'ana, Ūrus'ringa, Valabhadra. S'ata Kes'ara, Sahasra-srotaka, Devapūla, and Mahāsana ; the names of the rivers are :—Anaghā, Āyurdā, Ubhayaśpīṣṭi, Aparājītā, Pañchapadī, and Sahasras'ruti and Nijadhrīti. These seven rivers are all very big and resplendent with lustre. The people are divided into four classes :—Varṣas, Satyavrata, Kratuvrata, Dānavrata, and Anuvrata. They all take the Prāṇāyāma exercise and thereby bring the Rajas, and Tamo Guṇa under their subjection and they worship Hari, of the nature of Prāṇa Vāyu, Higher than the Highest. Their mantra is this :—"He has entered into all the living beings and nourishes them by the Prāṇa and other faculties ; He is the Internal Ruler of all and the Supreme Controller ; this Universe is under His control ; let Him protect and nourish us. "O Nārada ! Next to this Dadhi Sāgara is Puṣkara Dvīpa ; it is twice as large as Śūka Dvīpa. It is surrounded by the Dudha Sāgar (the ocean of milk) all twice as large. The leaves of Puṣkara tree that shines in the Puṣkara Dvīpa, are fiery like golden flames ; they are as clean and pure. Crores and crores of leaves, golden in colour ornament this Tree. Vāsudeva, the Guru of all the Lokas, has created this Puṣkara Dvīpa as the seat of Paraṃeṣṭhi Brahmā, possessed of six extraordinary powers, for the purpose of creation. There is one mountain in this Dvīpa ; it is divided into two parts, named Arvāchīna and Parāchīna. These form the boundaries of the two Varṣas. The

mountain is one Ayuta Yoyana high and one Ayuta Yoyana wide. There are four cities on the four sides. Indra and the three other Lokapālas are the lords of these cities. The Sun-God comes out from their top and circumambulating Meru, goes there again. The whole year is his Chakram, circle of circuit; His path is Utrāyaṇam and Dakṣiṇāyaṇam. Vitihotra, the son of Priyavrata is the lord of this island. He distributed the two Varṣas amongst his two sons, Ramaṇa and Dhātaki. They rule over the two Varṣas named also after them. Like the inhabitants of the above Varṣas, the people also get powers of themselves and worship devotedly the God seated on the lotus and follow such path of the Yogas leads them to the Brahma-Sālokyā, etc. The mantra runs thus :—"We bow down to that One God, without a Second, of the nature of Peace, Who is the Fruit of all the Karmas, Who is the seat of illumination of Brahmā, Who is established in Unity, and Who is worshipped by all the Lokas.

Here ends the Thirteenth Chapter of the Eighth Book on the description of the remaining Dvīpas in the Mahāpurāṇam Śrī Mātṛ Devī Bhāgavatam, of 18,000 verses, by Mahārṣi Veṇka Vyāsa.

CHAPTER XIV.

1-29. Nārāyaṇa said :—Next to the ocean of pure water, is the mountain, called Lokāloka. It marks the sphere between the two countries Loka and Aloka. O Devarṣi ! There is a land, all of pure gold (beyond this ocean of pure water) for a space equal to the distance between Mānasottara and Meru. This land is like a mirror; there are no beings here; the reason is, any substance placed on it would at once be converted into gold and nothing can be obtained out of it. O Nārada ! No living beings can live there and therefore it is named Lokāloka. This is established always between the Loka and Aloka. The God Himself has made this as the boundary of the three Lokas. The rays of the Sun, the Polar Star and all the planets are confined to this sphere; rather passing through its middle, the luminaries shed their lustre on the three Lokas. O Nārada ! This great mountain is so lofty and capacious that the rays of the luminaries can never go out of it. The learned men say, that the size, form, and indications of this mountain are such as this is the one-fourth of five hundred times the size of the earth on its summit. The self-born Brahmā has placed very big elephants on all sides of it. Hear

their names. These are Rīṣabha, Puṣpachūḍa, Vāmana, and Aparājita. These four elephants are said to hold all the Lokas in their respective positions. The Bhagavān Hari gives strength to these elephants and to Indra and others who are reckoned to be His Vibhūtis (powers). He manifesting His Śuddha Sattva and super-extraordinary powers, and united with Animā, Laghimā, etc., the eight Siddhis, is reigning there surrounded by His Pāris'adaś Viṣvaksena and 'others. He is the one God of all ; He is without a second. For the welfare of all, He is holding Sudarśana and His various other weapons ; and the powers of His arms are great. He is His own Cause and at all times He pervades all in and through. He is Eternal. This Universe is upheld by His extraordinary power Mâyâ for its preservation, He remains in this form till the end of a Kalpa. The inner width described above, determines the width of Âloka. For it is situated outside the above Loka. Beyond the mountain Lokāloka, is said to lie the pure path leading to Yoges'vara within the egg-shaped ellipsoid formed by the Heaven and Earth. The inner dimension of this ellipsoid is twenty-five Koṭi Yoyanas. When this egg becomes unconscious (lifeless), the Sun enters within it in the form of Vairāja, Hence the Sun is called Mārtanda. He is Hiraṇyagarbha, when He is born from this Golden Egg. It is this Sun that ordains the quarters, Âkâśa, Heaven and Earth, etc., in their proper spheres and divisions. This Sun is the Âtmâ of Svarga and Mokṣa, hell and other lower regions, of the Devas, men, birds, reptiles, trees and all other living beings ; and He is the Presiding Deity of their sight. O Nārada ! Its width is Pañcâśaḥ Koṭi Yoyanas and its height or depth is twenty-five Koṭi Yoyanas. If as the two halves of a gram are of the same size, so the Earth and Heaven are of equal size. The space enclosed between them is called Antarikṣa; the Sun God, the foremost of the planets, being situated in the middle, gives light and illumines and heats the three Lokas. He goes by the path of Uttarâyana and therefore His motion becomes slow (His motion becomes Mandagati"). The Sun then getting up higher prolongs the day time. Similarly when the Sun follows the path of Dakṣiṇâyana, He gets Śighra-gati and not going up so high, shortens the day time. Again when He comes at the Equator, He maintains an even position and the day and night become equal. When the Sun is in the signs Aries (Meṣa) and Libra (Tulâ), then the day and night become equal. When the Sun traverses the five signs Taurus, Gemini, etc., the day becomes longer and when the Sun traverses the five signs Scorpio and others, the day becomes shorter and the night becomes longer.

Here ends the Fourteenth Chapter of the Eighth Book on the

description of the Lokāloka space in the Mahāpurāṇam Śrī Mad Devī Bhāgavatam, of 18,000 verses, by Mahārṣi Veda Vyāsa.

CHAPTER XV.

1-45. Nārāyaṇa said:—"O Nārada ! I will now describe the motion of the Sun. Hear. It is of three kinds ; Śighra (perihelionic), Manda (Aphelionic), (and even). O Surasattama ! Every planet has three positions. The name of the Madhyagati position is Jāradgava, the name of the northern position is Airāvata ; and the name of the southern position is Vais'vānara. The asterisms Ac'vinī Krittikā and Bharanī are known by the term Nāgavithī. Rōṇī, Ādrā, and Mrigas'irā are named Gaja Vithī ; Puṣyā, As'leṣā, and Punarvasu are named Airavatī-vithī. The three Vithis, above-mentioned are called Uttara Mārga. Purvaphalgunī, Uttara Phalgunī and Maghā are named A'rṇabhi Vithī. Hastā, Chitrā and Svātī are called Govithī ; Jyeṣṭhā, Vis'ākhā and Anurādhā are named Jāradgavī Vithī. These three Vithis are named Madhyamā Mārga. Mūlā, Purbāṣādhā, Uttarāṣādhā are termed Ajavithī S'ravaṇā, Dhaniṣṭhā and S'atabhiṣā are termed Mriga Vithī. Uttara bhādrapada, Purvabhādrapada, and Revatī are called Vais'vānarīvithī. These three Vithis (paths) are called Dakṣiṇamārga. During the Uttarāyaṇa time, as the Dhruva attracts the rope of air from both the sides of the Yuga, orbit (or axis), the chariot of the Sun ascends, (i. e. is drawn up by the rope). Thus when the Sun enters within the sphere, the motion of the chariot becomes slower and the day is lengthened and the night is shortened. O Sura Sattama ! Know this to be the course of the path of the Sun.

When the cord draws towards the south, the Chariot descends and as the Sun then comes out of the sphere, the motion becomes quick. The day shortens and the night is lengthened. Again when the cord is neither tightened nor is it slackened, rather its motion is exactly midway, the Sun also remains in a medium position and his Chariot enters within a sphere of equilibrium and the day and night become equal. When the cord of air, in a state of equilibrium is attracted by the Polar Star, then it is that the Sun and the Solar system revolves ; and when the Polar Star slackens its attraction over the cord of air, the Sun coming out of the middle sphere, revolves ; and the Solar system also revolves. On the east of Meru is established the city of Indra and the Devas dwell there. It is called therefore Devadhānikā. On the south

of the Meru, is the famous city of Yama, the God of Death, named Samyamani. On the west of Meru, is the great city of Varuṇa, named Nimnochanī. On the north of Meru is the city of the Moon, named Vibhāvārī. O Nārada ! The Brahmvādīs say that the Sun first rises in the city of Indra. At noon the Sun goes to Samyamani ; at evening the Sun goes to Nimnochanī and He is said to set. In the night the Sun remains in Vibhāvārī. O Muni ! The going of the Sun round Meru is the cause of all the beings getting themselves engaged in their respective duties. The inhabitants of the Meru see the Sun always in the central position. The Sun moves on, eastwards towards the stars, keeping the Meru to his left; but if the Zodiac be taken into account, it would appear that the Meru is left towards the south of the Sun. The rising and the setting of the Sun are always considered in front of Him. O Devargi ! Every point, every quarter, every person, seeing the Sun says that the Sun has risen there : again where he becomes invisible, He is considered to set there. The Sun always exists ; so there is no rising nor setting for Him. It is His appearance and disappearance that make men say that the Sun rises or sets. When the Sun is in the Indra's city, He illumines the three cities, those of Indra, Yama, and the Moon and illumines the north-east and east-west corners. So when He rests in the city of Fire, he illumines north-east, east-west, and south-west, the three corners, and at the same time the cities of Indra and Yama : and so on for the other cities and corners. O Nārada ! The Mount Meru is situated towards the north of all the Dvīpas and Varṣas. So whenever any person sees the Sun rise he calls that side " east." But Meru exists towards the left of the Sun; so it is said. If the Sun travels in 15 (fifteen) Ghṛtikās, the distance from Indrapurī to Yamapurī, He is said to travel within that time a distance equal to 2½ Kotis, 12½ lakhs and 25000 Yojanas (22695000 Yojanas). The thousand-eyed and thousand rayed Sun God is the Manifester of Time. He travels in the aforesaid way the cities of Varuṇa, Chandra and Indra respectively. He is the dial-pan of the Svarloka ; and the Zodiac is his Ātman. He travels thus, to mark off time to all persons. O Nārada ! The Moon and the other planets and stars rise and set in the aforesaid manner. Thus the powerful chariot of the Sun travels in a Muhūrta 142,00000 Yojanas. By the force of Pravaha Vāyu (air), the Sun God, the Incarnate of the Vedas travels round the cities, the Zodiac, in one Samvatsara (year). The wheel of the Sun's Chariot is one year ; twelve months are the spokes ; three Chāturmāsyaś are the nave and the six seasons are the outer ring or circumference of the wheel. The learned men call this chariot as the

Samvatsara (one year). The axis or axle points to the Meru on one side and to Mānasottara mountain on the other. The end or circumference of the wheel marks off other divisions of the time as Kalā, Kāṣṭhā, Muhūrta, Yāma, Parahara, day and night, and fortnights. The wheel is fixed on the nāve. The Sun goes on this wheel, like an oilman's on his oil-machine, round and round the Mānasottara mountain. The eastern side of the wheel is on that axis and the other part is fixed on the Pole Star. The dimension of the first axis is (15750000 Yoyanas). The second axis measures one-fourth of the above (3937500 Yoyanas). It resembles the axis of an oil-machine. The upper side of that is considered to belong to the Sun. The seat of the Sun on his chariot measures 36 Lakh Yoyanas wide. The Yuga measures in length one-fourth of the above dimensions, that of his seat. The Chariot is moved by seven horses, consisting of the seven Chhandas, Gāyatrī, etc., driven by Aruṇa. The horses carry the Sun for the happiness of all. Though the chariotter sits in front of the Sun, his face is turned towards the west. He does his work as a chariotter in that state. Sixty thousand Vāḷakhilya Rīṣis, of the size of a thumb, chant the sweet Vedic hymns before Him. Other Rīṣis, Apsarās, Uragas, Grāmanīs, Rākṣasas, and all the Devas, each divided in groups of seven, worship every month that highly lustrous Sun-god. The earth measures 90152000 Krośa Yuga Yoyanas. (1 Krośa- $\frac{1}{4}$ Yoyana) The Sun passes over this distance in a moment. He does not take rest in his this work even for a day; no, not even for a moment.

Here ends the Fifteenth Chapter of the Eighth Book on the motion of the Sun in the Mahāpurāṇam. Śrī Mad Devi Bhāgavatam, of 18000 verses, by Maharṣi Veda Vyāsa.

CHAPTER XVI.

Śrī Nārāyaṇa said :—" O Nārada ! Now hear the wonderful movements of the planets and their positions. The auspicious and inauspicious events of the mankind, are due to the different movements of these planets. As in a potter's wheel going round and round, the motion of the insects crawling on the wheel, appears in a contrary direction, so the motion of the Sun and other planets moving on the Zodiac composed of the Rāṣis (12 constellations) which again always moves round the Meru as an axle, appears different. Their motion from one star to

another and from one constellation to another appears so likewise. These two motions therefore are not contradictory but are consistent ; so it is settled everywhere by the learned Pundits (as being subservient to the Zodiac). O Nārada ! He, Who is the Origin of all, Who is the ĀdiPuruṣa, from Whom all these have sprung, Who is endowed with six extraordinary powers, in Whom all this Prapañcha, this material world composed of the five elements remains, that Nārāyaṇa, roaming about, has divided the Trayī Ātmā into twelve parts for the perfect happiness of all and for Karma Suddhis (the purification of Karma, acts). The sages furnished with Jñān and Vijñāna have thus argued on the point, following the path as laid out in the Vedas. The Sūrya Nārāyaṇa, moving on in the six seasons, spring, etc., has established, cold, heat, etc., as the Dharma of the seasons, duly for the fructification of the Karmas of the individual beings. Those persons that worship this Ādipuruṣa, with devotion, according to the knowledge of the Vedas the customs and usages of Varṇa (castes) and Āśrama (Brahmacharya, etc. and with various performances of Yogas, get their fruits respectively according to their desires. This Sun is the Ātman of all the Lokas and resting on the Zodiac between the Heavens and the Earth, enjoys the twelve months in the twelve constellations, Aries, etc. These months are the limbs of the year. Two fortnights make one month. The 2½ asterisms go to form one month according to the Solar measure, of the day and night.

The period that the Sun takes to travel over the two constellations is called Ritu or the Season (i. e., two months). The Scientists say that this season is the limb of one Samvatsara. The path that the Sun describes within the three seasons or half the year in the Zodiac is called one Ayanam. The time taken by the Sun with earth and heavens to make a circuit of the Zodiac is called one Vatsara or year. This year is reckoned into five divisions as :—Samvatsara, Parivatsara, Idāvatsara, Anuvatsara, and Idvatsara. These are functioned by the Sighra, Manda, and uniform motions of the Sun. So the Munis say. Thus far the motion of the Sun has been described. Now hear that of the Moon. The Moon is situated one lakh Yoyanas higher than the Sun and shares with the motion of the Sun for one year ; and She enjoys as well every month with the Sun in the shape of the dark and bright fortnights. The Moon, the Lord of Night and of the medicinal plants also enjoys the day and night by the help of one constellation or 2½ Nakṣatras. Thus, by Her Śighragati, the Moon enjoys the Nakṣatras. During the bright fortnight, the Moon becomes more and more visible and gives pleasure to the Immortals by Her increasing phases ; and, during the

dark fortnight by Her waning phases, She delights the Pitris. She performs revolution in the day and night by Her both the phases of the bright and dark fortnights. Thus She becomes the Life and Soul of all the living beings. The Moon, endowed with the highest prosperity, travels one Nakṣatra in thirty Muhūrtas. She is Full and the Soul without any beginning. She fructifies the desires (Sankalaps) and resolves of all; hence She is called Manomaya. She is the Lord of all the medicinal plants (Oṣadhis); hence She is called Annanaya. She is filled with nectar; hence She is called the Abode of Immortality and She gives Nirvāṇa (the final liberation) to all. Hence She is called Sudhākara. She nourishes and satisfies the Devas, Pitris, men, reptiles and trees; hence She is called "Sarvamaya." By Her influence the asterisms travel over the three lakh Yoyanas. The God Himself has made the Nakṣatra Abhijit to revolve round the Meru, along with the other Nakṣatras in the Zodiac; so this is reckoned as the twenty-eighth Nakṣatra. The planet Venus (Śukra) is situated above the Moon two lakh Yoyanas high. He sometimes goes before the Sun, sometimes behind and some times along with Him. He is very powerful. His motion is of three kinds:—(1) Śighra, (2) Manda, and (3) uniform. He is generally favourable to all the persons and does for them many auspicious things. So it is stated in the Śāstras. O Muni! Śukra, the illustrious scion of Bhrigu, removes the obstacles to the rains. Next to Śukra, the planet Mercury (Budha) is situated two lakh Yoyanas high. Like Śukra, he, too, goes sometimes in front, sometimes behind and sometimes along with the Sun. And his motion, too, is of three kinds:—Śighra, Manda, and uniform. When Mercury, the Son of Moon, is away from the Sun, then Ativāta (strong winds, hurricanes), Abhrapāta (the falling of meteors from the clouds) and draught and other fears arise. The planet Mars, the son of the Earth is situated two lakh Yoyanas higher. Within three fortnights (45 days) he travels one Rāśi. This occurs when his motion is not retrograde. This Mars causes all sorts of mischief, evils, and miseries to mankind. The planet Jupiter is situated two lakh Yoyanas higher. He passes through one Rāśi in one year. When his motion is not retrograde, he is always in favour with the BrahmaVādīs. Next to Brihaspati, comes the planet Saturn, the son of the Sun, two lakh Yoyanas higher. He takes thirty months to pass over one Rāśi. This planet causes all sorts of unrest and miseries to all. Therefore He is called a Manda Graha (a malefic planet). Next to it, is situated the Saptarṣi maṇḍala, the Great Bear, eleven lakh Yoyanas higher up. O Muni! The seven planets always do special favours to all. These circumbulate the Viṣṇuṇḍala, the Polar Star.

Here ends the Sixteenth Chapter in the Eighth Book on the motion of the planets in the Mahā Purāṇam Śrī Mad Devī Bhāgavatam of 18,000 verses by Mahārṣi Veda Vyāsa.

CHAPTER XVII.

1-29. Nārāyaṇa said :—Beyond the Saptarṣi maṇḍalaṁ (the Great Bear), thirteen lakh Yojanas higher is situated, the Viṣṇu's Paramam Padam (the highest place of Viṣṇu). The Great Bhāgavat (devotee of God), the most respectful, Śrīmān Dhruva, the son of Uttānapāda, is established there with Indra, Agni, Kaś'yaṇa and Dharma and the Nakṣatras. The visitors pay to him always their respects. He is the patron of those who live till the end of a Kalpa. He is engaged in serving the lotus-feet of the Bhagavān. He has been made by God Himself the pillar round whom all the planets, stars, and the luminary bodies are revolving always and with great force in the Zodiac and in the celestial Heavens. The Devas also worship him. He, resplendent in his own glory, illumines and manifests all. As beasts tied to yoke go on tilling, so the planets and stars, fixed on the Zodiac, go quickly round and round this Dhruva, the Pole Star; some nearer, some further distant in spheres, propelled by Vāyu. As the hawks hover round the sky, so the above-mentioned planets, go completely round and round under their own Karmas and controlled by the Vāyu in the sky. Thus all the luminaries do not fall to the ground, as they are kept up in their respective positions by the favour of the union of Prakṛiti and Puruṣa. Some say that this Jyotiṣchakra, the celestial Heavens (the Zodiac) is Śīśumāra. It is kept duly in its position for the purpose of holding things up by the power of the Bhagavān. Hence it does not fall. It is resting with its body coiled round and with its head lower down. O Muni! Dhruva, the son of Uttānapāda is staying at the tail end. And, in addition to him, also at the tail rest Brahmā, the Sinless Prajāpati, worshipped by the Gods, Agni, Indra and Dharma. Thus the creation is at the tail and the Saptarṣimaṇḍal is staying at his waist. Thus the celestial wheel (Jyotiṣchakra) is resting with his coils turned in a right-hand direction. On his right side are found the Uttarāyaṇa Nakṣatras, fourteen in number from Abhijit to Punarvasu and on his left side are found the other fourteen Dakṣiṇāyanam Nakṣatras from Puṣyā to Uttarāṣāḍhā. O Son of Brahmā! Thus the Nakṣatras form the coil-shaped body of the Śīśumāra, the Zodiac; half the Nakṣatras

on the one side and the other half Nakṣatras on the other. His back is on the Heavenly Ganges named Ajavithi. Punarvasu and Puṣyā form the right and left side of the loins; Ārdrā and Aślesā form the right and left feet (westward); Abhijit and Uttarāṣāḍhā form the right and left nostrils. O Devarṣi! Śravaṇā and Pūrvāṣāḍhā form the right and left eyes respectively; so say the persons that form the Kalpanās (fancies) Dhanīṣṭhā and Mūlā form his right and left ears; Maghā, etc., the eight Dakṣiṇāyanam Nakṣatras form the bones on the left side. O Muni! Mrigāśirṣa, the Uttarāyana Nakṣatras form the bones on his right side. Śatabhiṣṭ and Jyēṣṭhā form the right and left shoulders. Agastī (the Canopus) forms the upper jaw and Yama, the lower jaw. The planet Mars forms his face; Saturn forms his organ of generation; Brihaspati forms the hump on the shoulders; the Sun, the Lord of the planets, forms his breast; Nārāyaṇa remains in the heart; and the Moon is in his mind. *Note.*—Śiś'umāra is also the constellation Dolphinus and is sometimes meant for the polar star.) O Nārada! The two Aśvins form the nipples on his breast; Uśanā forms his navel; the Mercury is his Prāṇa and Apāna; Rāhu is his neck and Ketu is all over his body; and the stars are reigning all over the hairs of his body. This Zodiac is the body composed of the Devas of that All Pervading Bhagavān. So every intelligent person should daily meditate this Śiś'umāra in the Sandhyā time, with perfect purity and keeping himself Mauna (silent), and with his whole heart. Then he should repeat the following mantras and get up and say :—"Thou art the Substratum of all the luminaries, we bow down to Thee; Thou createst and destroyest all. Thou art the Lord of all the celestials. Thou art the Ādipuruṣa, the foremost of all the Puruṣas; we meditate fully on Thee. The planets, Nakṣatras, and the stars are Thy body. The Daiva is established in Thee alone. Thou destroyest the sins of those that compose the Mantras. The sins are completely destroyed for the time being of him who bows down or remembers Thee in the morning, afternoon and evening.

Here ends the Seventeenth Chapter of the Eighth Book on the Dhruva Maṇḍalam in the Mahā Purāṇam Śrī Mad Devī Bhāgavatam of 18,000 verses, by Maharṣi Veda Vyāsa.

CHAPTER XVIII.

1-34. Nārāyaṇa said :—"O Devarṣi! The Sphere of Rāhu (the ascending node) is situated one Ayuta Yoyanas below the Sun. Rāhu,

the son of Simhikā is moving there like a Nakṣatra. This Rāhu swallows up both the Sun and the Moon and He has got immortality and capability to travel in the sky. The Sun's rays go up to one Ayuta Yoyanas. The Asura Rāhu thus covers his rays. So the sphere of the Moon extends upto the twelve thousand Yoyanas. Rāhu covers the field of the thirteen thousand Yoyanas. So he covers both the Sun and the Moon. Desire to take the vengeance of the previous enmity, he covers them during the time of Parva (the festivals). This planet wants to cover them from a distance. Hearing this, the Bhagavān Viṣṇu hurls His Sudarśan Chakra against Rāhu. This Chakra (disc) is encircled with the fiery flames and is very terrible. When all the quarters were filled with its violent flames, Rāhu became instantly alarmed and fled away from the distance. O Devarṣi ! This is known as the eclipse known amongst the mortals. Below the sphere of Rāhu, there are the other pure Lokas situated. O Sattīma ! The Siddhas, Chāraṇas, and Vidyādharas live in those Lokas. Their dimensions are one Ayuta Yoyanas.

10. O Devarṣi ! Below them live the Yakṣas, Rākṣasas, Pisāchas, Pretas and Bhūtas with their excellent Vihāras (residences).

11. The learned people call this Antarikṣa. It extends upto where the wind blows violently and where the clouds appear. O Best of the twice-born ! Below this Antarikṣa is this earth, measuring one hundred Yoyanas. All the articles and things of the earth are found here : birds herons, cranes and ducks all fly over the earth. The earth extends upto this. Now is described the configuration of the earth. O Devarṣi ! At the lower part of this earth there are seven places (caves or nother regions). Their diameter is one Ayuta Yoyanas. In all the seasons, all sorts of enjoyments can be had at those places. The first is Atala ; the second is Vitala. Next come in order:—Sutala, Talātala, Mahātala, Rasātala, and lastly (the seventh) the Pātāla. O Vipra ! Thus the seven holes or regions are reckoned. These are termed the Vila-Svargas and they yield the happinesses, greater than those of the Heavens. These are all filled with lovely amorous enjoyments, prosperity and happiness. They are crowded with gardens and Vihāras (the places of enjoyments). And these Vihāras are all decorated tastefully so as to furnish especial tastes of enjoyments. The powerful Daityas, Dānavas, and Snakes enjoy here great happiness incessantly, united lovingly with their sons, wives and friends. The householders also pass their time in ease and enjoyments, surrounded by their friends and attendants. They are all Māyāvis (Majicians) and their resolves are not thwarted ; they are more than God in this respect and they are filled with desires. They all live with joy and in enjoyments and they

find pleasure in all the seasons. Maya, the Lord of Mâyâ had built separate cities, as he liked, in those nether regions. Besides he has created thousands of dwelling-houses, palaces, and town-gates, studded with gems and jewels.

The assembly halls, Chatvaras, and Chaityas are elaborately decorated and rare even to the Suras. The Nāgas and Asuras live in those houses with their consorts; doves and pigeons and female Mayinā birds are hovering there. In those places many plots marked out artificially and excellent rows of palatial buildings of the Lords of those Vivaras adorn there. Very big gardens also exist there. All these cheer the minds; and, to add to their beauty, many places of fruits and flowers are close by, fit for the comfort and enjoyments of the ladies. The tanks and pools of water are crowded with various birds; the lakes are filled with clear waters and the Pāṭhina fishes abound there. The aquatic animals move in the waters, violently agitating them. Various kinds of lotuses, Kumud, Utpala, Kahlāra, blue lotus, red lotus, are fully blown in these lakes or reservoirs of water. The gardens there are all overcrowded with the Vihāras of the inhabitants there and echoed with the sweet melodious music, pleasing to the senses. For there, these places seem to vie with the Heavens. No fear is there, whether during the day or during the night. The gems on the crest of snakes constantly illumine the environments and there is no darkness there at any time. The food there is prepared with the divine medicines and they drink and bathe with these medicinal plants; so no disease attacks them. Old age, fever, indigestion, paleness, sweats, bad smells, or loss of energy or any other source of trouble cannot trouble them. The people are always happy and good. Only they fear the Teja of the Bhagavān and His Sudars'na disc; and they fear nothing else. When the Teja of the Bhagavān enters, the women's abortions take place.

Here ends the Eighteenth Chapter of the Eighth Book on the narrative of Rāhu Maṇḍalam in the Mahāpurāṇam Śrī Mad Devī Bhāgavatam of 18,000 verses, by Maharṣi Veda Vyāsa.

CHAPTER XIX.

1-32. Nārāyaṇa said :—"O Vipra! In the first beautiful region Atala, the exceedingly haughty son of the Dānava Maya, named Bala, is living. He has created the ninety-six Mâyās. All the requisites of the inhabitants are obtained by them. The other Mâyāvis know one or

two of these. None of them are capable to know all, as they are exceedingly difficult to be carried out. When this powerful Bala yawned, the three classes of women were produced, fascinating to all the Lokas. They were named Pums'chali (or unchaste woman) Svairinī, (an adulteress) and Kāminī (a lovely woman). When any man, beautiful and lovely to them, enters into their Atala region, they, with the help of the Hāṭaka sentiment (of love), generate in him, while in solitude, the power to enjoy (copulate) and with their sweet smiles and amorous lovely looks and with great caution embrace him thoroughly and begin to converse with him and with amorous gestures and postures, and thus please him well. When the people enjoy this Hāṭakarasa, they think often and often, that they themselves have become gods, they have become Siddhas and powerful like Ayuta elephants; being blind with vanity and finding them endowed with powers and prosperity, they think themselves so repeatedly and constantly. O Nārada! Thus the position in Atala has been described. Now hear, the description of the second region Vitala. Vitala is situated below the earth. There the Bhagavān Bhava, worshipped by all the Devas, has assumed the name of Hāṭakes'vara and is staying there coupled with Bhavānī, surrounded by His attendants specially for the increase of the creation of Brahmā. The river Hāṭakī flows there and has Her origin from the essences (Semen virile, of them both. Fire, augmented by the help of the wind, begins to drink it. When the Fire leaves that, making a Phutkāra noise (i. e., blowing out air through the mouth), the gold, named Hāṭaka, is created. This gold is very much liked by the Daityas. The Daitya women use this gold always for their ornaments. Below Vitala is Sutala. It is reckoned as of some special importance. O Muni! The highly meritorious Bali, the son of Virochana lives here. The Bhagavān Vāsudeva, brought down this Bali into Sutala, for the welfare of Indra. He assumed the body of Trivikrama and gave to Bali all the wealth of the three Lokas, all the Lakṣmī went to him and installed him in the position of the Lord of the Daityas. What more can be said than this, that what prosperity, wealth and riches that Indra could not obtain, that Śrī Lakṣmī Devī Herself has followed Bali, Bali, as the Lord of Sutala, has become entirely fearless, remains here upto this day and is worshipping Vāsudeva. O Nārada! It is said by the high-minded persons that when Vāsudeva Himself, the Controller of all, appeared as a beggar, Bali gave him land, and, therefore, on account of making gift to a good person, he acquired so much prosperity. But this cannot be reasonable. For, it is not at all reasonable to cast the effects of making this gift on Nārāyana, O Nārada! Who is Self-manifest by His own Extraordinary

Glory and Who is Himself filled with all Ais'varya (prosperity) and Who can bestow the Highest Goal of life and other requirements of men. This Nārāyaṇa is the Deva of the Devas ; if anybody takes His name, when in the greatest distress, he gets himself immediately freed from the Guṇas, the cause of bondage due to his Karma. All persons perform many Yogas and follow the paths advised by the Sāṃkhya method, with their minds directed to the All-Controller Bhagavān, to abandon all sorts of troubles and miseries. O Nārada ! Know that the Bhagavān does not shew us His Favour when he gives us greatest wealth and prosperity. For the wealth and riches are the offspring of Māyā and the source of all worries, miseries and mental troubles ; and one is liable to forget the Bhagavān when one gets such a wealth. The Bhagavān is pervading all this universe and is full of wisdom : and He is seeing always all the ways and means ; He took away, in the way of begging, rather cheated all that Bali had, leaving only his body ; and at last, finding no other means, fastened him by the Varuṇa Pās'a (noose) threw him in the middle of the mountain cleft (cave) and then has stationed Himself at his door as a Door-keeper. Once, out of his extreme devotion, Bali did not care at all for his difficulties, troubles, or miseries. Rather he gave out that Indra, whose minister is Brihaspati had acted very foolishly. For when the Bhagavān becomes very graciously pleased, he wanted from Him ordinary wealth. But what will the wealth of the Trilokas avail? It is a quite insignificant thing. Surely, He is an illiterate and stupid brute who, for mere wealth, leaves the Bhagavān, Who is the Fountain of all Good Wishes to the Humanity. My grandfather Prahlāda, who was highly fortunate, who was devoted to the God and who was always ready to do good to others, he did not ask for any other thing than the servanthship of God (the Dāsya Bhāva). When his powerful father died, the Bhagavān wanted to give him unbounded wealth ; but the Bhāgavata (devoted) Prahlāda did not want that. None of us, who are marked with so many deficiencies can know the nature of the Bhagavān Vāsudeva, Whose omnipotence cannot be compared and all these manifested worlds are but His Upādhis (adjuncts, limitations). O Devarṣi ! Thus Bali, the Lord of Daityas, the highly respected and renowned in all the Lokas, is reigning in Sutala. Hari Himself is his Door-keeper. Once the King Rāvaṇa, the source of torment to all the people, went out to conquer the whole world ; and when he entered Sutala, that Hari, ever ready to shew Grace to His devoted, threw him at a distance of one Ayuta Yojanas by the toe of His foot. Thus by the grace of the Devadeva Vāsudeva, Bali is reigning in Sutala, and enjoying all sorts of pleasures, without any equal anywhere.

Here ends the Nineteenth Chapter of the Eighth Book on the narrative of the Aśala, etc., the Pātālas in Śrī Mad Devī Bhāgavatam, the Mahā Purāṇam, of 18,000 verses, by Maharṣi Veda Vyāsa.

CHAPTER XX.

1-37. Nārāyaṇa said:—"O Nārada! The cave lower down than Sutala is Talātala! The Lord of Tripura, (the three cities) the great Maya Dānava is the Ruler of this region. Mahes'vara, the Doer of good to the three Bhuvanas, burnt his three cities; but at last, being pleased with his devotion, He rescued him. Thus Maya, by the favour of that God, has regained his own kingdom and the enjoyments thereof. This Maya Dānava is the Teacher (Āchārya) of the Māyāvi sect and the cult thereof; and he is skilled in various Māyās or all sorts of the magic powers. All the fierce demons, of cruel temper, worship him for their prosperities in their various enterprises. Next to this Talātala is the most renowned Mahātala. The sons of Kadru, the very angry Snakes, live here. They are many headed. O Vipra! I now mention to you the names of the famous amongst them:—Kuhaka, Takṣaka, Suśeṇa, and Kāliya. These all have very wide hoods and they all are very strong; they all are of cruel temper. Their kinsmen also are so. They are always afraid of Garuḍa, the King of birds. Surrounded with their sons, wives, friends and acquaintances, they live happily, well skilled in various sports and pleasures. Lower down this Mahtāla is Rasātala. The Daityas, Dānavas and Paṇi Asuras live here. Besides these, there live the Nivāta Kavachas of the Hiraṇyapura city and the Asuras named Kāleyas, the enemies of the Devas. These all are naturally very energetic and brave; their powers are baffled by the Tejas of the Bhagavān and they live like snakes in this region. The other Asuras that were driven and were afraid of the Mantras, uttered by Saramā, the messenger of Indra, live here too. O Nārada! Lower down is Pātāla, where live Vāsuki, the Chief of the snakes, and others named Śankha, Kulika, Śveta, Dhananjaya, Mahās'ankha, Dhritarāṣṭra, Śankhachūḍa, Kamala, As'vatara, and Devopadattaka, all very angry, of wide hoods, and virulently poisonous. Some of these have five heads, some seven hoods, some ten; some hundred, some others have thousand heads, while some others have on their crests exceedingly luminous jewels. By their rays, they dispel the darkness of the nether regions; but they are awfully prone to anger. At the bottom of this Pātāla, and at a distance of the

thirty Yoyanas ; the Portion of Bhagavân in the shape of the infinite Darkness is reigning there. O Devarâi ! All the Devas worship this Form. The devotees call Him by the name of Saṅkaraṣaṇa, as He is the manifested emblem of "Aham" and the common ground where the Seer and the Seen blend into one. He is the thousand-headed Controller of all, moving and non-moving ; He is of infinite forms ; He is Śeṣa ; this whole universe is being held as a mustard bean on His head ; He is of the Nature Intelligence and Bliss and He is Śelf-manifest. When he wants to destroy all this during the Pralaya, the very powerful Saukaraṣaṇa Rudra, well arrayed with the eleven Vyûhas, military (squadrons) arrangements, springs up from Him. From His Central Eyebrow, looking wide with His Three Eyes and raising His Trident, resplendent with three flames. All the (prominent) principal snakes, ruling over many others, come to Him during the nights, filled with devotion and surrounded with Bhaktas (devotees) and bow down to Him with their heads bent low and look at each other's faces, enlightened with the lights from the jewels shining with clear lustre, on the nails of the red toes of His Lotus-Foot. At that time their faces become brilliant with the rays emitting from the jewels on the top of their very gay encircled hoods ; and their cheeks look beautiful and shining. The daughters of the Nāga Rāja also do like this ; when very beautiful rays come out of their perfectly excellent bodies. Their arms are wide extended ; they look very clear and they are beautifully white. They use always Sandalpaste, Aguru and Kāsmîri unguents. Being overpowered by the amorous passion, due to their contact with those scented things, they look at Him with bashful glances and sweet smiles and expect Âsiss (benedictions) from Him. And then His eyes roll maddened with love and express signs of kindness and mercy. The Bhagavân Ananta Deva is of boundless strength ; His attributes are infinite ; He is the ocean of infinite qualities. He is the Âdi Deva, of a very good nature and His Nature is highly luminous. He has abandoned anger and envy and He wants the welfare of all. All the Devas worship Him and He is the repository of all Sâtvic qualities.

The Devas, Siddhas, Asuras, Urugas, Vidyâdharas, Gandharbas, and Munis always meditate on Him. On account of His constant Mada Râga the enthusiasm and intoxication, His sight appears intoxicated and His eyes look perturbed with emotions. He is always pleasing to those who surround him and to the Devas by His sweet nectar-like words.

The Vaijayanti garland hangs from His neck ; it never wanes and it is always decorated with the fresh and clear Tulasî leaves. The

undaddened bees make their humming noises incessantly and thus add to the beauty. He is the Deva of the Devas and He wears a blue coloured cloth and He is ornamented with only one ear-ring. He (the God Viṣṇu) Undecaying and Immutable ; resting His fleshy arms on the Halakakudā (the lofty portion of the plough), He is upholding the golden girdle as the elephant Airāvata of Indra upholds the golden girdle. O Nārada ! The devotees describe Him as the Source of this Leelā of the Universe and the Controller of the Devas.

Here ends the Twentieth Chapter of the Eighth Book on the narrative of the Talātala in the Mahapurāṇam Śrī MadDevī Bhāgavatam, of 18,000 verses, by Maharṣi Veda Vyāsa.

CHAPTER XXI.

1-2. Nārāyaṇa said :—" O Devarṣi ! Sanātana, the son of Brahmā, recites thus in the assembly of the Devas, the glories of the Bhagavān Ananta Deva, and worships Him, thus :--How can one of ordinary sight and understanding grasp the real nature of Brahma, Whose mere Glance enables the Prakṛiti work Her Guṇas in the Creation, Preservation and Destruction of this Universe ! Him Whose nature has no beginning nor end ; Who though One, has created all this Prapañcha (the universe of five elements) as a covering to the Ātman (the True Self). He has made the Sat and Asat, out of his infinite compassion, this universe, full of cause and effect, visible in His One and only one Śuddha Sattva nature where even the very powerful lion is imitating his Leelā (Pastime), void of all defects, to bring under His control the minds of His own kinsmen. *Note.*—This Ananta Deva is the Ruling Principle in the Fourth Dimensional Space.) To Whom else, then, the persons, desirous of Mokṣa, will take refuge, the mere hearing or reciting Whose Name, in a fallen or a distressed condition, or merely in jest, takes away instantly all the sins ! He is upholding the earth with the mountains, oceans, rivers and all the beings as if an atom on his thousand heads. He is infinite. His power knows no decrease in any time. No one can describe his actions even if one had thousand tongues to speak. He is of an infinite strength, of the endless high qualities and of unlimited understanding. Thus staying at the bottom of the earth, the Bhagavān Ananta Deva is upholding with ease this earth for her protection, unaided and independent. O Muṇi ! The people get the fruits of their actions and desires as they

want and as they have followed the paths laid down in the S'āstras and become accordingly kings, men, deer or birds or other creatures in other states. O Nārada ! This I have described, as you questioned me before, the various and dissimilar fruits of various actions, done according to the dictates of the Dharma and the S'āstras.

10. Nārada said :—" O Bhagavan ! Kindly describe to me now why has the Bhagavān created so many diversities, when the Karmas, done by the Jivas, are the same.

11-28. Nārāyaṇa said :—" O Nārada ! So many different states arise because the S'raddhās of the doers are so very different. The fruits differ because the S'raddhās vary, some being Sāttvik, some Rājasik and some Tāmasik. If the S'raddhā be Sāttvik, happiness comes always ; if it be Rājasik, incessant pain and misery is the result ; if it be Tāmasik, misery comes and the loss of the knowledge of good or bad is the result. Thus the fruits differ as the S'raddhā varies. O Best of Dvijas ! Thousands and thousands of states occur to a man as the result of their Karmas, done under the influence of the beginningless Avidyā (Nescience), O Dvijottama ! I will now deal in detail with their varieties ; hear. Behind this Triloki, below this earth and over the Atala, the Pitris named Agniṣvāttas and other forefathers live. Those Pitris stay there, and, practising deep Samādhis, they offer always, to their best, blessings to their own Gotra (families) respectively. There Yama, the God of the Pitris gives punishment to the dead brought there by His messengers according to their Karmas and faults. By the command of the Bhagavān, the Yama, surrounded by his own Gaṇas (persons), judges and does full justice according to the Karmas that they had done and the sins they had committed. He sends always those of his messengers who obey his order and know the Tattva of Dharma, and who are posted to their respective duties to carry out what He commands. The writers of the S'āstras describe twenty-one Narakas or hells ; others say there are twenty-eight hells. Now hear their names :—Tāmisra, Andha Tāmisra, Raurava, Mahāraurava, Kumbhīpāka, Kālasūtra, Asipatrakānana, S'ūkaramukha, Andhakūpa, Krimibhojana, Taptamūrti, Sandams'a, Vajrakūṭaka, S'ūlmali, Vaitaraṇi, Pāyoda, Prāgarodha, Viś'asana, Lalābhakṣa, Sūrameyādana, Avīchi, Apahpāna, Kṣārakardama, Rakṣogaṇa, Sambhoja, Śūlaprota, Dandas'ūka, Avaṭṭarodha, Paryāvartanaka, and Sūchimukha. These are the twenty-eight Narakas or hells. (N. B. These are 29).

These hells are very tormenting. O Son of Brahmā ! The embodied beings (jīvas) suffer these according to their own Karmas respectively.

Here ends the Twenty-first Chapter of the Eighth Book on the narrative of hells in the Mahā Purāṇam, Śrī Mad Devī Bhāgavatam, of 18,000 verses, by Mahārṣi Veda Vyāsa.

CHAPTER XXII.

1. Nārada said :—" O Everlasting One ! O Muni ! Now describe the various actions that lead to these tormenting hells. I like to hear about them in detail.

2-52. Nārāyaṇa said :—" O Devarṣi ! He who steals other's sons, wives, and riches, the wicked fellow is taken to Yama by His messengers. Tied down hard and fast by the terrible messengers of Yama, by the Kāla rope (rope of time), he is taken to the Tāmisa hell, the place of many torments. There the Yama's attendants punish him, beat him and threaten him ; and he becomes stupefied, and feels himself very weak, distressed and ultimately faints. He who deceives another's husband and enjoys his wives ; the Yama's servants drag him down to Andha Tāmisa hell. There he suffers any amount of pain and suffering. He loses instantly his eyesight and his brain gets upset. His state resembles that of a tree when its trunk is broken. For this reason the ancient sages called this Andha Tāmisa. He who being subject to 'My' and 'Mine' quarrels with others and being very much attached, maintains his family, leaves his families here and goes with his bad tendencies to the Raurava hell, very horrible to all. The animals whom he injured and killed before in this world, assume the form of Ruru animal and torment him in the next. For this reason, the intelligent knowers of Purāṇa, call this Raurava. The ancients say, that Ruru is more cruel and ferocious than snakes. These animals live in that hell ; hence it is termed Mahāraurava. He who torments others, goes to this hell and these Rurus, the flesh-eaters, spring on his body and bite and eat his flesh. He who cooks other animals and birds, that cruel and ferocious, thus deluded, is cooked in return on the hot oil in the Kumbhīpāka hell by the Yama Dūtas for thousand years. He who quarrels with his Pitris and the Brāhmaṇas, is taken by the Yama Dūtas to the Kālasūtra hell and there he burnt by the fire and Sun. There that hellish person, being troubled very much, inside and outside by hunger and thirst, sometimes sits, sometimes sleeps, sometimes walks, and sometimes runs hither and thither. O Devarṣi ! He who transgresses the path of the Vedas in times other than those of calamity and danger and follows other paths

even to a trifling distance, that sinner is taken by Yamadūtas to Asipatra Kānana and there whipped severely. Not being able to bear that, he runs wildly to and fro and is pierced by the sharpened Asi leaves on both his sides. His whole body being cut asunder, he cries "Oh ! I am killed ! " and faints away. Then feeling himself pained very much, he tumbles down at every step. Thus the sinner suffers for violating the path of the Vedas. The King or that royal personage who gives orders of punishment, not approved by Dharma, and hurts or punishes the body of a Brāhmaṇa, the Yama's servants throw him down into the Śūkaramukha Hell and grind down his body with great force as a sugarcane is ground down. He then cries aloud bitterly, he gets fainted and becomes stupefied. He is crushed by them and suffers all sorts of pains and miseries. Again he who knows the feelings of others when they are tormented, pains those insects who live on other's blood as bugs, etc., and who does not realise other's pains, goes, as a punishment for that fault to the Andhakūpa Hell. There he is pained by the beasts, birds, deers, reptiles, mosquitoes, bugs, louses, and Dandas'ūkas and various other cruel animals. There he lives in his ugly body and roams like a beast. The man who, getting even a trifling wealth and food-stuff, does not perform the five Mahā Yajñas and gives not a share of that to the Devas and feels his own belly with that like a crow, is taken by the ferocious Yamadūtas to the worst Krimibhojana Naraka for his sinful deeds. This hell is one lakh Yoyanas wide and is the reservoir of worms. It causes terror to the inhabitants of the hell. That sinner assumes the form of an insect and is eaten up on return by the insects and thus passes his time there. When a man does not give any share to the Atithis or the guests and does not offer oblations to the Fire and eats his food, he, too, goes to the above hell. When a man in times other than that of great danger and distress, follows the livelihood of a thief and robs gold and jewels forcibly of a Brāhmaṇ or any other person, he is taken to this hell and the Yama's servants pierce and cut off his skin by a fiery hot iron cutter. When a man goes for an illicit cohabitation to one who is not fit to be approached and when a woman goes similarly to an unapproachable man, both of them are taken, being whipped, to this hell by the servants of Yama ! Where the man is obliged to embrace a fiery hot iron figure of woman and *vice versa*. When a man goes to all sorts of wombs for unnatural crimes, he is taken to Vajra Kaptaka Naraka and placed on the top of an iron Salmali wood. When a King or any royal personage, subject to the Pāṇḍa Dharma (i. e., the unrighteous path) breaks the boundary of a law, he for that sin goes to Vaitaraṇī, the ditch round that hell. There the aquatic animals eat

his body all around. O Nārada ! Yet neither his life nor his body parts with him. He is thrown, for his Karma, into the rivers filled with faeces, urine, puss, blood, hairs, bones, nails, flesh, marrow, fat, etc., and he becomes very much troubled. Those who are the husbands of Vṛiṣālīs (girls under twelve years of age, who have attained menstruation ; or the barren women), void of any Śauclia (cleanliness) or shame and without any Āchāra Vyavahāra (the following of one's natural customs and rites) and those who follow Paś'vūchāra (like beasts), they meet with a very hard fate and are thrown into this hell filled with faeces, urine, cough, blood and other impurities and when they feel hungry, are forced to eat the above things. When those persons that are twice born, maintain dogs and asses, etc., and when they are addicted to hunting, and kill daily, for nothing, beasts, birds and deer, those evil-doers are specially watched by the servants of Yama and when they retire, they tear them asunder by shooting bows at them. He who kills animals, engaged vainly in a sacrifice and addicted to haughty tempers and habits, is thrown into this hell by the Yama's servants and whipped very severely. The twice-born that co-pulates blindly with a savarṇā wife, is taken by the Yama's messengers into the hell filled with semen and he is made to drink that. Those who are addicted to robbery, who put fire to other's houses, who make others drink poison, those that are treacherous, and who destroy the interest of the villagers and other persons, those kings or the royal personages are taken after their death by the Yamadūtas to the Sārameyādāna hell. There seven hundred and twenty dogs, very wonderful to behold, come furiously and with great force and energy, over them and feed on them. O Nārada ! This hell is denominated as Sārameyādāna Naraka and it is very horrible. Now I will describe to you the other hells Avichi and others.

Here ends the Twenty-second Chapter of the Eighth Book on the narrative of the sins leading to hells in the Maha-Purāṇam Śrī Mad Devī Bhāgavatam, of 18,000 verses, by Maharṣi Veda Vyāsa.

CHAPTER XXIII.

1-31. Nārāyaṇa said :—"O Nārada ! When persons, impelled by sinful motives, always speak false at the time of giving evidence or at the time of taking or giving money, they, after their death, go to the terrible hell, named Avichi. There, from the summit of a mountain, one hundred

Yojanas high [they are dropped at once down below with their heads inverted down. Here the solid ground looks like water and appears like waves. Therefore it is called Avichi, resembling like Avichi waves. Here if the sinners' body be cut to small pieces, still he does not die ; rather he gets a new body when his body is all cut to pieces. O Son of Brahmâ ! When a man, be he a Brâhmin, Kṣatriya, or a Vais'ya, drinks the Soma (wine) or due to inadvertence drinks wine, he is thrown into this hell. O Muni ! The Yama's servants make him drink the molten iron. When a vile person being maddened by the pride of his self-learning, birth, austerities or Vârna and Âs'râma, does not pay his respect duly to his superiors, he is thrown into the Kṣârakardama hell with his head downwards. He suffers a tremendous pain there. When a man or woman out of delusion, performs the human sacrifices (where men are immolated as victims), he or she has to eat the human flesh here. Those that killed before all sorts of beasts, come after their death into this abode of Yama, all united and like butchers, cut each others' flesh by pickaxes, etc., and drink their blood and dance and sing repeatedly. They do, in fact, what the terrible Rākṣasas do. When persons meet with the innocent persons, wishing to live in villages or forests and raise their confidence by various such means and make them attached and finally pierce them by pointed Śûlas (trident) or pointed swords and kill them as if they were ordinary play things, they are taken after their death by the Yama dûtas and thrown into Śûlâdi Naraka (pierced by Śûlas). They are pierced there by Śûlas and become overpowered by hunger and thirst. Herons and cranes, with their sharp beaks hunt after them to and fro. Thus tormented, they remember all their sins done in their previous lives. Those who follow stray paths and trouble the other beings as the serpents do, they fall into the Dandas'ûka hell. Here worms with five face and seven faces come from all sides and eat them as a fierce serpent devours a mouse. Those who confine persons in dark holes, a dark room or a dark cave they are taken by the Death servants with their arms uplifted and confined to similar dark caves, filled with poison, fire and smoke. When a Brâhmin householder, seeing a guest coming to his house in a reasonable (proper) time, casts a furious sinful glance at him as if to burn him, the Death's attendants, the herons with thunderbolt like beaks, the crows and the Vajras and other birds and very fierce vultures all come and forcibly take out the eyes of that person who committed the aforesaid sins. When person elated with vanity of his riches become too haughty and doubt over their Gurus and when their hearts and faces wither withal away, as it were, with the thoughts of their income and expenditure, and being always unhappy, hoard up money always like the Brahma Pis'acha-, the

Death's officers take them for these Karmas to Sūchīmukha Narakas and pierce all over his body with pins, as a tailor does with his cloth. O Devarṣi! True, sinful persons thus suffer hundred thousand hells. All these are very painful and tormenting. Out of these the abovenamed twentyhells give the greatest sufferings. O Devarṣi ! The sinners suffer various pains in hells and virtuous persons go to the several spheres where all sorts of happinesses and pleasures reign. O Mahārṣi ! I have described to you many forms of practising one's Sva Dharma; yet know this verily that the worship of the Devī's Gross Form and of Her Virāt Form is the Chief Dharma of all the persons. By worshipping the Devī, the persons have not to go to the hells. In fact, when the Devī Bhagavatī is worshipped, She Herself arranges for crossing the person to the other shore of this ocean of transmigration of existence.

Here ends the Twenty-third Chapter of the Eighth Book on the description of the remaining hells in the Mahā Purāṇam Śrī Mad Devī Bhāgavatam, of 18,000 verses, by Mahārṣi Veda Vyāsa.

CHAPTER XXIV.

1-2. Nārada said :—" O Bhagavān ! Of what sort is the Dharma, i. e., the worship of the Devī ? In what way shall we worship Her, so that She gives us the Highest Place ? What are the methods and forms of Her Worship ? Where and when shall we worship Her ! So that the Durgā Devī saves us from the above mentioned hells.

3-20. Nārāyaṇa said :—" O Devarṣi ! You are the foremost of the Knowers of Truth. I will therefore tell you how the Devī gets pleased and how Her worship is conducted according to the Dharma. Hear attentively. O Nārada ! I will also describe the nature of Sva Dharma. Hear that also. When one worships, with due rites and ceremonies, the Devī in this beginningless world, She Herself removes all the terrible dangers and difficulties. Hear the rules how the people worship the Devī. When the Pratīpat Tithi (the first day after the Full or New Moon) comes, one should worship the Devī with a present of rice, etc., with ghee (clarified butter) and give that to the Brāhmins. Then one becomes completely free from any disease. On the second day (Dvītiyā Tithi), one must serve the Mother of the Universe with sugar and give that to the Brāhmins ; he then becomes long-lived. On the third (tithi) on commencing with the Pūjā, the worshipper must give milk to the

Devi and give that to a best Brāhmin; he is then freed from all his troubles and ailments. On the fourth (tithi) the worshipper is to offer a cake of flour to the Devi and then give that to a Brāhmin; no obstacles come to that man. On the fifth tithi, the worshipper is to offer plantains to the Devi and then to give that to the Brāhmins; he thus becomes intelligent. On the sixth tithi, the worshipper gives honey to the Devi and then that to a Brāhmin; he gets thus the beauty of his body. On the seventh tithi, the Brāhmin gives to the Devi the Naivedya (an offering of rice, etc.) with Gur (sugarcandy) and then that to the Brāhmins; he then becomes freed from his mental sorrows. On the eighth day, if one gives cocoanut, one is freed of one's remorse, etc.; on the ninth, if anybody gives fried rice (Lāj), he will have his happiness increased both in this world and in the next. O Muni! If on the tenth tithi, one offers to the Devi black Til (sesamum) and then to the Brāhmin, he becomes free from the fear of death. If, on the eleventh tithi, (ekādas'ī) one gives the curd to the Devi and then to the Brāhmin, one becomes a great favourite of the Devi. If on the twelfth day, one offers to the Devi and to the Brāhmin the Chipitaka rice or grain (well parched and flattened) one becomes a favourite of the Devi. If, on the thirteenth day one gives to the Bhagavati grains and then that to a Brāhmin, one gets progeny. If, on the fourteenth day, one gives to the Devi the flour of fried barley or other grains (Śaktu) and then that to a Brāhmin, one becomes a favourite of Śiva. If on the Full Moon day, one offers to the Devi Pāyasa and then that to a Brāhmin, then one's Pitris are uplifted to the higher regions.

21-42. O Muni! On the above tithis, if one forms daily Homas, as stated in the Pujā Chapter, the Devi becomes very pleased. The articles corresponding to the tithi as mentioned above destroy all the evils and inauspicious omens.

On Sunday, it is a rule to give an offering of Pāyasam (a food prepared of rice, milk, and sugar). On Monday, the milk; on Tuesday, the nice plantains; on Wednesday, the fresh butter; on Thursday, the gud or sugarcandy, Friday, the white sugar, and on Saturday, it is a rule to give the clarified butter of cows' milk. Now hear what should be offered on the Nakṣatras. The following are the Naivedyas given to each of the Nakṣatras, in due order, from As'vinī:—Clarified butter (ghee), sesamum (Til), sugar, curd, milk, Kilāṭak (Mālāi, milk), Dadhikūrcchi (Mālāi Curd), Modaka (a kind of sweetmeat, a confection) Phenikā, Ghrita Mandaka, a sort of sweet meat of wheaten flour and gur, Vaṭapattra, Ghritapura (Ghior), Vaṭaka, Kharjura juice (of the datepalm), a sort of sweet meat of Gur and gram, honey, Śūraṇa, Gur

Prithuka, grapes, datepalms, Chārakās, Apūpa, Navanīta (fresh butter), mudga, modaka, and Mātulinga. Now hear what are given in the Viṣkambha and the other Yogas. The World Mother becomes very much pleased when one offers to Her the following things:—Gur, honey, ghee, milk, curd, Takra, apūpa, fresh butter, Karkatī, Kuṣmāṇḍa, Modaka, Panasa, plantain, Jambu (rose-apple), mangoes, sesamum, oranges, Dāḍima, (pomegranate) Vadarī (Jujube) the Dhātṛī (Āmalaki) fruit, Pāyasa, Prithuka, gram, cocoanut, Jambīra, Kaseru, and Sūraṇa. The auspicious events occur when these are offered. The intelligent persons have thus decided to give the above on Viṣkambha and the other Yogas. Now hear:—I will describe the things that are offered on the respective Karaṇas:—Kamsāra, Maṇḍaka, Phenī, Modaka, Vaṭapattraka, Ladduka, Ghrītapūra, Til (Sesamum), curd, ghee, and honey. These are to be offered devotedly to the Devī on the respective Karaṇas. Now I will describe to you the other offerings very pleasing to the Devī. Hear. O Nārada! Hear it with great attention and love. On the third tithi of the bright fortnight, in the month of Chaitra, one is to worship duly the Madhuka tree and offer Pañcha Khāḍya (the five sorts of food). So hear what articles are to be offered according to the rules that are laid down on the third day of the white fortnight of the other months. The Gur, in the month of Vaisākh; the honey, in Jyāiṣṭha; the fresh butter, in Āśāḍha; the curd, in Śrāvaṇa; the Śarkarā, in Bhādra; the Pāyasa, in Āsvin; the pure milk, in Kārtik; the Phenī, in Agrahāyaṇa; the Dadhi Kūrchikā in Pauṣa; the clarified butter of cow's milk, in Māgha, and the cocoanut offerings, in the month of Phālguna. Thus with these twelve sorts of offerings, one is to worship the Devī in the twelve months respectively.

43-69. One should worship the Devī in the Madhuka tree with these names:—Mangalā, Vaiṣṇavī, Māyā, Kāla-rātri, Duratyayā, Mahāmāyā, Mātangi, Kālī, Kamalavāsini, Śivā, Subasracharaṇā, and Sarva mangalarūpiṇī. (One name for each of the 12 months). Finally, to bring the vow to a good issue and to have one's desires fulfilled with greater success, one is to sing stotras (hymns) to the Mahes'vari, the Controller of all the gods, in that Madhūka tree, thus:—Thou art lotus-eyed; obeisance to Thee! Thou art Jagaddhātṛī, the Upholderess of the Universe, I bow down to Thee; Thou art Mahes'vari, Mahā Devī, and Mahāmangalarūpiṇī (Thou art the great Devī, and Thou doest great good to all). Thou destroyest the sins, Thou givest Mokṣa or final liberation. Thou art Parames'vari, Thou art the World Mother and Thou art of the nature of the Highest Brahman. Thou art Madadhātṛī (the giver of Mada, the Supreme Felicity and rapture or excessive

Delight), Thou art maddened with Mada the (Excessive Joy); Thou canst be reached When Thou art given proper veneration ; Thou art the the Most High. Thou art Intelligent ; Thou art meditated upon by the Munis ; and Thou dwellest in the Sun. Thou art the Lord of the several Lokas (worlds) ; Thou art endowed with the Highest Knowledge ; and Thou art of the colour of water at the time of Pralaya (the Universal Dissolution). Thou art worshipped by the Gods and the Asuras for the destruction of the Great Moha. So Great Victory to Thee ! Thou art the Rescuer of one from the abode of Death ; Thou art worshipped by Yama, Thou art the elder of Yama, Thou art the Controller of Yama and Thou art worshipped by all. Obeisance to Thee ! Thou art impartial ; Thou controllest all ; Thou art perfectly unattached ; Thou destroyest the people's worldly attachments ; Thou art The One to whom all look for the fructification of their desires ; and Thou art the Compassion Incarnate. Thou art, worshipped by the names:--Kaṅkāla Krūra, Kāmākṣi ; Mīnakṣi Marmā bhedinī, Mādhūryarūpas'ālinī ; and Thou art worshipped with the Praṇava Om prefixed to all the Stotras and the Mantras. Thou art of the nature of the Seed Māyā (māyāvija) ; Thou canst be realised by repeating the mantra and Thou canst be pleased by the deep concentration (Nididyāsana) on Thee. Thou canst be reached by all men through their minds and Thou dost things that are pleasing to the Mahā Deva. Thou dwellest in the trees As'vattha, Vaṭa, (Peepul tree) Neem, Mangoe, Kapittha, (wood apple tree) and the tree Kul (Jujube) trees. Thou art the Panas (Jack) tree, Thou art Arka, Karira and Kṣīra trees. Thou residest in Dugdha valli (the milky juice of plants) ; Thou art the Compassion Incarnate ; and fit to shew mercy. Thou art sincerity and kindness and Thou art the Consort of the Omniscient. So Victory to Thee ! O Nārada ! After the worship, if one performs the stotra above described, to the Devī, the worshipper derives all sorts of Pūnyams (merits) He who reads daily the Stotra, pleasing to the Devī, becomes freed of all sorts of diseases, pain and freed of his fear of passions, so hard to conquer ! What more than this that he who wants money, gets money ; who wants Dharma, gets Dharma ; he who wants Kāma, gets his Kāma (objects of desires) ; and he who wants Mokṣa, gets Mokṣa. The Devī is the Awarder of the Chatur Varga fourfold fruits.

If this Stotra be read, the Brāhmiṇ becomes Vedavit, the knower of the Vedas ; the Kṣattriya gets the victory ; the Vais'ya gets wealth and the Śūdra gets happiness. If this Stotra be read with devotion and attention, the Pitris get undying satisfaction, lasting till Pralaya (the time of universal dissolution). Thus I have described to you the method of

worshipping the Devī. The Devas consider it with great attention. He gets the Devī Loka, who performs the worship of the Devī, as above described, with devotion. O Brāhmaṇa ! When the Devī is thus worshipped, all the desires are fulfilled ; all sins are destroyed ; and, in the end, one's mind becomes pure and the worshipper is respected and worshipped everywhere. O Son of Brahmā ! His fear of going into hell is destroyed by the Grace of the Devī ; even in dreams, he does not fear anything. By the Grace of Mahā Māyā, his sons and his grand sons, riches and grains multiply and multiply. He becomes a great and steadfast devotee of the Devī ; there is no doubt in this. Now I have described to you completely the rules of worship of the Devī. When one performs this, one becomes freed of the Narakas ; and all sorts of good things come to him. O Muni ! The Madhūka worship and the monthly worship have been described also. He who performs this Madhūka worship fully, never meets with any disease or obstacles. Now I will describe to you the other five aspects of the Great Devī of the nature of Prakṛiti. Her Name, Form and Origin give pleasure to all the worlds. O Muni ! Now hear this Prakṛiti Pañchaka, its narrative and the greatness thereof. Know that this is as curious as it gives liberation.

Here ends the Twenty-fourth Chapter of the Eighth Book on the worship of the Devī in the Mahā Purāṇam, Śrī Mad Devī Bhāgavatam, of 18,000 verses, by Mahārṣi Veda Vyāsa.

[The Eighth Book completed.]

Here ends the Second Volume.

OM TAT SAT.

ŚRÎ MAD DEVÎ BHĀGAVATAM.

THE NINTH BOOK.

CHAPTER I.

1. Śrî Nārāyaṇa said :—This (Highest) Prakṛiti is recognised as five-fold. When She is engaged in the work of Creation, She appears as :—

(1) Durgā, the Mother of Gaṇeś'a (2) Rādhā, (3) Lakṣmī, (4) Sarasvatī and (5) Sāvitrī.

2-3. Nārada replied :—O Thou, the Best of Jñānins ! Who is this Prakṛiti ? (Whether She is of the the nature of Intelligence or of matter?) Why did She manifest Herself and then again why did She reveal Herself in these five forms ? And what are Her characteristics ? Now Thou oughtest to describe the lives of all, the different modes of their worship, and the fruits that accrued thereby. Please also inform me which Forms of them manifested themselves in which different places. Dost Thou please narrate to me all these.

4-18. Nārāyaṇa said :—" O Child ! Who is there in this world that can describe fully the characteristics of Prakṛiti ! However I will describe to you that much which I heard from my own father, Dharma. Hear. The prefix " Pra " in the word Prakṛiti means exalted, superior, excellent ; and the affix " Kṛiti " denotes creation. So the Goddess, the Devî Who is the most excellent in the work of creation is known as the Devî Prakṛiti. To come closer :—" Pra " signifies the Sattva Guṇa, the most exalted quality, " Kṛi " denotes the Rajo Guṇa and " Ti " denotes the Tamo Guṇa. (The Sattva Guṇa is considered as the Highest as it is perfectly clear and free from any impurities whatsoever ; the Rajo Guṇa is considered intermediate as it has this defect :— that it spreads a veil over the reality of things, so as not to allow men to understand the True Reality, while the Tamo Guṇa is considered worst as it completely hides the Real Knowledge).

So when this Intelligence of the nature of Brahma, beyond the three attributes, gets tinged with the above three Guṇas and becomes omnipotent, then She is superior (Pradhānā) in the work of creation. Hence She is styled as Prakṛiti.

O Child Nārada ! The state just preceding that of creation is denoted by "Pra"; and "Kri" signifies creation. So the Great Devi that exists before creation is called Prakṛiti after creation. The Paramātmā by His Yoga (i.e., Māyā Śakti, the Holy Ghost) divided Himself into two parts; the right side of which was male and the left side was the female Prakṛiti. (Note:—The Holy Ghost is the principle of Conception and Emanation, Creation). So the Prakṛiti is of the nature of Brahma. She is Eternal. As the fire and its burning power are not different, so there is no separate distinction between Ātman and His Śakti, between Puruṣa and Prakṛiti. Therefore those that are foremost and the highest of the Yogis do not recognise any difference between a male and a female. All is Brāhman. He is everywhere as male and female for ever. There is nothing in this world that can exist for a moment even without this Brahman consisting of male and female. (i.e. they are Brahman with Māyā manifested). Out of the Will of Śrī Kṛṣṇa, to create the world Whose Will is all in all, came out at once the Mūlā Prakṛiti, the Great Devi Īś'vari, (the Lady Controller of the Universe) Brahma with Māyā in a state of equilibrium). By Her Command came out five Forms from Her, either for the purpose of creation or for bestowing Favour and Grace to the Bhaktas (devotees). Durgā the Mother of Gaṇeś'a, comes, as the first, the most auspicious, loved by Śiva. She is Nārāyaṇī, Viṣṇu Māyā, and of the nature of Pūrṇa Brahma (the Supreme Brahma). This eternal, all auspicious Devi is the Presiding Deity of all the Devas and is, therefore, worshipped and praised by Brahmā and the other Devas, Munis, and Manus. This Bhagavati Durgā Devi, (when She gets pleased) destroys all the sorrows, pains and troubles of the Bhaktas that have taken Her refuge, and gives them Dharma, everlasting name and fame, all auspicious things and bliss and all the happiness, nay, the Final Liberation ! She is the Greatest Refuge of these Bhaktas that come to Her wholly for protection and are in great distress, whom She saves from all their dangers and calamities. In fact, know this Durgā Devi as, verily, the Presiding Deity of the heart of Kṛṣṇa and as His Highest Śakti, of the nature of the Holy Fire and the Holy Light. She is Omnipotent and resides always with Kṛṣṇa, the Great God. She is worshipped by all the Siddha Puruṣas (those that have attained success); the (eighteen) Siddhis all go to Her and when pleased She gives whatever Siddhis (success) that Her Bhaktas want.

19-40. This Great Devi is the intelligence, sleep, hunger, thirst, shadow, drowsiness, fatigue, kindness, memory, caste, forbearance, errors, peace, beauty, and consciousness, contentment, nourishment, prosperity, and fortitude. She is sung in the Vedas and in other Śāstras

as the Mahā Māyā, of the nature of the Universe. In reality, She is the All-Śakti of the Universe and She is the Śakti of Kṛṣṇa. All these qualities are also mentioned in the Vedas. What is mentioned here is a tithe merely, in comparison to that of the Vedas. She has infinite qualities. Now hear of other Śaktis. The second Śakti of the Paramātmā is named Padmā (Lakṣmī). She is of the nature of Śuddha Sattva (Higher than Sattva Guṇa) and is Kṛṣṇa's Presiding Deity of all wealth and prosperity. This very beautiful Lakṣmī Devī is the complete master of the senses ; She is of a very peaceful temper, of good mood and all-auspicious. She is free from greed, delusion, lust, anger, vanity and egoism. She is devoted to Her husband and to Her Bhaktas ; Her words are very sweet and She is very dear to Her husband, indeed, the Life and Soul of Him. This Devī is residing in all the grains and vegetables and so She is the Source of Life of all the beings. She is residing in Vaikunṭha as Mahā Lakṣmī, chaste and always in the service of her husband. She is the heavenly Lakṣmī, residing in the Heavens and the royal Lakṣmī in palaces and the Gṛiha Lakṣmī in the several families of several householders. O Nārada ! All the lovely beauty that you see in all the living beings and all the things, it is She ; She is the glory and fame of those that have done good and pious works and it is She that is the prowess of the powerful Kings. She is the trade of merchants, the mercy of the saints, engaged in doing good to others and the seed of dissensions in those sinful and vicious persons as approved of in the Vedas. She is worshipped by all, revered by all. Now I will describe to you about the third Śakti of the Great God who is the Presiding Deity of knowledge, speech, intelligence, and learning. This third Śakti is named Sarasvatī. She is all the learning of this endless Universe and She resides as madhā (intelligence) in the hearts of all the human beings ; She is the power in composing poetry ; She is the memory and She is the great wit, light, Splendour and inventive Genius. She gives the power to understand the real meaning of the various difficult Siddhānta works ; She explains and makes us understand the difficult passages and She is the remover of all doubts and difficulties. She acts when we write books, when we argue and judge, when we sing songs of music ; She is the time or measure in music ; She holds balance and union in vocal and instrumental music. She is the Goddess of speech ; She is Presiding Deity in the knowledge of various subjects ; in argumentations and disputations. In fact all the beings earn their livelihood by taking recourse to Her. She is peaceful and holds in her hands Vinā (lute) and books. Her nature is purely Sāttvic (Śuddha Sattva) ; modest and very loving to Śrī Hari. Her colour is white like ice clad mountains, like that of the white sandal, like that of the Kunda flower, like that of the Moon, or white lotus. She always repeats

the name of Paramātmā Śrī Kṛṣṇa while She turns Her head composed of jewels. Her nature is ascetic ; She is the bestower of the fruits of the asceticism of the ascetics ; She is the Siddhi and Vidyā of all ; She grants always success to all. Were She not here, the whole host of Brāhminṣ would always remain speechless like the dead cluster of persons. What is recited in the Vedas as the Third Devī is the Holy Word, the Third Śakti, Sarasvatī. Thus I have described Her. Now hear the glories of the other Devīs in accordance with the Vedas. She is the mother of the four colours (castes), the origin of the (six) Vedāṅgas (the limbs of the Vedas and all the Chhandas, the Seed of all the mantrams of Sandhyā vandanam and the Root, the Seed of the Tantras ; She Herself is versed in all the subjects. Herself an ascetic, She is the Tapas of the Brāhminṣ ; She is the Tejas (Fire) and the caste of the Brāhmin caste and embodies in Herself all sorts of Samskāras (tendencies ; inclinations) ; She is the Japaṁ. Pure, known by the names of Sāvitrī and Gāyatrī, She resides always in the Brahma Loka (the Sphere of Brahmi) and is such as all the sacred places of pilgrimages want Her touch for their purification.

41-47. Her colour is perfectly white like the pure crystal. She is purely Śuddha Sattva, of the nature of the Highest Bliss ; She is eternal and superior to all. She is of the nature of Para Brahman and is the bestower of Mokṣa. She is the Fiery Śakti and the Presiding Deity of the Brahma Teja (the fiery spirit of Brahma, and the Brāhmaṇas). The whole world is purified by the touch of Whose Feet, this Sāvitrī Devī is the Fourth Śakti. O Child Nārada ! Now I will describe to you about the Fifth Śakti, the Devī Rādhikā. Hear. She is the Presiding Deity of the five Prāṇas ; She Herself is the Life of all ; dearer than life even to Śrī Kṛṣṇa ; and She is highly more beautiful and superior to all the other Prakṛiti Devīs. She dwells in everything ; She is very proud of Her good fortune (Saubhāgyam) ; Her glory is infinite ; and She is the wife, the left body, as it were, of Śrī Kṛṣṇa and She is not in any way inferior to Him, either in quality or in the Tejas (fiery Spirit) or in any other thing. She is Higher than the Highest ; the Essence of all, infinitely superior, the First of all, Eternal, of the nature of the Highest Bliss, fortunate, highly respected, and worshipped by all. She is, the Presiding Devi of the Rāsa Līlā of Śrī Kṛṣṇa. From Her has sprung the Rāsa maṇḍalam and She is the Grace and the Ornament of the Rāsa maṇḍalam (the dance in a circle in Rāsa).

*Note :—*Extracts from a paper on Creation as explained by Hon'ble Justice Sir G. Woodroffe.

The Lecturer commenced by pointing out that an examination of any doctrine of creation reveals two fundamental concepts : Those of Being

(Kutastha) and Becoming (Bhava); Changelessness and Change; the one and Many. The Brahman or Spirit in its own nature (Svarupa) is and never becomes. It is the evolutes derived from the Principle of Becoming (Mūlā prakṛiti) which constitute what is called Nature. The latter principle is essentially Movement. The world is displayed by consciousness (cīti) in association with Mūlā prakṛiti in cosmic vibration (spandana). Recent Western hypotheses have made scientific "matter" into Māyā in the sense that it is but the varied appearances produced in our mind by vibration of and in the single substance ether. The doctrine of vibration (Spandana) is however in India an ancient inheritance. The whole world is born from the varied forms of the initial movement in Mūlā Prakṛiti. The problem is how does such multiplicity exist without derogation to the essential unit of its efficient cause, the spirit? The lecturer then made a rapid survey of the Sāṅkhya philosophy on this point which assumed two real and independent principles of Being and Becoming which it calls Puruṣa and Prakṛiti and passed from this the easiest dualistic answer to the pure monism of Sāṅkara which asserted that there was but one Principle of Being, the Sadvastu and Māyā, whether considered as a Śakti of Is'vara or as the product of such Śakti was Avastu or nothing. He then pointed out that the Tāntrik doctrine with which he dealt occupied a middle position between these two points of view. Śiva in the Kulārṇava Tantra says "Some desire Monism (Advaitavāda), others Dualism (Dvaitavāda). Such, however, know not My Truth which is neither Monism nor Dualism (Dvaitādvaita vivarjita). Tantra is not Dvaitavāda for it does not recognise Prakṛiti as an independent unconscious principle (Achit). It differs from Sāṅkara's Advaitavāda in holding that Prakṛiti as a conscious principle of Becoming, that is as Śakti, is not not Avastu, though its displayed picture, the world is Māyā. It effects a synthesis of the Sāṅkhya dualism by the conversion of the twin principles of Puruṣa and Prakṛiti into the unity which is the Ardhanārīś'vara Śiva Śakti.

As regards other matters it adopts the notions of the Sāṅkhya such as the concepts of Mūlā prakṛiti with the three Guṇas, vibration (spandana), evolution (Parināma) of the Vikritis and the order of emanation of the Tattvas. Śakti which effects this exists and is Herself never unconscious (Achit) though It has the power to make the Jīva think It is such. If this were understood one would not hear such nonsense as that the Śāktas (whose religion is one of the oldest in the world) worship material force or gross matter (Jada).

The lecturer then shortly explained the nature of Śakti (Śakti Tattva), a term which derived from the root "Śak" meant the Divine Power whereby the world was created, manifested and destroyed. In Tantra the power and the Lord who wields it (Śaktimān) are one and the same, Śiva and Śakti are one and the same, Śiva is Brahman, Śakti is Brahman. The first is the transcendent, the second the immanent aspect of the one Brahman, Who is both Śiva and Śakti. The Mother creates (Kārya-vibhāvinī). The Father wills what She does (Kārya-Vibhāvaka). From their union creation comes. Śakti is not like the diminutive female figure which is seen on the lap of some Indian images, to which is assigned the subordinate position which some persons consider a Hindu wife should occupy. She is not a handmaid of the Lord but the Lord Himself in Her aspect as Mother of the worlds. This Śakti is both Nirguṇa and Saguṇa that is Cīti Śakti and Māyā Śakti.

After this defining The nature of Śakti by which the world was created, the lecturer commenced an account of its manifestation as the universe, following in the main the Śāradā Tilaka written in the eleventh century by Lakṣmanācārya, the Guru of the celebrated Kashmirian Tāntrik, Abhinava Gupta. The following is a very abbreviated summary of this, the main portion of the paper. The lecturer first referred to the Aghaṇḍavasthā state which was that Niṣkala Śiva and touching upon the question why Śiva became Sakala (associated with Kalā) and creative explained the term Kalā and the theory of Adṛiṣṭasṛiṣṭi taught by the Tantra as by other Śāstras. The former is according to Sāṅkhya, Mūlāprakṛiti; according to Vedānta, Avidyā and according to the Śiva Tantra, Śakti. The latter is the doctrine that the impulse to creation is proximately caused by the Karma of the Jīvas. It is the seed of Karma which contains the germ of Cosmic will to life. When Karma becomes ripe, there arises the state called Ikṣaṇa and other names indicative of creative desire and will. There then takes place a development which is peculiar to the Tantra called Sadṛiṣṭa Paripṇama, which is a kind of Vivartta. The development is only apparent for there is no real change in the Ānandamaya Koṣa. Śakti which exists in Sakala Śiva in a purely potential state is said to issue from Him. This is the first Kinetic aspect of Śakti in which Sattaguṇa is displayed. This is the Paramākāṣādvasthā. Nāda (Sound, Word) then appears. Śakti becomes further Kinetic through the enlivening of the Rajo Guṇa. This the Akṣarādvasthā. Then under the influence of Tamas, Īṣvara becomes Ghanibhūta and what is called the Parāvindu. This is the Avyaktādvasthā. Thus the Supreme Vindu men call by different names, Mahā Viṣṇu, Brahma puruṣa, or Devī. It is compared to a grain of gram which under its sheath contains two seeds in undivided

union. These are Śiva Śakti and their encircling sheath is Māyā. This Viṇḍu unfolds and displays itself, in the threefold aspect of Viṇḍu, Vija, Nāda ; or Śiva, Śakti, and Śiva Śakti ; the three Śaktis of will, knowledge and action. This is the mysterious Kāma Kalā which is the root of all Mantras. These seven :—Sakala Śiva, Śakti, Nāda, Parāviṇḍu, Viṇḍu, Vija, Nāda are all aspects of Śakti which are the seven divisions of the Mantra Om and constitute what is called the creation of Parā sound in the Is'vara creation.

The lecturer having explained the nature of these Śaktis which formed part of the sound (Śabda), Sadriṣa Pariṇāma, referred to the form or meaning (Artha) creation in the same development by the appearance of the six Śivas from Sambhu to Brahmā which were aggregate (Samaṣṭi) sound powers. It was he said, on the differentiation of the Parāviṇḍu that there existed the completed causal Śabda which is the Hidden Word. The causal body or Parā Śabda and Artha being complete, there then appeared the Displayed word or Śabdārtha. This is a composite like the Greek Logos. The Śabda Brahman or Brahman as cause of Śabda is the Chaitanya in all beings. The Śabdārtha in the Vedāntic Nāmarūpa or world of name and form of this Śabdārtha the subtle and gross bodies are constituted, the Śaktis of which are the Hiraṇyagarbha sound, called Madhyamā and the Virāṭ sound Vaikhāri. By Śabda is not meant merely physical sound which as a quality of atomic ether is evolved from Tāmasik Abhaskāra.

The lecturer then pointed out that there had been Adriṣṭa Sṛiṣṭi up to the appearance of Śakti and Vivartta development up to the completion of the "Word" or causal sound. There then takes place real evolution (Pariṇāma) in which the Tattvas (or elements discovered as a result of psychological analysis of our worldly experience) are said to emanate according to the Sāṅkhya and not the Vedāntic scheme, though there were some peculiarities in the Tāntrik exposition which the lecturer noted. Finally Yogika Sṛiṣṭi was accepted in so far as it was the elements which in varied combinations made up the gross world.

In conclusion the lecturer pointed out that Indian Śāstra was a mutually connected whole. Such peculiarities as existed in any particular Śāstra were due to variety of standpoint or purpose in view. The main point in this connection to be remembered was that the Tantra was practical Śādhana Śāstra. Whilst Śaṅkara dealt with the subject from the standpoint of Jñānakāṇḍa, the Tantra treated it from the point of view of worship (Upāsana-kāṇḍa) the Tāntrik doctrine is compounded of various elements some of which it shared with other Śāstras, some of which are its own, the whole being set forth according to a method and terminology which is peculiar to itself.

48-70. She is the Lady of the Rāsa Līlā, the Foremost of the Jovial, humorous (witty) persons and dwells always in Rāsa. Her abode is in Goloka and from Her have come out all the Gopikās. Rāsa—The circular dance of Kṛiṣṇa and the cow-herdesses of Vrindāvana. Her nature is the Highest Bliss, the Highest Contentment, and Excessive Joy ; She transcends the three Sattva, Rajo and Tamo Guṇas and is Nirākāra (without any particular form) ; but She dwells everywhere but unconnected with any. She is the soul of all. She is without any effort to do anything and void of Ahankāra. She assumes forms only to show Her favour to Her Bhaktas. The intelligent learned men (Pundits) read Her Mahimā (glories) in meditating on Her according to the Vedas. The chief of the Devas and the Munis could never see Her ; Her clothings are fire proofs and She is decorated with many ornaments all over Her body. Her body looks as if the crores of moons have risen all at once ; She is the Giver of Bhakti (devotion) towards Kṛiṣṇa, service towards Kṛiṣṇa ; and She bestows all wealth and prosperity. In Varāha Kalpa i. e., when the Varāha incarnation took place, She incarnated Herself as the daughter of one Gopa (cow-herd), named Vṛiṣabhānu. And Bārth was blessed by the touch of Her feet. She is such as Brahmā and the other Devas could never perceive Her by any of their senses, yet every one at Vrindāvan saw Her very easily. She is the Gem amongst women. And when She is seen on the breast of Kṛiṣṇa, it seems that lightnings flash in the blue mass of clouds in the sky. In days gone by, Brahmā practised several austerities for sixty thousand years to purify Himself by seeing the nails of Her toes ; but far from seeing that, He could not have that even in His dreams. At last He succeeded in seeing Her at Vrindāvana and became blessed. O child Nārada ! This is the fifth Prakṛiti and she is denominated as Rādhā. Every female in every Universe is sprung from a part of Śrī Rādhā or part of a part. O Nārada ! Thus I have described to you the five Highest Prakṛitis Durgā and others. Now I am going to describe those that are parts of these Prakṛitis. Hear. The Ganges, Gangā has sprung from the lotus feet of Viṣṇu ; Her form is fluidlike ; She is eternal. And She is the veritable burning Fire to burn away the sins of the sinners. She is sweet to touch in taking baths and in drinking ; She gives final liberation to the Jivas, and leads easily to the Goloka Abode. She is the holiest amongst the places of pilgrimages and is the first of the running rivers. She is the rows of pearls in the clotted hairs of Mahādeva's head and She is the Tapasyā (asceticism) incarnate of the Tapasvīs (ascetics) of the Bhārata Varṣa. This Ganges purifies the three worlds and is the part of Mūlā Prakṛiti ; She shines like the Full Moon, is white like white lotus and like milk ; She is pure S'uddha Sattva, clear, free from any Ahankāra, chaste and

beloved of Nārāyaṇa. The Tulasi Dēvi is the consort of Viṣṇu. She is the ornament of Nārāyaṇa, and dwells always at the lotus feet of Nārāyaṇa. By Her are performed all the acts of worship, all austerities, and all Sankalaps (resolves). She is the chief of all the flowers, holy and able to give merits (Punyaṃ) to others. At Her sight and touch, Nirvāṇa can be obtained ; and, were it not for Her, there could be no other fire in this Kali Yuga to burn the sins. She Herself is of the nature of Fire and at the touch of Whose lotus-feet, the earth is purified ; all the Tirthas desire to have Her sight and touch for purification and without Her all acts in this world become fruitless. She bestows Mokṣa (liberation) to those who want final liberation, grants all sorts of desires to several people, Who Herself is like a Kalpa Vrikṣa, Who is the Presiding Deity of all the trees in Bhārata and Who has come here to grant satisfaction to the ladies of Bhārata Varṣa and She is considered very superior throughout all parts of India. This 'Tulasi Dēvi is the chief factor of Mūlā Prakriti.

71-95. Then comes the Manasā Dēvi, the daughter of Kaś'yaṇa. She is the dear disciple of Śaṅkara and is therefore very learned in matters of S'āstras. She is the daughter of Ananta Deva, the Lord of Snakes and is respected very much by all the Nāgas. She Herself is very beautiful, the Lady of the Nāgas, the mother of the Nāgas and is carried by them. She is decorated with ornaments of the Snakes ; She is respected by the Nāgendras and She sleeps on the bed of Snakes. She is Siddha Yoginī, the devotee of Viṣṇu and always ready in the worship of Viṣṇu ; She is the Tapas and the bestower of the fruits of Tapas. Herself an ascetic, She spent three lakh years (according to the Deva measure) and has become the foremost of the ascetics in Bhāratvarṣa. She is the Presiding Deity of all the mantras ; Her whole body shines with Brahmateja (the Holy Fire of Brahma). Herself of the nature of Brahma, She again meditates on Brahman. She is sprung from a part of Śrī Kṛṣṇa and the chaste wife of Jarat Kāru Muni, the mother of Āstika, the great Muni ; She is the part of Mūlā Prakriti. O Child Nārada ! Now comes the Śaṅṭhī Dēvi, the Mother of Davaśenā. She is the most superior amongst the Gaurī and the other sixteen Mātrikās. This chaste woman is the giver of sons and grandsons in the three worlds and the nurse, the foster mother of all. She is the sixth part of Mūlā Prakriti and is hence known by the name of Śaṅṭhī. She lives near to every child as an aged Yoginī. Her worship is everywhere prevalent in the twelve months Vaisākha, etc. When the child gets born, on the sixth day Her worship is done in the lying-in-chamber and again on the 21st day (after twenty days have passed away) the most auspicious worshipful ceremony of Her is performed. The Munis bow down to Her with reverence and want to visit Her daily.

She protects all children always with a mother's affectionate heart. This Śaṣṭhī Devī is again the part of Mūlā Prakṛiti. Then appears the Devī Mangala Chāṇḍikā. She goes from one house to another, on land or through water or in air, doing great good to them ; She has come out of the face of the Prakṛiti Devī and is doing always all sorts of good to this world. Her name is Mangala Chāṇḍī because She is all auspicious at the time of creation and assumes very furious angry appearance at the time of destruction. So the Pundits say. On every Tuesday in all the worlds Her worship is done ; and She, when pleased, gives to women sons, grandsons, wealth, prosperity, fame and good of all sorts and grants all desires. This Mangala Chāṇḍī is again the part of Mūlā Prakṛiti. Now come the lotus-eyed Māheś'varī Kālī who when angry can destroy all this universe in a moment, who sprang from the forehead of the Mūlā Prakṛiti, Dūrgā to slay the two Demons Śumbha and Niśumbha. She is the half-portion of Dūrgā and qualified like Her, fiery and energetic. The beauty and splendour of whose body make one think as if the millions of suns have arisen simultaneously. Who is the foremost of all the Śaktis and is more powerful than any of them, Who grants success to all the persons, Who is superior to all and is of Yogic nature, Who is exceedingly devoted to Kṛiṣṇa and like Him fiery, well-qualified, and valorous, Whose body has become black by the constant meditation of Śrī Kṛiṣṇa, Who can destroy in one breath this whole Brahmāṇḍa, Who was engaged in fighting with the Daityas simply for sport and instruction to the people and Who, when pleased in worship can grant the four fruits Dharma, Artha, Kāma and Mokṣa. This Kālī is also the part of Prakṛiti. The Devī Basundharā (Earth) is again the part of Mūlā Prakṛiti. Brahmā and the other Devas, all the Muni maṇḍalams (the spheres of Munis), fourteen Manus and all men sing hymns to Her. She is the support of all and filled with all sorts of grains. She is the source of all gems and jewels, She bears in Her womb all the precious metals. All sorts of best things issue from Her. She is the Refuge of all. The subjects and kings worship Her always and chant hymns to Her. All the Jīvas live through Her and She bestows all sorts of wealth and prosperity. Without Her, all this, moving or non moving, become void of any substratum. Where to rest on!

96-143. O Child Nārada! Now hear about them who are issued again from the parts of Mūlā Prakṛiti as well as the names of their wives. I will now narrate duly. The Devī "Svāhā" is the wife of Agni (Fire), and the whole Universe worships Her. Without Her, the Devī can never take any oblations. Dakṣiṇā and Dikṣā are both the wives of Yajña (Sacrifice). They are honoured everywhere. So much so that without Dakṣiṇā (the fees given at the end of the Sacrifice) no sacrificial ceremonies

can be complete and fructifying. The Devī "Svadhā" is the wife of the Pitris. All worship this Devī "Svadhā" whether they are Munis, Manus, or men. If this mantra "Svadhā" be not uttered while making an offering to the Pitris, all turn out useless. The Devī "Svasti" is the wife of the Vāyu Deva; She is honoured everywhere in the Universe. Without this "Svasti" Devī no giving nor taking nor any action can be fructifying and useful. "Puṣṭi" (nourishment) is the wife of Gaṇapati. All in this world worship this Puṣṭi Devī. Without this "Puṣṭi", women or men alike all become weaker and weaker. Tuṣṭi (satisfaction, contentment) is the wife of Anant Deva. She is praised and worshipped everywhere in this world. Without Her no one anywhere in the world can be happy. "Sampatti" is the wife of Īśāna Deva. The Suras, the men all alike worship Her. Were it not for Her, all in this world would be oppressed with dire poverty. The Devī "Dhriti" is the wife of Kapila Deva. She is honoured equally in all places. Were it not for Her, all the people in this world would have become impatient. The "Sati" Devī is the wife of Satya Deva. (Truth.) She is endearing to the whole world. The liberated ones worship Her always. Were it not for the truth loving Sati, the whole world would have lost the treasure in friendship. Dayā "Merry" endearing to the whole world is the chaste wife of "Mohā Deva". She is liked by all. Were it not for Her, all the world would have become hopeless. The Devī "Pratiṣṭhā" (fame, celebrity) is the wife of Puṇya Deva (merit). She gives merits to persons according as they worship Her. Were it not for Her, all the persons would remain dead while living. The Devī "Kīrti" (fame) is the wife of Sukarma (good works). Herself a Siddha (one who has acquired the result of one's success), all the blessed people honour Her with great reverence. Were it not for Her, all the persons in this world would have been dead, devoid of any fame. Kriyā (work-efforts, action, doing) is the wife of "Udyoga" (enthusiasm). All honour Her greatly. O Muni Nārāda! Were it not for Her, the whole people would be void of any rules and regulations. Falsehood is the wife of Adharma (unrighteousness) She is honoured greatly by all the cheats that are extant in this world. Were she not liked by them, then all the cheats would become extinct. She did not fall in the sight of any body in the Satya Yuga. Her subtle form became visible in the Tretā Yuga. When the Dvāpara Yuga came, She became half developed. And at last when the Kali Yuga has come, She is fully developed and there is no second to Her whether in bold confidence and shamelessness or in talking much and pervading everywhere. With her brother Deceitfulness She roams from one house to another. Peace and modesty and (shame) are both the wives of good behaviour. Were they not existent, all in this

world would have turned out deluded and mad. Intelligence, genius and fortitude, these three are the wives of Jñāna (knowledge). Had they not lived, every one would become stupid and insane. Mūrti is the wife of Dharma Deva. She is of the nature of Beauty to all and very charming. Were it not for Her, Paramātmān would not get any resting place; and the whole universe would have become Nirālamba (without anything to rest). This Chaste Mūrti Devī is of the nature of splendour, loveliness and Lakṣmī. She is everywhere respected, worshipped and revered. 'Sleep', the Siddha Yoginī, is the wife of Rudra Deva, who is of the nature of Kālāgni (the universal conflagration at the break-up of the world). All the Jivas spend their nights with Her. The twilights, night and day are the wives of Kāla (Time.) If they were not, the Creator even would not be able to reckon time. Hunger and thirst are the wives of Lobha (covetousness). They are thanked, respected and worshipped by the whole world. Had they not lived, the whole world would have merged ever in an ocean of anxieties. Splendour and burning capacity are the wives of Tejas (fire). Without these, the Lord of the world could never have created and established order in this universe. Death and old age are the daughters of the Kāla, and the dear wives of Jvarā (the disease). Without these, all the creation would come to an end. The Tandrā (drowsiness,, lassitude) and Prīti (satisfaction) are the daughters of Nidrā (sleep). And they are the dear wives of Sukha (pleasure). They are present everywhere in this world. O Best of Munis ! Śraddhā (faith) and Bhakti (devotion) are the wives of Vairāgyam (dispassion). For then all the persons can become liberated while living (Jīvanmuktas). Besides these there is Aditi, the Mother of the Gods, Surabhi, mother of cows ; Diti, the mother of the Daityas ; Kadru, the mother of the Nāgas (serpents) ; Vinatā, the mother of Gaṇḍa, the prince of birds ; and Danu, the mother of the Dānavas. All are very useful for the purpose of creation. But these all are parts of Mūlā Prakṛiti. Now I will mention some of the other parts of Prakṛiti. Hear. Rohiṇī, the wife of the Moon, Saṃjñā, the wife of the Sun ; Śatārūpā, the wife of Manu ; Śachi, the wife of Indra ; Tārā, the wife of Brihaspati ; Arundhatī, the wife of Vas'istha ; Anasūyā, the wife of Atri ; Devahūtī, the wife of Kardama ; Prasūti, the wife of Dakṣa ; Menakā, the mind born daughter of the Pitris and the mother of Ambikā, Lopāmudrā, Kuntī, the wife of Kuvera, the wife of Varuṇa, Bindhyāvalī, the wife of the King Bali ; Damayantī, Yasoḍā, Dvaki, Gāndhārī, Draupadī, Śaivyā, Satyawatī, the chaste and noble wife of Brīṣabhānu and the mother of Rādhā ; Mandodarī ; Kaus'alyā, Kauravī ; Subhadrā ; Revatī, Satyabhāmā, Kālidī, Lakṣmanā ; Jāmbavatī ; Nāgnajitī, Mitrabindā,

Lakṣmī, Rukmiṇī, Sītā, the Lakṣmī incarnate; Kālī, Yojana gandhā, the chaste mother of Vyāsa, Ūṣā, the daughter of Vāṇa, her companion Chitrakṣhā; Prabhāvatī, Bhānumatī, the Satī Māyāvatī, Ropukā, the mother of Paraś'urāma; Rohiṇī, the mother of Balarāma, Ekanandā and the sister of Śrī Kṛiṣṇa, Satī Durgā and many other ladies are the parts of Prakṛiti. The village Deities are also the parts of Prakṛiti and all the female sexes, everywhere in the Universe are all come from the parts of Prakṛiti. So to insult any woman is to insult the Prakṛiti. If one worships a chaste Brahmiṇ woman, who has her husband and son living, with clothings, ornaments, and sandal paste, etc., one worships, as it were, Prakṛiti. If any Vipra worships a virgin girl, eight years old, with clothings, ornaments and sandalpaste, know that he has worshipped the Prakṛiti Devī. The best, middling, and worst are all sprung from Prakṛiti. Those women that are sprung from Sattva Guṇa are all very good natured and chaste; those that are sprung from Rajo Guṇa are middling and very much attached to worldly enjoyments and do their selfish ends and those that are sprung from Tamo Guṇas are recognised as worst and belonging to the unknown families. They are very scurrilous, cheats, ruining their families, fond of their own free ways, quarrelsome and no seconds are found equal to them. Such women become prostitutes in this world and Apsarās in the Heavens. The Hermaphrodites are parts of Prakṛiti but they are of the nature of Tamo Guṇas.

144-150. Thus I have described to you the nature of Prakṛiti. So in this Puṇyabhūmi Bhārata Varṣa, to worship the Devī is by all means desirable. In days past by, the King Suratha worshipped the Mūlā Prakṛiti Durgā, the Destructrix of all evils. Then again Śrī Rāma Chandra worshipped Her when he wanted to kill Rāvaṇa. Since then Her worship is extant in the three worlds. She was first born as the honourable daughter of Dakṣa. She destroyed the whole hosts of Daityas and Dānavas. It was She who, hearing the abusive words uttered against Her husband at the Yajña by Dakṣa, Her father, gave up Her body and took up again Her birth. She took Her birth in the womb of Menakā and got again Paś'upati as Her husband. And of the two sons, Kārtika and Gaṇeś'a, born to Her, Kārtika was the Aṅsa (part) of Nārāyaṇa and Gaṇapati was Śrī Kṛiṣṇa Himself, the Lord of Rūdhā. O Devarṣi! After the two sons, Lakṣmī Devī came out of Durgā. Mangala Rāja, the King Maru first worshipped Her. Since then, all in the three worlds began to worship Her, whether they are Devas or men. The King As'vapati first worshipped Sāvitrī Devī; and since then the Devas, Munis, all began to worship Her. When the Devī Sarasvatī was born, the Bhagavān Brahmā first worshipped Her; next the greatest Munis, Devas all began

to worship Her. On the full moon night of the month of Kārtik, it was Bhagavān Śrī Kṛṣṇa, the Highest Spirit, that worshipped, first of all, the Devī Rādhā within the Rāsa Maṇḍalam, the enclosure, within which the Rāsa-līlā was performed (the circular dance) in the region Goloka. Then under the command of Śrī Kṛṣṇa, all the Gopas (cowherds), Gopīs, all the boys, girls, Surabhī, the queen of the race of the cows, and the other cows worshipped Her. So since Her worship by the inhabitants of Goloka, by Brahmā and the other Devas and the Munis, all began to worship ever Śrī Rādhā with devotion and incense, light and various other offerings. On earth She was first worshipped by Snyajñī, in the the sacred field of Bhāratvarṣa, under the direction of Bhagavān Mahādeva. Subsequently, under the command of the Bhagavān Śrī Kṛṣṇa, the Highest Spirit, the inhabitants of the three worlds began to worship Her. The Munis with great devotion, with incense, flowers and various other offerings worship always the Devī Rādhā. O Child Nārada! Besides these, all the other Devīs that have issued from Prakṛiti Devī are all worshipped. So much so that in the villages, the village Deities, in the forests, the forest Deities and in the cities, the city Deities are worshipped. Thus I have described to you all according to the Śāstras the glorious lives of the Devī Prakṛiti and Her parts. What more do you want to hear?

Here ends the First Chapter on the Description of Prakṛiti in the Ninth Book of the Mahāpurāṇam Śrī Mad Devī Bhāgavatam of 18,000 verses by Maharṣi Veda Vyāsa.

CHAPTER II.

1-4. Nārada said :—O Lord ! I have heard all that you said in brief about the Prakṛiti Devī. Now describe in detail. Why the Mūlā Prakṛiti Ādyā Śakti (the Prime Force) was created at the very beginning before the creation of this world of five elements. How did She, being of the nature of the three Guṇas, come to be divided into five parts ? I desire to hear all this in detail. Now kindly describe their auspicious births, methods of worship, their meditation, their stotras, (praises) Kavachas (the mystic syllables considered as a preservation like armour) glory and power in detail.

5-26. Nārāyaṇa spoke :—“ O Devarṣi ! The Mūlā Prakṛiti, of the nature of Māyā of Para Brahman is an eternal entity (Nitya padārtha) just as the Ātman, the celestial space (the nabho maṇḍal) ; Time (Kāla), the ten quarters, the Universe Egg, the Goloka and, lower than this, the Vaikuṇṭha dhāma all are eternal things. Ātman and Prakṛiti are in inseparable union with each other as Fire and its burning-capacity, the Moon and her beauty, the lotus and its splendour, the Sun and his rays are inseparably united with each other. As the goldsmith cannot prepare golden orna-

ments without gold and as the potter cannot make earthen pots without earth, so the Ātman cannot do any work without the help of this omnipotent Prakṛiti. The letter "Sa" indicates "Ais'yaryam" prosperity, the divine powers; and "Kṛi", denotes might, strength; and in as much as She is the Bestower of the above two, the Mūlā Prakṛiti is named "Śakti". "Bhaga" is indicative of knowledge, prosperity, wealth, fame; and in as much as Mūlā Prakṛiti has all these powers, She is also called "Bhagavati." And Ātman "is always in union with this Bhagavati Who is all powers, so He is called "Bhagavān." The Bhagavān is therefore sometimes with form; and sometimes He is without form. *Note* :—When Prakṛiti becomes latent, God is without form; with Prakṛiti manifest, God is with form.) The Yogis always think of the Luminous Form of the Formless Bhagavān and declare Him to be all blissful Para Brahma, the God. Though He is invisible, the Witness of all, Omniscient, the Cause of all, the Giver of everything and of every form, yet the Vaiṣṇavas do not say so. The Vaiṣṇavas declare how can fire, strength and energy come when there is no fiery, strong, energetic Person behind it? Therefore He who shines in the centre of this fiery sphere is the Para Brahma; He is the Fiery Person; He is Higher than the Highest. He is All Will; He is All-Form, the Cause of all causes and His Form is Very Beautiful. He is Young; He looks very peaceful and loved by all. He is the Highest; and His Blue Body shines like new rain-clouds. His two eyes defy the beauty of the autumn lotuses in the mid-day; His exquisitely nice rows of teeth put all the series of pearls in the dark back-ground. The peacock's feather is seen on His crown; the garland of Mālātī flowers is suspended from His neck; His nose is exceedingly beautiful; the sweet smile is always seen on His lips. There is no second like Him in showing favour to the Bhaktas. He wears yellow clothings, as if the burning fire is emanating all round; the dute is seen on both His hands, reaching to the knees. His body is decorated all over with jewels. He is the Sole Refuge of this Universe; the Lord of all, omnipotent and omnipresent. No trace of deficiency can be seen in Him; He is Himself a Siddha (perfect) Puruṣa; and the foremost of all Siddha Puruṣas; bestows Siddhis to all. The Vaiṣṇavas meditate always That Eternal Śrī Kṛiṣṇa, the Deva of the Devas. He takes away fully all the fears of birth, death, old age, and all ills and sorrows. The age of Brahmā is the twinkling of His eye. That Highest Self, the Para Brahma is denominated as Kṛiṣṇa. The word "Kṛi" denotes Bhakti to Śrī Kṛiṣṇa and the letter "ṇa" signifies devotion to His service. So He is the Bestower of Bhakti and devotion to His Service. Again "Kṛi" denotes all; everything; and

"ṇa" signifies the root. So He Who is the Root and Creator of all, is Śrī Kṛṣṇa. When He desired, in the very beginning, to create this Universe, there was nothing then except Śrī Kṛṣṇa; and at last, impelled by Kāla, (His Own Creation) He became ready, in His part, to do the work of creation.

27-61. The Lord, who is All Will, willed and divided Himself into two parts, His Left part becoming female and His Right part becoming male. Then that Eternal One, Who is greatly loving, looked at the female, His left part, the Sole Receptacle to hold all the contents of love, very lovely to the eyes, and looking like the beautiful lotus. The loins of this woman defy the Moon; Her thighs put the plantain trees quite in the background; Her breasts are mistaken for the beautiful Bel fruits; flowers are scattered as Her Hairs on the head; Her middle part is very slender, very beautiful to behold! Exceedingly lovely; appearance very calm; sweet smile reigning in Her lips; side long glances with Her; Her clothing is purified by fire; all over Her body decorated with gems. Her eyes, also, like the Chakora bird (Greek partridge) began to drink incessantly with joy the moon beams from the face of Śrī Kṛṣṇa, defying, as it were, the ten millions of moons. On Her forehead there was the dot of vermilion (red-lead); over that the dot of white sandal paste and over that was placed the musk. The fillets or braids of hair on Her head are slightly curved; this was decorated with Mālātī garlands; on Her neck was suspended the necklace of gems and jewels and She is always very amorous towards Her husband. On looking at Her face, it seems that ten millions of moons have arisen at once; when She walks, her gait puts (humiliates) those of ganders and elephants in shade. O Muni! Śrī Kṛṣṇa, the Lord of the Rāsa Dance, and the Person of Taste in the Rāsa Sport, looked askance at Her for a while and then catching hold of Her by Her hand went to the Rāsamaṇḍalam and began to play the Rāsa sport, (the amorous pastime). It seemed then the Lord of amorous pastimes had become incarnate there and had been enjoying the various pleasures of amorous passions and desires. So much, that Brahma's one day passed away in that sport. The Father of the Universe, then becoming tired, impregnated in an auspicious moment in Her womb who was born of His left portion. The Prakṛiti Devī was also tired of the embraces of Śrī Kṛṣṇa; so after the intercourse, she began to perspire and breathe frequently. Her perspiration turned into water and deluged the whole universe, with water; and Her breath turned into air and became the life of all the beings. The female that sprung from the left side of Vāyu became his wife and out of their contact originated Prāṇa, Apāna,

Samāna, Udāna and Vyāna, the five sons. These are the five vital Vāyus of all the beings. Besides these from the womb of the Vāyu's wife came out Nāga and the other four lower Vāyus. The water that came out from perspiration, Varuṇa Deva became the presiding Deity of that; and the female, sprung out of the left side of Varuṇa Deva, became the wife of Varuṇa, called Varuṇāni. On the other hand, the S'akti, of the nature of knowledge of S'ri Kṛṣṇa, remained pregnant for one hundred manvantaras. Her body became effulgent with Brahma-teja (the fire of Brahma). Kṛṣṇa was her life and She again was dearer to Kṛṣṇa than his life even. She remained always with S'ri Kṛṣṇa; so much so that She constantly rested on His breast. When one hundred Manvantaras passed away, that Beautiful One gave birth to a Golden Egg. That egg was the repository of the whole universe. The Beloved of Kṛṣṇa became very sorry to see the egg and out of anger, threw that within the water collected in the centre the Universe. Seeing this, Śrī Kṛṣṇa raised a great cry and immediately cursed Her duly and said:-- "O Angry One! O Cruel One! When you have forsaken out of anger this son just born of you, I say then that you become from to-day bereft of any issue. Besides, let all those godly women that will spring out of your parts, they also be deprived of having any issue or sons and they will remain ever constant in their youth. O Muni! While S'ri Kṛṣṇa was thus cursing, suddenly came out from the tongue of the beloved of Kṛṣṇa, a beautiful daughter, of a white colour. Her clothings were all white, in her hands there were lute and book and all Her body was decorated with ornaments made of gems and jewels. She was the presiding Deity of all the S'āstras. Some time later the Mūla Prakṛiti, the Beloved of Kṛṣṇa divided into two parts. Out of Her left portion came Kamalā and out of her right portion came Rādhikā. In the meantime S'ri Kṛṣṇa divided himself into two parts. From his right side appeared a form two-handed; and from left side appeared a form four-handed. The S'ri Kṛṣṇa addressed the Goddess Speech, holding flute in her hand, "O Devi! You follow this four-handed Person as his wife" and then spoke to Rādhā:-- "O Rādhā! You are a sensitive, proud lady; let you be My wife; so it will do you good." S'ri Kṛṣṇa also told Lakṣmī gladly to become the wife of the four-handed Nārāyaṇa. Then Nārāyaṇa, the Lord of the world, took both Lakṣmī and Sarasvatī to the abode Vaikuṇṭha. O Muni! Both Lakṣmī and Sarasvatī became issueless, being born of Rādhā. From the body of Nārāyaṇa arose his attendants, all four-handed. They were all equal to him in appearance, in qualifications; in spirit and in age. On the other hand, from the body of Kamalā arose millions and millions of female attendants all equal to Her in form and qualifications. Then

arose innumerable Gopas (cow-herds) from the pores of Śrī Kṛṣṇa. They were all equal to the Lord of Goloka in form, Guṇas, power and age; they were all dear to Him as if they were His life.

62-88. From the pores of Rādhikā came out the Gopa Kanyās (cow-herdresses). They were all equal to Rādhā and all were Her attendants and were sweet-speaking. Their bodies were all decorated with ornaments of jewels, and their youth was constant, they were all issueless as Śrī Kṛṣṇa cursed them thus. O Best of Brāhmaṇas! On the other hand, suddenly arose Durgā, the Māyā of Viṣṇu (The Highest Self) eternal and whose Deity was Kṛṣṇa.

(N. B.) Durgā was the Avatāra of Mūla Prakṛiti not the Avatāra of Rādhā as Lakṣmī and Sarasvatī were.) She is Nārāyaṇī; She is Īśānī; She is the Śakti of all and She is the Presiding Deity of the intelligence of Śrī Kṛṣṇa. From Her have come out many other Devīs; She is Mūla Prakṛiti and she is Īś'vari; no failings or insufficiencies are seen in Her. She is the Tejas (of the nature of Fire) and She is of the nature of the three Guṇas. Her colour is bright like the molten gold; Her lustre looks as if ten millions of Suns have simultaneously arisen. She looks gracious always with sweet smile on Her lips, Her hands are one thousand in number. Various weapons are in all Her hands. The clothings of the three-eyed one are bright and purified by Fire. She is decorated with ornaments all of jewels. All the women who are the jewels are sprung from Her parts and parts of parts and by the power of Her Māyā, all the people of the world are enchanted. She bestows all the wealth that a householder wants; She bestows on Kṛṣṇa's devotees, the devotion towards Kṛṣṇa; nay, She is the Vaiṣṇavī Śakti of the Vaiṣṇavas. She gives final liberation to those that want such and gives happiness to those that want happiness. She is the Lakṣmī of the Heavens; as well She is the Lakṣmī of every household. She is the Tapas of the ascetics, the beauty of the kingdoms of the kings, the burning power of fire, the brilliancy of the Sun, the tender beauty of the Moon, the lovely beauty of the lotus and the Śakti of Śrī Kṛṣṇa the Highest Self. The Self, the world all are powerful by Her Śakti; without Her everything would be a dreary dead mass. O Nārada! She is the seed of this Tree of World; She is eternal; She is the Stay, She is Intelligence fruits, hunger, thirst, mercy, sleep, drowsiness, forgiveness, fortitude, peace, bashfulness, nourishment, contentment and lustre. The Mūla Prakṛiti praising Śrī Kṛṣṇa stood before Him. The Lord of Rādhikā then gave Her a throne to sit. O Great Muni! At this moment sprang from the navel lotus the four-faced Brāhmā, with his wife Sāvitṛī, an exceedingly beautiful woman. No sooner the fourfaced Brāhmā,

the foremost of the Jñānins, fond of asceticism and holding Kamaṇḍalu in His hand came into being than He began to praise Śrī Kṛṣṇa by His four mouths. On the other hand the Devī Śavitṛī, with a beauty of one hundred moons, born with great ease, wearing apparel purified by fire and decorated with various ornaments praised Kṛṣṇa, the One and Only Cause of the Universe and then took Her seat gladly with Her husband in the throne made of jewels. At that time Kṛṣṇa divided Himself into two parts ; His left side turned into the form of Mahādeva ; and his right side turned into the Lord of Gopikās (cow-herdesses). The colour and splendour of the body of Mahādeva is pure white like white crystal ; as if one hundred suns have arisen simultaneously. In His hands there are the trident-(Tris'ūl) and sharp-edged spear (Pattīṣa) ; His wearing is a tiger skin ; on His heads matted hair (Jaṭā) of a tawny hue like molten gold ; His body was besmeared all over with ashes, smile reigning in His face and on His forehead, the semi-moon He has no wearing on his loins ; so He is called Digambara (the quarters of the Sky being His clothing) ; His neck is of a blue colour ; the serpent being the ornaments on His body and on His right hand the nice bead of jewels well purified. Who is always repeating with His five faces the Eternal Light of Brahmā, and Who has conquered Death by praising Śrī Kṛṣṇa, Who is of the nature of Truth, the Highest Self, the God Incarnate, the material cause of all things and the All auspicious of all that is good and favourable, and the Destroyer of the fear of birth, death, old age and disease and Who has been named Mrityunjaya (the conqueror of Death). This Mahādeva took His seat on a throne made of jewels (diamonds, emeralds, etc.)

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CHAPTER III.

1-34. Nārāyaṇa said :-- " O Devarṣi ! The egg (born of Mūla Prakṛiti) that was floating in the waters for a period equal to the life period of Brahmā, now in the fulness of time, separated into two parts. Within that egg there was a powerful Child, lustrous like one thousand millions of suns. This child could not suck mother's milk, as it was forsaken by Her. So being tired of hunger, the child for a moment cried repeatedly. The child that will become the Lord of countless Brahmāṇḍas (universes), now an orphan having no father nor mother began to look upwards from the waters. This boy came to be denominated afterwards by the name of Māhā Virāṭ, when he became gross and

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CHAPTER III.

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grosser. As there is nothing finer than radium so there is nothing grosser than Mahā Virāṭ. The power of this Mahā Virāṭ one-sixteenth of that of Śrī Kṛṣṇa, the Highest Self. But this boy, (born of the Prakṛiti Rādhā) is the Sole Stay of all this Universe and he is denominated by the name "Mahā-Viṣṇu". In his every pore countless universes are existing. So much so that even Śrī Kṛṣṇa could not count them. If it were possible to count the number of the dust particles, it is impossible to count the number of the Universes. So there are endless Brahmāṇḍas, Viṣṇus, and Mahes'varas. In every Brahmāṇḍa, there is Brahmi Viṣṇu, and Mahesha. Each Brahmāṇḍa extends from Pātāla to the Brahmaloḥa. The abode of Vaikuṇṭha is higher than that (i. e. it is situated outside of Brahmāṇḍa), again the abode of Goloka is fifty koṭi yojanas ($50 \times 10 \times 4 \times 2$ million miles) higher than Vaikuṇṭha. This Goloka Dhāma is eternal and real as Śrī Kṛṣṇa is eternal and real. This world composed of the seven islands is surrounded by the seven oceans. Forty-nine Upa Dvīpas (smaller islands adjacent to them) are existing here. Besides there are countless mountains, and forests. Higher than this earth is the Brahmaloḥa with seven heavens and below this are the seven Pātālas. This is the bounding limit of Brahmāṇḍa. Just above this earth there is the Bhūloka; above is Bhuvarloka; then Svarloka, then Janarloka, then Taptarloka, then Satyaloka, and above that is Brahmaloḥa. The splendour of Brahmaloḥa is like that of molten gold. But all the substances whether outside or inside this Brahmaloḥa, are transient. When this Brahmāṇḍa (cosmos) dissolves, everything dissolves and is destroyed. All are temporary like bubbles of water. Only Goloka and Vaikuṇṭha are eternal. In every pore of this Mahā Virāṭ is existing one Brahmāṇḍa (cosmos). What to speak of others even Kṛṣṇa cannot count the number of these Brahmāṇḍas. In every Brahmāṇḍa there is Brahmā, Viṣṇu and Mahesha. O Child Nārada! In every Brahmāṇḍa, the number of the gods is three koṭis or 30 millions. Some of them are the Dikpatis (the Regents of the quarters); some are the Dikpālas (the Rulers of the Quarters), some are asterisms, and some planets. In the Bhūloka, there are four Varṇas (Brāhminis, etc.,) and in the Pātālas there are Nāgas. Thus the Universe exists composed of moveable and non-moveable things (this is Brahmāṇḍa Vivṛiti). O Nārada! Now the Virāṭ Puruṣa began to look up to the skies again and again but He could not see anything within that egg except the void. Then distressed with hunger he cried out repeatedly and became merged in anxiety. Next moment getting back his consciousness, he began to think of Kṛṣṇa, the Highest Person and saw there at once the eternal light of Brahma. He saw there His form as deep blue like new rain-cloud;

with two hands, garment of a yellow colour, sweet smile on His face, flute in His hand and He seemed to be very anxious to show His Grace to Devotees. Looking at the Lord, His Father, the boy became glad and smiled. The Lord, the Bestower of boon granted him boons appropriate for that moment "O Child! Let you possess knowledge like Me; let your hunger and thirst vanish; let you be the holder of innumerable Brahmāṇḍas till the time of Pralaya (the universal dissolution). Be without any selfishness, be fearless and the bestower of boons to all. Let not old age, death, disease, sorrow nor any other ailments afflict thee. Thus saying He repeated thrice on his ear the six-lettered great Mantra "Om Kṛiṣṇāya Svāhā" worshipped by the Vedas with their Amṛtas, the Giver of desires and the destroyer of all troubles and calamities. O Brahmā's Son! Thus giving the mantra, Śrī Kṛiṣṇa arranged for his fooding thus:— In every universe, whatever offerings will be given to Śrī Kṛiṣṇa, one sixteenth of that will go to Nārāyaṇa, the Lord of Vaikuṇṭha and fifteen-sixteenth is to go to this boy, the Virāṭ. Śrī Kṛiṣṇa did not allot any share for Himself. Himself transcending all the Guṇas, and Full, He is always satisfied with Himself. What necessity is there for any further offerings? Whatever the people offer with devotion, the Lord of Lakṣmī, the Virāṭ eats all these. Bhagavān Śrī Kṛiṣṇa giving thus to the Virāṭ the boon and the Mantra said:— "O Child! Say what more you desire; I will give you that instantly. The Virāṭ boy, bearing thus the words of Śrī Kṛiṣṇa, spoke:— "O Thou Omnipresent! I have got no desires whatsoever, save this that as long as I live, whether for a short time or for a long time, let me have pure Bhakti towards Thy lotus feet

35-41. In this world he is Jīvanmukta (liberated whilst living) who is your Bhakta; and that bewildered fool is dead while living who is devoid of any Bhakti to Thee. What need he to perform Japam, asceticism, sacrifice, worship, holding fasts and observances, going to sacred places of pilgrimages and other virtuous acts if he be without any bhakti to Śrī Kṛiṣṇa? Vain is his life who is devoid of any devotion to Śrī Kṛiṣṇa, under Whose Grace he has obtained his life and Whom he does not now pay homage and worship. He is endowed with Śakti as long as Ātmā (Self) resides in his body; no sooner the Ātma departs from his body all the Śaktis accompany him. O Great One! And thou art the Universal Ātman (soul) who transcends Prakṛiti, Who is All will, the Primeval Person and of the nature of the Highest Light. O Child! Thus saying, the Virāṭ boy remained silent. Śrī Kṛiṣṇa then, spoke in sweet words:— "O Child! Let you remain as fresh as ever like Me. You will not have any fall even if innumerable Brahmās pass away

42-57. Let you divide yourself in parts and turn into smaller Virāṭs in every universe. Brahmā will spring from your navel and will create

the cosmos. From the forehead of that Brahmā will spring eleven Rudras for the destruction of the creation. But they will all be parts of Ś'iva. The Rudra named Kālāgni, of these eleven Rudras, will be the destroyer of all this Vis'vas (cosmos). Besides, from each of your sub-divisions, the Viṣṇu will originate and that Bhagavān Viṣṇu will be the Preserver of this Vis'vu world. I say that under my favour you will always be full of Bhakti towards Me and no sooner you meditate on Me, you will be able to see My lovely form. There is no doubt in this ; and your Mother, Who resides in My breast, will not be difficult for you to see. Let you remain here in ease and comfort. I now go to Goloka. Saying thus Ś'rī Kṛṣṇa, the Lord of world disappeared. Going to His own abode He spoke instantly to Brahmā and Ś'ankara, skilled in the works of creation and destruction :—

“O Child Brahmā! Go quickly and be born in parts from the navel of each of the smaller Virāṭs that will arise from the pores of the Great Virāṭ. O Child Mahādeva! Go and be born in parts from the forehead of each Brahmā in every universe for the destruction of the creation, (but be careful that you not forget) and perform austerities for a long, long time. O Son of the Creator Brahmā! Thus saying, the Lord of the Universe remained silent. Brahmā and Ś'iva, the auspicious, bowing to the Lord, went to their own duties. On the other hand, the Great Virāṭ that lay floating in the waters of the Brahminḍu sphere, created from his every pore each smaller Virāṭ. That youth Janārdana of the form of the Great Cosmos, wearing yellow garment of the bluish-green colour of the Durba grass, lay sleeping pervading everywhere. Brahmā took his birth in His navel. He, then, after his birth, began to travel in that navel-lotus and in the stem of the lotus for one lakh yugas. But he could not find out the place whence the lotus or its stem had sprung up. O Nārada! Then your father became very anxious and came back to his former place and began to meditate the lotus feet of Ś'rī Kṛṣṇa. Then, in meditation, with his intropective eye, he first saw the small Virāṭ, then the endless great Virāṭ lying on the watery bed, in whose pores the universes are existing and then he saw the God Ś'rī Kṛṣṇa in Goloka with Nopas and Gopis. He then began to praise the Lord of Goloka when He granted boons to your father, and he began to do the work of creation.

53-62. From the mind of your father, were born first Sanaka and other brothers and then from his forehead eleven Rudras sprang. Then from the left side of that small Virāṭ lying on the bed of waters, the four-handed Viṣṇu Bhagavān, the Preserver of the Universe, came. He went to Śvetadvīpa, where he remained. Then your father became engaged in creating this Universe, moveable and non-moveable, composed

of three worlds, heaven, earth and Pātāla, in the navel of that small Virāṭ Puruṣa. O Nārada ! Thus from the pores of that great Virāṭ each universe has sprung and in every universe there is one small Virāṭ, one Brahmā, one Viṣṇu and one Ś'iva and Ś'anaka and others. O Best of twice born ! Thus I have described the glories of Kṛiṣṇa, that give exceeding pleasure and Mokṣa. Now say what more you want to hear ?

Here ends the Third Chapter of the Ninth Book on the Origin of Brahmā, Viṣṇu and Mahes'a and others in the Mahā Purāṇam Ś'ri Mād Devi Bhāgavatam of 18,000 verses by Mahārṣi Veda Vyāsa.

CHAPTER IV.

i-3. Nārada said :— By your Grace I have heard everything very sweet like nectar, of the origin of things. Now may I ask you which Devi of these five Prakritis has been worshipped by what Mantra ? and by whom ? How has each of them been praised ? and by whom ? How has the worship of their Mūrtis (form) become prevalent in this world ? What are the Stotram (hymn of praise), the Dhyān (meditation) glory and life of these ? Also what sort of boon do each of the Devis grant ? and to whom ? Kindly describe all these in detail.

4-12. Nārāyaṇa said :— "O Child ! Durgā, the mother of Ganes'a, Rādhā, Lakṣmī, Sarasvatī and Sāvitrī, these are the five Prakritis sprung directly from Mūla Prakṛiti. The methods of their worship, wonderful glorious acts, excellent stotrams, and their lives, inculcating good to all, and sweet like nectar are all widely written in the Vedas, Purāṇas, Tantras and other Śāstras. So there is no need to describe them here again. Now I am describing in detail the auspicious characters of these that are sprung from the parts and Kalās of the Prakṛiti. Hear attentively. Kālī, Vasundharā, Gangā, Śaṣṭhī, Maṅgalā, Candikā, Tulasī, Manasā, Nidrā, Svadhā, Svāhā, and Dakṣiṇā, these are the parts of Prakṛiti. By and by I will describe, briefly, the merit-giving characters, and pleasant to hear. Along with these I will describe the Karmas of the Jivas, and the great exalted lives of Durgā and Rādhā. I am now describing Sarasvatī's character. Hear, O Muni ! Ś'ri Kṛiṣṇa introduced first in this Bhārata, the worship of the Devi Sarasvatī, the holder of Viṇā in Her hands, under whose influence, the hearts of illiterate stupid persons become illumined with knowledge. The amorous Devi Sarasvatī sprang from the end of the lips of Rādhā and so she desired to marry Kṛiṣṇa out of amorous feelings. Ś'ri Kṛiṣṇa, the controller of the hearts of all, knew it instantly and addressed the Mother of the people in true words proper to Her and beneficial to Her in the end. O Chaste One ! The four-armed Nārāyaṇa is born from My parts ; He is young, of good

features and endowed with all qualifications; so much so, he is like Me. He is a Knower of amorous sentiments of women and He fulfils those desires; what to speak of His beauty, ten millions of the God of love are playing in His body. O Beloved! And if you desire to marry and remain with Me, that will not be of any good to you. For Râdhâ is near to Me; She is more powerful than you. If a man be stronger than another, he can rescue one who takes his shelter; but if he be weaker, how can he then, himself weak, protect his dependant from others. Though I am the Lord of all, and rule all, yet I cannot control Râdhâ. For She is equal to me in power, in beauty, in qualifications, equal to Me in every respect. Again it is impossible for Me to quit Râdhâ for She is the presiding Deity of My life. Who can relinquish life? Though a son is very dear to his father, still it may be questioned, is he dearer than his father's life? So, O Auspicious One! Go to the abode Vaikunṭha; you will get your desires fulfilled there. You will get for your husband the Lord of Vaikunṭha and you will live ever in peace and enjoy happiness. Though Lakṣmī is residing there yet like you she is not under the control of lust, anger, greed, delusion and vanity. She is also equal to you in beauty, qualities, and power. So you will live with her in great delight and Hari, the Lord of Vaikunṭha, will treat both of you equally. Moreover, I say this in particular that in every universe, on the fifth day of the bright fortnight of the month of Mâgha, every year, the day when the learning is commenced, a great festival will be held and men, Manus, Devas, and the Munis desirous of liberation, Vasus, Yogis, Nâgas, Siddhas, Gandarbbas, Bâkṣasas, all will perform your worship with devotion in every Kalpa till the time of Mâhâ Pralaya comes. All are required to be Jitendriya (having their senses under control) and Sanyamī (concentrating his mind, and with a religious vow) and they will invoke Thee on a jar or on books and then meditate according to what is stated in the Kaṇva Śâkhâ of Yajurveda and then worship and sing hymns to Thee. Thy Kavacha (an armour; a my tied syllable ॐ considered as a preservative like armour) is written on the bark of the Bhūrja tree and then with eight kinds of scents mingled with it is placed within a golden nut or ring named Māduli and then held on the neck or on the right arm. The learned should recite Thy Stotras during worship. Thus saying, the Puraṇa Brakma S'ri Kṛṣṇa Himself worshipped the Devī Sarasvatī. Since then, Brakmâ, Viṣṇu, Mahes'ha, Ananta Deva, Dharma, Sanaka and other Munindras, all the Devas, Munis, all the kings and all the human beings are worshipping the Devī Sarasvatī. O Nârada! Thus the worship of the Eternal Devī is made extant in the three worlds.

30-31. Nârada said:— "O Chief of the Knowers of the Vedas! Now describe to me the methods of worship, Dhyân, Kavacham, hymns, the

appropriate offerings of the Pūjā flowers, sandalpaste and other good things necessary in these worships and which are so sweet to hear. I am ever very eager and anxious to hear these.

32-59. Nārāyaṇa said:— “O Nārada! I am now stating the method of worship of the Devi Sarasvatī, the Mother of the Worlds, according to Kaṇva Śākhā of the Yajurveda. Hear. On the day previous to the fifth day of the bright fortnight of the month of Māgh or the day of commencement of education, the devotee should control his senses, concentrate his mind and take his bath. Then he is to perform his daily duties and install the jar (Ghaṭa) with devotion and according to the Mantras of the Kaṇva Śākhā or the Tantra, as the case may be. He is to worship first on that Ghaṭa (jar) Gaṇapati (Gaṇeś'a), then meditate the Devi Sarasvatī as described below, invoke Her and again read the Dhyān and then worship with Ṣoḍaś'opachāra (sixteen good articles offered in the worship). O Good One! Now I am speaking, according to my knowledge, about the offerings as ordained in the Vedas or Tantras. Hear. Fresh butter, curd, thickened milk, rice freed from the husk by frying, sweetmeats (Til Laddu) prepared of Til, sugar cane, sugarcane juice, nice Guḍ (molasses), honey, svastik, sugar, rice (not broken) out of white Dhān, chipṭak of table rice (Ālo chīl), white Modak, Harbiṣyāṇna prepared of boiled rice with clarified butter and salt, Piṣṭaka of jaoā or wheaten flour, Paramāṇna with ghee, nectar like sweetmeats, cocoanut, cocoanut water, Svastik Piṣṭaka, Svastik and ripe plantain Piṣṭaka, Kaseru (root), Mûlā, ginger, ripe plantains, excellent Bel fruit, the jujube fruit, and other appropriate white purified fruits of the season and peculiar to the place are to be offered in the Poojā. O Nārada! White flowers of good scent, white sandalpaste of good scent, new white clothes, nice conchshell, nice garlands of white flowers, nice white necklaces, and beautiful ornaments are to be given to the Devi. I say now the Dhyānam sweet to hear, of the Devi Sarasvatī according to the Vedas, capable to remove errors! Hear. I hereby bow down to the Devi Sarasvatī, of a white colour, of a smiling countenance and exceedingly beautiful, the 'lustre' of whose body overpowers that of the ten millions of Moons, whose garment is purified by fire, in whose hands there are Viṇa and books, who is decorated with new excellent ornaments of jewels and pearls and whom Brahmā, Viṣṇu, Mahes'vara and the other Devas, Munis, Manus and men constantly worship. Thus meditating the Devi, the intelligent persons should offer all articles, after pronouncing the root Mantra. Then he is to hymn and hold Kavacha and make Śāṣṭāṅga prapāms before the Devi. O Muni! Those whose Devi Sarasvatī is the presiding Deity, are not to be spoken of at all (i. e. they

will naturally do all these things and with a greater fervour). Besides all should worship the Devī Sarasvatī on the day of commencement of education and every year on the Śūkla Panchamī day of the month of Māgh. The eight-lettered Mantra, as mentioned in the Vedas is the root Mantra of Sarasvatī. (Aim Klim Sarasvatyai namaḥ). Or the Mantra to which each worshipper is initiated is his Mūlmantra (not Mantra). Or uttering the Mantra "Śrīm Hrim Sarasvatyai Svāhā." one is to offer everything to the Devī Sarasvatī. This Mantra is the Kalpa Vrikṣa (i. e., the tree which yields all desires). Nārāyaṇa, the ocean of mercy, gave in ancient times, this very Mantra to Vālmiki in the holy land Bhārata Varṣa on the banks of the Ganges; next Bhrigu gave this Mantra on the occasion of solar eclipse to Māharṣi Śukrācharya on the Puṣkara Tirtha; Mārīcha gave to Brihaspati on a lunar eclipse; Brahmā gave to Bhrigu in the Vadarikā Āśrama; Jaratkāru gave to Āstika on the shore of the Kṣiroda ocean; Bibhāṇḍaka gave this to the intelligent Riṣyasringa on the Sumeru mountain, Śiva gave this to Kaṇāda and Gotama, Sūrya gave to Yājñavalkya and Kātyāyana, Ananta Deva gave to Pāṇini, to the intelligent Bhāradvāja and to Śākatāyana in Bali's assembly in the Pātāla. If this Mantra be repeated four lakhs of times, all men attain success. And when they become Siddhas with this Mantra, they become powerful like Brihaspati. In past times, the Creator Brahmā gave a Kavacha named Viś'vajaya to Bhrigu on the Gandhamādana Mountain. I now speak of that. Hear.

60-61. Once on a time Bhrigu asked Brahmā the Lord of all, and adored by all, thus:—"O Brahman ! Thou art the foremost of those that know the Vedas; there is none equal to thee in matters regarding the knowledge of the Vedas; (so much so that there is nothing that is not known to thee; for all these have sprung from thee). Now say about the Viś'vajaya Kavacha of the Devī Sarasvatī, that is excellent, without any faults and embodying in it all the properties of all the Mantras.

62-91. Brahmā said:—"O Child ! What you have asked about the Kavacha of Sarasvatī that is sweet to hear, ordained and worshipped by the Vedas, and the giver of all desired fruits, now hear of that. In the very beginning, the all-pervading Śrī Kṛṣṇa, the Lord of the Rāsa circle, mentioned this Kavacha to me in the holy Brindāvana forest in the abode Goloka at the time of Rāsa in Rāsa Maṇḍala. This is very secret; it is full of holy unheard, wonderful Mantras. Reading this Kavacha and holding it (on one's arm) Brihaspati has become foremost in matters of intelligence: by the force of this Kavacha Śukrācharya

has got his ascendancy over the Daityas; the foremost Muni Vālmiki has become eloquent and skilled in language and has become Kavindra and Svāyambhuva Manu; holding this Kavacha he has become honoured everywhere. Kaṇāda, Gotama, Kaṇva, Pāṇini, Śakaṭāyana, Dakṣa, and Kātyāyana all have become great authors by virtue of this Kavacha; Kṛiṣṇa Dvaipāyana Veda Vyāsa made the classification of the Vedas and composed the eighteen Pūrāṇas. Śātātapa, Samvarta, Vas'isṭha, Parāśara and Yājñavalkya had become authors by holding and reading this Sarasvatī Kavacha. Rishya'sringa, Bhāradvāja, Āstika, Devala, Jaigisavya, and Yāyāti all were honoured everywhere by virtue of this Kavacha. O Deija! The Prajāpati Himself is the Rishi of this Kavacha; Brihatī is its Chhaṇḍa; and Śaradā Ambikā is its presiding Deity. Its application (Vinīyoga) is in the acquisition of spiritual knowledge, in the fruition of any desires or necessities, in composing poems or anywhere wheresoever success is required. May Śrīm Hrim Sarasvatyai Svāhā protect fully my head; Śrīm Vāgdevatāyai Svāhā, my forehead; Om Hrim Sarasvatyai Svāhā, my ears always; Om Śrīm Hrim Bhagabatyai Sarasvatyai Svāhā always my eyes; Aim Hrim Vāgdevatāyai Svāhā, always my nose; Om Hrim Vidyādhishṭhātrī Devyai Svāhā, my lips always; Om Śrīm Hrim Brāhmyai Svāhā my rows of teeth; Aim, this single letter protect my neck; Om S'rīm Hrim my throat; S'rīm, my shoulders, Om Hrim Vidyādhishṭhātrī Devyai Svāhā, always my chest; Om Hrim Vidyādhī svarūpāyai Svāhā my navel; Om Hrim Klim Vaṇyai Svāhā my hands; Om Svarva vārnatmī Kāyai Svāhā my feet; and let Om Vagadhisṭhātrīdevyai Svāhā protect all my body. Let " Om Sarvakantāvāsinyai Svāhā protect my east; Let Om Svarvajihvāgra vā-inyai Svāhā, the South-east; Om Aim Hrim S'rīm Klim Sarasvatyai budhajananyai Svāhā, my South; Aim Hrim S'rīm, this three-lettered Mantra my South-west; Om Aim Jhibbāgravāsinyai Svāhā, my West; Om Svarvām bikāyni Svāhā, my North west; Om Aim S'rīm Klim Gadyavāsinyai Svāhā my North; Aim Sarvasāstra vāsinyai Svāhā, my North-east; Om Hrim Sarvapūjitāyai Svāhā, my top; Hrim Pustakavāsinyai Svāhā my below and let " Om Grantha vijasvarūpāyai Svāhā protect all my sides. O Nārada! This Vis'vajaya Kavacha of the nature of Brahma and its embodied Mantra I have now spoken to you. I heard this before from the mouth of Dharma Deva in the Gaṇḍhāmādana mountain. Now I speak this to you out of my great affection for you. But never divulgo this to anybody. One is to worship one's spiritual Teacher (Guru Deva) according to due rites and ceremonies with clothings, ornaments, and sandalpaste and then fall down prostrate to him and then hold this Kavacha. Repeating this

five lakhs of times, one gets success and becomes a Siddha. The holder of this Kavacha becomes intelligent like Brihaspati, eloquent, Kavindras, and the conqueror of the three worlds, no sooner one becomes a Siddha in this. In fact, he can conquer everything by virtue of this Kavacha. O Muni! Thus I have described to you this Kavacha according to Kāṇva Śākhā. Now I am speaking about the method of worship, Dhyāna and the praise of this Kavacha. Hear.

Here ends the Fourth Chapter of the Ninth Book on the hymn, worship and Kavacha of Sarasvatī Devī in Śrī Mad Devī Bhāgavatam of 18,000 verses by Mahārṣi Veda Vyāsa.

CHAPTER V.

1-5 Nārāyaṇa said :—“ O Nārada! I now describe the Stotra (hymn) of Sarasvatī Devī, yielding all desires that Yājñavalkya, the best of the Rishis recited in days of yore to Her. The Muni Yājñavalkya forgot all the Vedas out of the curse of Guraṇ and with a very sad heart went to the Sun, the great merit-giving place. There he practised austerities for a time when the Holākhyā Sun became visible to him, when, being overpowered by great sorrow, he began to cry repeatedly; and then he sang hymns to him. Then Bhagavān Sūrya Deva became pleased and taught him all the Vedas with their Aṅgas (limbs) and said:—“ O Child! Now sing hymns to Sarasvatī Devī that you get back your memory.” Thus saying, the Sun disappeared. The Muni Yājñavalkya finished his bath and with his heart full of devotion began to sing hymns to the Vāg Devī, the Goddess of Speech.

6-32. Yājñavalkya said:—“ Mother! Have mercy on me. By Guraṇ's curse, my memory is lost; I am now void of learning and have become powerless; my sorrow knows no bounds. Give me knowledge, learning, memory, power to impart knowledge to disciples, power to compose books, and also good disciples endowed with genius and Pratibhā (ready wit). So that in the council of good and learned men my intelligence and power of argument and judgment be fully known. Whatever I lost by my bad luck, let all that come back to my heart and be renewed as if the sprouts come again out of the heaps of ashes. O Mother! Thou art of the nature of Brahma, superior to all; Thou art of the nature of Light, Eternal; Thou art the presiding Deity of all the branches of learning. So I bow down again and again to Thee. O Mother! The letters Anuvāra, Viṣarga: and Chandravindu that are affixed, Thou art those letters. So obeisance to Thee! O Mother! Thou art the exposition (Vyākhyā) of the Śāstras; Thou art the

presiding Deity of all the expositions and annotations. Without Thee no mathematician can count anything. So Thou art the numbers to count time ; Thou art the Śakti by which Siddhāntas (definite conclusions) are arrived at ; Thus Thou dost remove the errors of men. So again and again obeisance to Thee. O Mother ! Thou art the Śakti, memory, knowledge, intelligence, Pratibhā, and imagination (Kalpanā). So I bow down again and again to Thee. Sanatkumāra fell into error and asked Brahmā for solution. He became unable to solve the difficulties and remained speechless like a dumb person. Then Śrī Kṛṣṇa, the Highest Self arriving there, said :—“O Prajāpati ! Better praise and sing hymns to the Goddess of speech ; then your desires will be fulfilled. Then the four-faced Brahmā advised by the Lord, praised the Devī Sarasvatī ; and, by Her grace, arrived at a very nice Siddhānta (conclusion). One day the goddess Earth questioned one doubt of Her to Ananta Deva, when He being unable to answer, remained silent like a dumb person. At last He became afraid ; and advised by Kaś'apa, praised Thee when He resolved the doubt and came to a definite conclusion. Veda Vyāsa once went to Vālmiki and asked him about some Sūtras of the Purāṇas when the Muni Vālmiki got confounded and remembered Thee, the Mother of the world. When by Thy Grace, the Light flashed within him and his error vanished. Thereby he became able to solve the question. Then Vyāsadeva, born of the parts of Śrī Kṛṣṇa, heard about the Purāṇa Sūtras from Vālmiki's mouth and came to know about Thy glory. He then went to Puṣkara Tirtha and became engaged in worshipping Thee, the Giver of Peace, for one hundred years. Then Thou didst become pleased and grant him the boon when he ascended to the rank of the Kavindra (Indra amongst the poets). He then made the classification of the Vedas and composed the eighteen Purāṇas. When Sadā Śiva was questioned on some spiritual knowledge, by Mahendra, He thought of Thee for a moment and then answered. Once Indra asked Brihaspati, the Guru of the Devas, about Śabda Śāstra (Scriptures on sound). He became unable to give any answer. So he went to Puṣkara Tirtha and worshipped Thee for a thousand years according to the Deva Measure and he became afterwards able to give instructions on Śabda Śāstra for one thousand divine years to Mahendra. O Sures'vari ! Those Munis that give education to their disciples or those that commence their own studies remember Thee before they commence their works respectively. The Munindras, Manus, men, Daityendras, and Immortals, brahmā, Viṣṇu and Maheṣa all worship Thee and sing hymns to Thee. Viṣṇu ultimately becomes inert when He goes on praising Thee by His thousand mouths. So Mahā Deva becomes when

he praises by His five mouths; and so Brahmā by His four mouths. When great personages so desist, then what to speak of me, who is an ordinary mortal having one mouth only! Thus saying, the Mahārṣi Yājñavalkya, who had observed fasting, bowed down to the Devī Sarasvatī with great devotion and began to cry frequently. Then the Mahāmāyā Sarasvatī, of the nature of Light could not hide Herself away. She became visible to him and said "O Child! You be good Kavindra (Indra of the poets)." Granting him this boon, She went to Vaikuṇṭha. He becomes a good poet, eloquent, and intelligent like Brihaspati who reads this stotra of Sarasvatī by Yājñavalkya. Even if a great illiterate reads this Sarasvatī stotra for one year, he becomes easily a good Pundit, intelligent, and a good poet.

Here ends the Fifth Chapter of the Ninth Book on Sarasvatī stotra by Yājñavalkya in Śrī Mad Devī Bhāgavatam of 18,000 verses by Mahārṣi Veda Vyāsa.

CHAPTER VI.

1-10 Nārāyaṇa said:—"O Nārada! Sarasvatī lives always in Vaikuṇṭha close to Nārada. One day a quarrel arose with Gangā, and by Her curse, Sarasvatī came in parts as a river here in this Bhārata. She is reckoned in Bhārata as a great sanctifying holy and merit-giving river. The good persons serve Her always, residing on Her banks. She is the Tapasyā and the fruit thereof of the ascetics. She is like the burning fire to the sins of the sinners. Those that die in Bhārata on the Sarasvatī waters with their full consciousness, live for ever in Vaikuṇṭha in the council of Hari. Those that bathe in the Sarasvatī waters, after committing sins, become easily freed of them and live for a long, long time in Viṣṇu-Loka. If one bathes even once in the Sarasvatī waters, during Chāturināśya (a vow that lasts four months), in full moon time, in Akṣyayā or when the day ends, in Vyatipāta Yoga, in the time of eclipse or on any other holy day or through any other concomitant cause or even without any faith and out of sheer disregard, one is able to go to Vaikuṇṭha and get the nature of Śrī Hari. If one repeats the Sarasvatī Mantra, residing on the banks of the Sarasvatī, for one month, a great illiterate can become a great poet. There is no doubt in this. Once shaving one's head, if one resides on the banks of the Sarasvatī, daily bathes in it, one will have not to meet with the pain of being again born in the womb. O Nārada! Thus I have described a little of the unbounded glories of Bhārata that give happiness and the fruits of all desires.

11. Sūta said :—" O Saunaka ! The Muni Nārada hearing thus, asked again at that very moment to solve his doubt*. I am now speaking of that. Hear.

12-15. Nārada said :— " O Lord ! How did the Devi Sarasvatī quarrel with the Devi Gangā and how did she by Her curse turn out in India, into a holy river in giving virtues. I am becoming more and more eager and impatient to hear about this critical incident. I do not find satiety in drinking your nectar-like words. Who finds satiety in getting his good weal ? Why did Gangā curse Sarasvatī, worshipped everywhere. Gangā is also full of Sattva Guṇas. She always bestows good and virtue to all. Both of them are fiery and it is pleasant to hear the cause of quarrels between those two. These are very rarely found in the Purāṇas. So you ought to describe that to me.

16-21. Nārāyaṇa said :— " Hear, O Nārada ! I will now describe that incident, the hearing of which removes all the sins. Lakṣmī, Sarasvatī and Gangā, the three wives of Hari and all equally loved, remain always close to Hari. One day Gangā cast side-long glances frequently towards Nārāyaṇa and was eagerly looking at Him, with smile on Her lips. Seeing this, the Lord Nārāyaṇa, startled and looked at Gangā and smiled also. Lakṣmī saw that, but she did not take any offence. But Sarasvatī became very angry. Padmā (Lakṣmī) who was of Sattva Guṇa, began to console in various ways the wrathful Sarasvatī ; but she could not be appeased by any means. Rather Her face became red out of anger ; she began to tremble out of her feelings (passion) ; Her lips quivered ; and She began to speak to Her husband.

22-38. The husband that is good, religious, and well qualified looks on his all the wives equally ; but it is just the opposite with him who is a cheat. O Gadādhara ! You are partial to Gangā ; and so is the case with Lakṣmī. I am the only one that is deprived of your love. It is, therefore, that Gangā and Padmā are in love with each other ; for you love Padmā. So why shall not Padmā bear this contrary thing ! I am only unfortunate. What use is there in holding my life ? Her life is useless, who is deprived of her husband's love. Those that declare you, of Sattva Guṇas, ought not to be ever called Pundits. They are quite illiterate ; they have not the least knowledge of the Vedas. They are quite impotent to understand the nature of your mind. O Nārada ! Hearing Sarasvatī's words and knowing that she had become very angry, Nārāyaṇa thought for a moment and then went away from the Zenana outside. When Nārāyaṇa had thus gone away, Sarasvatī became fearless and began to abuse Gangā downright out of anger in an abusive language, hard to hear :—" O Shameless One ! O Passionate One ! What

pride do you feel for your husband ? Do you like to show that your husband loves you much ? I will destroy your pride to-day. I will see to-day, it will be seen by others also, what your Hari can do for you ? Saying thus Sarasvatī rose up to catch hold of Gangā by Her hairs violently. Padmā intervened to stop this. Sarasvatī became very violent and cursed Lakṣmī :—“ No doubt you will be turned into a tree and into a river. In as much as seeing this undue behaviour of Gangā, you do not step forward to speak anything in this assembly, as if you are a tree or a river. Padmā did not become at all angry, even when she heard of the above curse. She became sorry and, holding the hands of Sarasvatī, remained silent. Then Gangā became very angry ; Her lips began to quiver frequently. Seeing the mad fiery nature of the red-eyed Sarasvatī, she told Lakṣmī :—“ O Padme ! Leave that wicked foul-mouthed woman. What will she do to me ? She presides over speech and therefore likes always to remain with quarrels. Let Her shew Her force how far can she quarrel with me. She wants to test the strength of us. So leave Her. Let all know to-day our strength and prowess.

39-44. Thus saying, Gangā became ready to curse Sarasvatī and addressing Lakṣmī, said :—“ O Dear Padme ! As that woman has cursed you to become a river,” so I too curse her, “ that she, too, be turned into a river and she would go to the abode of men, the sinners, to the world and take their heaps of sins. Hearing this curse of Gangā, Sarasvatī gave her curse, “ You, too,” will have to descend into the Bhuloka (the world) as a river, taking all the sins of the sinners.” O Nārada ! While there was going on this quarrel, the four-armed omniscient Bhagavān Hari came up there accompanied by four attendants of His, all four-armed, and took Sarasvatī in His breast and began to speak all the previous mysteries. Then they came to know the cause of their quarrels and why they cursed one another and all became very sorry. At that time Bhagavān Hari told them one by one :—

45-67. O Lakṣmī ! Let you be born in parts, without being born in any womb, in the world as the daughter in the house of the King Dharma-dhvaja. You will have to take the form of a tree there, out of this evil turn of fate. There Śankhaśūda, the Indra of the Asuras, born of my parts will marry you. After that you will come back here and be my wife as now. There is no doubt in this. You will be named Tulasi, the purifier of the three worlds, in Bhārata. O Beautiful One ! Now go there quickly and be a river in your parts under the name Padmāvatī. O Gange ! You will also have to take incarnation in Bhārata as a river, purifying all the worlds, to destroy the sins of

the inhabitants of Bhārata. Bhagiratha will take you there after much entreating and worshipping you ; and you will be famous by the name Bhāgirathī, the most sanctifying river in the world. There, the Ocean born of my parts, and the King Śāntanu also born of my parts will be your husbands. O Bhārati ! Let you go also and incarnate in part in Bhārata under the curse of Gangā. O Good-natured One ! Now go in full Amsas to Brahmā and become His wife. Let Gangā go also, in Her fullness to Śiva. Let Padmā remain with Me. Padmā is of a peaceful nature, void of anger, devoted to Me and of a Sāttvika nature. Chaste, good-natured, fortunate and religious woman like Padmā are very rare. Those women that are born of the parts of Padmā are all very religious and devoted to their husbands. They are peaceful and good-natured and worshipped in every universe. It is forbidden, nay, opposed to the Vedas, to keep three wives, three servants, three friends of different natures, at one place. They never conduce to any welfare. They are the fruitful sources of all jealousies and quarrels. Where, in any family females are powerful like men and males are submissive to females, the birth of the male is useless. At his every step, he meets with difficulties and bitter experiences. He ought to retire to the forest whose wife is foul-mouthed, of bad birth and fond of quarrels. The great forest is better for him than his house. That man does not get in his house any water for washing his feet, or any seat to sit on, or any fruit to eat, nothing whatsoever ; but in the forest, all these are not unavailable. Rather to dwell amidst rapacious animals or to enter into fire than remain with a bad wife. O Fair One ! Rather the pains of the disease or venom are bearable, but the words of a bad wife are hard to bear. Death is far better than that. Those that are under the control of their wives, know that they never get their peace of mind until they are laid on their funeral pyres. They never see the fruits of what they daily do. They have no fame anywhere, neither in this world nor in the next. Ultimately the fruit is this :—that they have to go to hell and remain there. His life is verily a heavy burden who is without any name or fame. Never it is for the least good that many co-wives remain at one place. When, by taking one wife only, a man does not become happy, then imagine, how painful it becomes to have many wives. O Gange ! Go to Śiva. O Sarasvatī ! Go to Brahmā. Let the good-natured Kamalā, residing on the lotus remain with Me. He gets in this world happiness and Dharma and in the next Mukti whose wife is chaste and obedient. In fact he is Mukta, pure and happy whose wife is chaste ; and he whose wife is foul-natured, is rendered impure, unhappy and dead whilst he is living.

Here ends the Sixth Chapter of the Ninth Book on the coming in this world of Lakṣmī, Gaṅgā and Sarasvatī in the Mahāpurāṇam Śrīmad Devī Bhāgavatam of 18,000 verses by Mahārṣi Veda Vyāsa.

CHAPTER VII.

1-2. Nārāyaṇa said :— "O Nārada ! Thus saying, the Lord of the World stopped. And Lakṣmī, Gaṅgā and Sarasvatī wept bitterly, embracing one another. All of them then looked to Śrī Kṛṣṇa, and gave vent to their feelings one by one with tears in their eyes, and with their hearts throbbing with fears and sorrows.

3-4. Sarasvatī said :— "O Lord ! What is, now, the way out of this curse, so severe and paining since our births ? How long can helpless women live, separated from their husbands ? O Lord ! I certainly say that I will sacrifice my body when I go to Bhārata, by taking recourse to yoga. The Mahātmās always protect all the persons without fail.

5-6. Gaṅgā said :— "O Lord of the Universe ! Why have I been abandoned by You. What fault have I committed ? I will quit my body. And You will have to partake of the sin due to the killing of an innocent woman. He is surely to go to hell, even if he be the Lord of all, who forsakes in this world an innocent wife. "

7-15. Padmā said :— "O Lord ! Thou art of the nature of Sattva Guṇa in fullness ; what wonder, then, how Thou hast become angry ! " However let Thou be pleased now with Sarasvatī and Gaṅgā. Forgiveness is the best quality of a good husband. I am ready just now to go to Bhārata when Sarasvatī has cursed me. But tell me, how long I will have to stay there ? After how many days I shall be able to see again Thy lotus-feet ? The sinners will wash away their dirt of sins in my waters by their constant baths and ablutions ? By what means shall I be freed again and get back to Thy lotus-feet. How long shall I have to remain in my part, the daughter of Dharma Dhvaja, at the expiry of which I will be able to see Thee again ? How long shall I have to assume the form of Tulasi tree, the abode of Thine. O Thou, the Ocean of mercy ! Say, when wilt Thou deliver me ? And if Gaṅgā have to go to Bhārata, by the curse of Bhārati, when shall She be freed of the curse and sin and when shall She see back Thy feet ? Again if Sarasvatī have to go to Bhārata out of Gaṅgā's curse, when will that period of curse expire ? How many days after shall She be able to come back to Thy feet ? Now, be pleased to cancel Thy order for them to go to Brahmā and Śiva respectively. O Nārada ! Thus speaking to Jagannātha, the Devī Kāmalā bowed down

at His feet and embracing them by Her own hairs of the head, cried frequently.

16-37. Now the lotus-navelled Hari, always eager to shew favour to the devotees, smiled and with a gracious heart took up Padmā on His breast and said :—" O Sures'vari ! I will keep my own word, also I will act according as you like. O Lotus-eyed ! Hear. How the two ends can be made to meet. Let Sarasvatī go in her one part to have the form of a river and in her one-half part to Brahmā and remain with me in Vaikunṭha in Her full parts. Gangā will have to go in one part to Bhārata.—to purify the three worlds, as she will be urged eagerly to do so by Bhagīratha. And She will remain in her one part in the matted hair of Chandra Śekhara (the Mahādeva with Moon on his forehead), obtained with a great difficulty, and so will remain there purer than her natural pure state. And let her remain with me in full parts. O Padme ! O Lovely-eyed One ! You are most innocent ; so part of your part will go to Bhārata and be the Padmāvatī river and you will be the Tulasi tree. After the expiry of five thousand years of Kali Yuga, your curse will expire. Again you all will come to My abode. O Padme ! Calamities are the causes of the happiness of the embodied beings. Without dangers no one can understand the true nature of happiness. The saint worshippers of My mantra who will perform their ablutions in your waters, will free you all of your curse by touch and sight. O Fair One ! By the sight and touch (Darśan, Sparsan) of My bhaktas (devotees), all the sacred places of pilgrimages in the world will be purified. For uplifting and sanctifying the holy earth, My mantropāsakas, i. e., Śaivas, Śāktas, Gāṇapatyas, etc., that are devoted to Brahma all are residing in Bhārata. Where My Bhaktas reside and wash their feet, that place is undoubtedly reckoned as the holy places of pilgrimages. So much so that by the sight and touch of My devotees, the murderer of a woman, of a cow, of a Brāhmin, the treacherous and even the stealer of the wife of one's Guru will be sanctified and liberated while living. Those who do not perform the vow of Ekādas'ī, who do not perform Sandhyā, who are Nāstikas (atheists), the murderers, all are freed of their sins by the sight and touch of My devotees. By the sight and touch of My devotees, those who live on their swords, pens, and the royal officials, the beggars in a village and the Brāhmaṇas who carry (deal in) bullocks are also freed of their sins. The traitors, the mischief makers of their friends, those who give false evidence, those that steal other's trust properties, are also freed of their sins by the sight and touch of My devotees. Those who are foul-mouthed, bastards, the husbands and sons of unchaste women are all purified by the sight and touch of My Bhaktas. The Brāhmin cooks of Śūdras, Brāhmins of an inferior order (who subsist

upon the offerings made to the images which he attends), the village mendicants, those who are not initiated by their Gurus, these all are purified by the sight and touch of My devotees. O Fair One ! The sins of those persons who do not maintain their fathers, mothers, brothers, wives, sons, daughters, sisters, the blind, friends, the families of the Gurus, the fathers-in-law, the mothers-in-law are also removed by the sight and touch of My devotee. Those that cut the Asvattha trees, that slander My devotees, and the Brāhmins that eat the food of Śūdras, are also freed of their sins. Those who steal the Deva's articles, the Brāhmaṇa's articles, those that sell lac, iron, and daughters, those who commit Mahā Pātakas (Brahmahatyā, Surāpānam, Steyam, Gurbanganāganah, Mahānti pātakānyābuh, tatsam-sargahseha Pañchainam) and those that burn the Śūdrā's dead bodies, these also are freed of their respective sins by the sight and touch of My devotees.

38-42. Mahā Lakṣmī said :— "O Thou gracious to faithful attendants ! What are the characteristics, the marks of those Bhaktas of Thine that Thou hast spoken of just now whose sight and touch destroy instantly the Mahā-pātakas (five great sin-), that are destroyed after a long time by the water of the Tirthas and the earthen and stone images of the Gods. The sins of the vilest of men, devoid of Hari bhakti, vain and egoistic, cheats, hypocrites, slanderers of saints, vicious souls are destroyed by your Bhaktas, whose touch and ablutions sanctify the sacred places of pilgrimages ; by the touch of the dust and water of whose feet, the earth is purified ; whom the Bhaktas of Bhārata always pray to see ; and there is nothing higher than the meeting of those Bhaktas." Sūta said :— "O Great Rṣi ! Thus hearing the words of Mahā Lakṣmī, the Lord smiled and began to speak about the ~~ecore~~ things or the marks of the Bhaktas."

44-54. O Lakṣmī ! The marks of the Bhaktas are all mentioned very hiddenly in Śrutis and Purāṇas. These are very sanctifying; destructive of sins, giving happiness, devotion, and liberation. These are never to be described to deceitful persons ; these are the essences and to be kept hidden. But you are very simple and like my life. I therefore speak to you. Hear. O Fair One ! All the Vedas declare him to be holy and the best of men, in whose ears are pronounced from the mouth of a Guru, the Viṣṇu mantra. At the very moment of his being born into this world, one hundred generations back of that person, whether they be at that time in heaven or hell, get instantaneous liberation and if any of them happen to be born then as Jivas, they become liberated at once while living and finally get Viṣṇupadam (the place of Viṣṇu). That mortal is My Bhakta (devotee) who is full of devotion to Me, who always repeats My glories and acts according to My directions, who hears with all his heart My topics, and hearing which, whose mind dances with joy, whose voice gets choked and

tears incessantly flow out from whose eyes, who loses his outward consciousness. Such a man is indeed, My Bhakta. My Bhaktas do not long for happiness, or Mukti, or the four states *Sālokya*, *Sāyujya*, *Sāmīpya* and *Sārṣṭi*, nor the Brahmanhood, nor the Devahood (the state of immortality); they want only to do *Sevā* (service) to Me and they are solely intent on doing this. Even in dreams they do not desire the *Indraship*, *Manuship*, the state of *Brahmā*, so very difficult to be had; nor do they want the enjoyment of kingdoms and heavens. My Bhaktas roam in *Bhārata*, eager to hear My glories, and always very glad to recite My sweet glorious deeds. The birth of such Bhaktas in *Bhārata* is very rare. They purify the world and go ultimately to My abode, the best of all *Tirthas* (sacred places). Thus I have spoken O *Palmo*! all that you wanted to hear. Now do as you like. Then *Gangā* and others all went to obey the order of *Śrī Hari*. Who went to His own abode.

Here ends the Seventh Chapter of the Ninth Book on the curses of *Gangā*, *Sarasvatī*, and *Lakṣmī* and the way to freedom thereof in the *Mahāpurāṇam Śrīmad Devi Bhāgavatam* of 18,000 verses by Mahārṣi *Veda Vyāsa*.

CHAPTER VIII.

1-110. *Nārāyaṇa* said:—‘A part of *Sarasvatī* descended in this *Bhārata* *Punya Bhūmi* (land of merits), owing to the curse of *Gangā*; and She remained in full in *Viṣṇu*’s region, the abode of *Vaikuṇṭha*. She is named *Bhārati*, on account of Her coming to *Bhārata*; she is called *Brāhmī* because she is dear to *Brahmā*; and She is called *Vānī* as She presides over Speech. *Hari* is seen everywhere, in tanks, in wells, in running streams (i.e. in *Saras*). Because He resides in *Saras*, therefore He is called *Sarasvān*. *Vāṇī* is the *Śakti* of that *Sarasvān*; therefore She is denominated *Sarasvatī*. The river *Sarasvatī* is a very sacred *Tirtha*. She is the burning fire to the fuel of sins, of sinners. O *Nārada*! Through the curse of *Sarasvatī*, the *Devī Gangā* also assumed the form of a river in part. She was brought down to this earth at the request of *Bhagīratha*. Hence she is called *Bhāgīrathī*. While *Gangā* was rushing down to the earth *Śiva* capable to bear the great rush of Her, held Her on His head at the request of the Mother Earth. *Lakṣmī* also, through the curse of *Sarasvatī* came in part of parts to *Bhārata* as the river *Padmāvatī*. But She remained in full with *Hari*. *Lakṣmī* appeared also in Her other part as the well-known daughter *Tulasī* of the king *Dharmadhvaja* in India. Last of all, through *Bhārati*’s curse and by the command of *Śrī Hari*, she turned into the *Tulasī* tree, purifying the whole world. Remaining for five thousand years of *Kali*, all of will quit their river appearances and go back to *Hari*. By the

command of Śrī Hari, all the Tīrthas save Kāśī and Bindrāban will go along with them to Vaikuṇṭha. Next at the expiry of the ten thousand years of Kali, Śālagrāma Śilā (the stone piece worshipped as Nārāyaṇa) Śiva, and Śiva Śakti and Puruṣottama Jagannātha will leave the soil of Bhārata and go to their respective places, (i.e. the Māhātmyas of these will be extinct from Bhārata). There will then cease to be the saints (of Śiva Śakta, Gāṇapatya and Vaiṣṇava sects, (eighteen) Purāṇas, the blowing of conch shells (auspicious signs), Śrāddhas, Tarpaṇas, and all the rites and ceremonies dictated by the Vedas. The worship and glorification of the Gods, the recitation of their praises, their names will be extinct. The Vedas with their Aṅgas will no longer be heard of. All these will disappear with them. The assembly of the Sādhus, the true Dharma, the four Vedas, the village Devas and Devīs, the Vratas (vows) the practising of the austerities, fasting, all will disappear. All will be addicted to the Vāmācāra ritual (the left-hand ritual Tāntrik form of worship; sarcastically used in the sense of drinking wine and eating flesh, etc.) They will speak falsehood and be deceitful. If any body worships, his worship will be void of Tulasi leaver. Almost all will be deceitful, cruel, vain, egoistic, thievish and mischievous. Men will be at variance with one another; women will be at variance with one another; no fear will exist in marriage ties. Proportions will be only of those that will make them (i. e. there will cease to be any inheritance from father to son and so forth). Husbands will be obedient to their wives; unchaste women will be in every house. Wives will rebuke their husbands by incessant noisings and chidings. Wives will be the sole mistresses of houses and husbands will stand before them as servants with folded palms. Fathers-in-law and mothers-in-law will be their servants. The brothers of wives, and their friends will be the managers of the household affairs. But there will be no friendship with one's own class fellows. The brothers and friends of the house owners (masters of the house) will appear quite strangers as if they are new-comers. Without the command of the house-wives, the masters of the houses will be unable to do anything. The divisions of caste (Brāhmaṇa, Kṣātriya, Vaiśya, and Śūdra) will entirely disappear. Far from practising Sandhyā Bandanam and other daily practices, the Brāhmaṇas will cease to hold the holy threads even on their bodies. The four colour-classes will practise the doings of the Mlecchas, read the Śāstras of the Mlecchas and forsake their own Śāstras. The Brāhmaṇas, Kṣātriyas, and Vaiśyas will become the slaves of Śūdras, will become their cooks, runner and carriers of buffaloes. Every one will be devoid of truth. Earth will not yield any grains;

trees will not yield any fruits and women will be issueless. The cows will not yield milk; even if there be a little, milk, ghee will not come out of it. The affection between husband and wife will die out and the families will be devoid of truth. The King will not wield any power; the subjects will be over burdened with taxes. The ever flowing big rivers, the petty streams, the caves of mountains all will gradually have very little water in them. The Four Varnas will be devoid of Dharma and Punya (merit, virtue). One in a lakh may be virtuous. Afterwards that too will cease. Men, women, boys, all will be ugly and deformed. They will utter bad words and vile sounds. Some villages and towns will be completely deserted by men and will look terrible; at some others few cottages with few inhabitants will be seen. Villages and towns will be jungles and jungles will become filled with men. The inhabitants of the forests will become heavily taxed and disconsolate. The beds of rivers and lakes will become dry owing to want of rains and will be cultivated. The Kulinas of high families will become very low. The whole earth will be filled with liars, untruthful cheats and hypocrites. The lands, though cultivated well, will yield grains in name. Those who are well known as the millionaires, they will become poor and those who are devoted to the Devas will be atheists. The towns folk will have no trace of mercy; rather they will hate and envy their neighbours and turn out murderers of men. In the Kali age, males and females will be, everywhere, of a dwarfish stature, diseased, shortlived, and of very little youthful virility. The hairs will turn out grey no sooner the people reach their sixteenth year. And they will be very old when they become twenty years old. The girls of eight years will have menstruation and will become pregnant. They will deliver every year. Old age will attack them when they become sixteen years old. Some women will have their husbands and children living. Otherwise almost all will be barren, childless. The four Varnas will sell their daughters. The paramours of the mothers, wives, son's wives, daughters, and sisters will be the source of support to them all. No one will be able, without money, to collect the merits by repeating the name of Hari. Persons will make gifts for name and fame and ultimately will take back what they had made as gifts. If there be any gifts made by one's own self or by one's forefathers for a Deva purpose or for Brāhmins or for the families of the Gurus, there will not be found wanting attempts to take back those gifts. Some will go to daughters, some to mothers-in-law, some to the wives of sons, some to sisters, some to mothers of co-wives, some will go to the brother's wives. In every house, those who are unfit to be mixed will be mixed with, (excepting one's mother. In Kali Yuga

who is whose wife ? And who is whose husband ? There will be no certainty ; who is whose subject and what village is to whom ? There will be no surety that such a property belongs to such and such a man. All will turn out to be liars, licentious, thieves, envious of other's wives, and murderers of men. In the houses of the Brāhmins, Kṣātriyas, and Vaiśyas, the three higher castes, the current of sin will flow. They will live by selling lac, iron, and salts prohibited by the Śāstras. The Brāhmins will drive buffaloes, burn the dead bodies of the Śūdras, eat the food of the Śūdras and go to unchaste women. There will be no more faith existing in the five Rīṣi Yajñas. Almost every Brāhmin will not observe the vows of Amāvasyā Nisipālana. The holy threads will be cast away and the Sandhyā Bandanam and cleanliness and good practices will cease altogether. The unchaste women who deal in giving loans, etc., and live on interests and the procuroresses during menstruation will cook in Brāhmin families. There will be no distinction of food, no distinction of wombs, no distinction of Āśramas, and no distinction of persons. All will turn out Mlecchas. O Nārada ! Thus, when the Kali will have its full play, the whole world will be filled with Mlecchas, the trees will be one hand high and the men will be of the size, of a thumb. Then the most powerful Bhagavān Nārāyaṇa will incarnate in His part in the house of a Brāhmin named Viṣṇuśā as his son. Mounted on a long horse, holding a long sword He will make the world free of the Mlecchas in three nights. Then he will disappear from the face of the Earth and She will be without any sovereign and be filled with robbers. There will be incessant rain, for six nights and it will rain and rain and the whole earth will be deluged ; no traces of men, houses, and trees. After this the Twelve Suns will rise simultaneously and by their rays the whole water will be dried up and the earth will become level. Thus the dreadful Kali will pass away when the Satya Yuga will come back, Tapasyā and the true religion and Sattva Guṇa will prevail again. The Brāhmins will practise Tapasyā, they will be devoted to Dharma and the Vedas. The women will be chaste and religious in every house. Again the wise and intelligent Kṣātriyas devoted to the Brāhmaṇas will occupy the royal thrones and their might, devotion to Dharma and love for good deeds will increase. The Vaiśyas will again go on with their trades and their devotion to their trade and the Brāhmins will be reestablished. The Śūdras, too, will be again virtuous, and serve the Brāhmins. Again the Brāhmins, Kṣātriyas, and Vaiśyas and their families will have Bhakti towards the Devī, be initiated in Devī Mantras and all will meditate on the Devī. Again there will be spread the knowledge of the Vedas, the Smritis,

and the Purāṇas, all will go to their wives in menstruation periods. No Adharma (unrighteousness) will exist and the Dharma will reign in full, with all the parts (Kālās) complete. When the Tretā Yuga comes; the Dharma will be three footed; when the Dvāpara Yuga will come; the Dharma will be two-footed and when Kali will begin, the Dharma will be one-footed, and when Kali will reign supreme, no Dharma will exist, even in name. (O Nārada, I Now I will speak of time.) The seven days of the week, Sunday, &c., the sixteen tithis, Pratipada &c., the twelve months Vaisākha &c., the six seasons Summer, &c., the two fortnights (dark and bright) and the two Ayānas (Northern and Southern) are rendered in vogue. One day consists of four Praharas, one night consists of four Praharas; a day and a night constitute one so-called day. Thirty such days make one month. In the computation of time, five kinds of years (Varṣas) were already mentioned (in the 8th Skandha). As the Satya, Tretā, Dvāpara and Kali roll on turn by turn, so the days, months and years also roll on in turn. One day, according to the Devas, is equal to one year, according to men; three hundred and sixty human Yugas equal to one Deva Yuga. Twenty-one Deva Yugas make one Manvantara. The life period of Indra, the Lord of Śāchi, is one Manvantara. Twenty-eight Indras' lives equal to one day of Hiranyagarbha (the golden womb) Brahmā. One hundred and eight such years equal to the life of one Brahmā. When this Brahmā dies, there is the Prākṛita Pralaya. The earth is not visible then. (The dissolution of Prakṛiti takes place.) The whole Brahmāṇḍa is deluged by water; Brahmā, Viṣṇu, Mahes'vara and the other wise Rishis get diluted in Para Brahma whose substance is all truth and consciousness. That time, the Prakṛiti Devī, too, gets merged in Para Brahma. The fall of Brahmā and the dissolution of Prakṛiti are called the Prākṛita Pralaya. The duration of this Pralaya is one Nīmeṣa of the Para Brahma Mūla Prakṛiti united with Māyā. All the Brahmāṇḍas (universes) are destroyed at this time. When this Nīmeṣa expires, the creation begins again in due order. So one cannot count the endless numbers of times when this creation and dissolution works are going on. So who can tell how many kalpas had past away, or how many Kalpas will come, how many Brahmāṇḍas were created or how many Brahmāṇḍas will be created. Who will be able to count how many Brahmās, how many Viṣṇus or how many Mahes'varas there have been. But One and Only One Para Brahma Parames'vara (the Great God) is The Supreme Lord of these countless Brahmāṇḍas. This Parames'vara of the nature of Existence, Consciousness and Bliss is the Highest Spirit of all. All others, Brahmā, Viṣṇu, Mahes'vara the

Great Virāt, the Smaller Virāt, all are His parts. This Brahma is Mūlā Prakṛiti and from That has appeared Śrī Kṛṣṇa, the Lord of his left half which is woman (Ardha Nārī'vara). It is She that divided Herself into two forms; in Her one form, She resides as the two armed Kṛṣṇa in the region of Goloka; and as the four-armed Nārāyaṇa in Vaikunṭha. All the things from Brahmā, the Highest, to the mere grass the lowest, all are originated from Prakṛiti. And all the Prakṛiti-born things are transient. Thus the True, Eternal Para Brahma, beyond the three guṇas, the Source of all creation, Whose substance is All-Will is the Only Substance beyond the region of Prakṛiti. He is without Upādhis (conditions, as time, space, causation and attributes); He is without any form; and the forms that He assumes, they are for showing His Grace to the devotees only. The Lotus-born Brahmā is able by His Power of Knowledge to create the Brahmāṇḍa. It is by His Grace that Śiva, the Lord of the yogis is named Mrityumjaya (the Conqueror of Death), the Destroyer of all, and the Knower of all Tattvas. By His Tapas, Śiva has realized Para Brahma and therefore has become the Lord of all, All-knowing, endowed with great Vibhūtis (lordly powers), the seer of all, omnipresent, the protector of all, the bestower of all prosperities. The Devotion and service towards Para Brahma have alone made Śrī Viṣṇu the Lord of all; and it is through the power of Para Brahma, that Mahāmāyā Prakṛiti Devī has become omnipotent and the Goddess of all. Bhagavatī Durgā has got His Grace by Her devotion and service to Him and has become Mūla Prakṛiti of the nature of Being, Consciousness and Bliss. And so has the Devī Sāvitṛī, the Mother of the Vedas, become the presiding Deity of the Vedas and She is worshipped by the Brāhmaṇas and the Knowers of the Vedas. That She presides over all the branches of knowledge, is worshipped by all the learned assemblies and by the whole Universe is the result only of worshipping the Prakṛiti Devī. That Lakṣmī has become the bestower of all wealth and the presiding Deity of all the villages and the mistress of all, worshipped by all and the bestower of sons to all is also the result of worshipping Her. Thus it is through the worship of Prakṛiti that Durgā, the Destroyer of all calamities and troubles has appeared from the Left side of Śrī Kṛṣṇa; and Rādhā has become the presiding Deity of His Prāṇa (vital air), and She is worshipped by all and possessed of all knowledge. It is by the worship of Śakti that Rādhikā has so much excelled in love, has become the presiding Deity of the prāṇa of Kṛṣṇa. has got His love and respect, has been placed on His breast and is exceedingly beautiful. With the object of getting Kṛṣṇa for her husband, She

practised severe austerities for one thousand Deva years on the mountain Śatus'ringa in Bhārata to get the Mūla Prakriti's Grace. And when the Śakti Mūla Prakriti became graciously pleased towards Her, Śrī Kṛṣṇa seeing Rāhikā increasing in beauty like the Crescent Moon took Her to His breast and out of tenderness wept and granted Her highest boons so very rare to others and said :—O Beautiful One ! You better remain always in My breast and devoted to Me amongst all my wives ; let you be superior to them all in good fortune, respect, love and glory. From to day you are my greatest best wife. I will love you as the best amongst them all. O Dear ! Always I will be submissive to you and fulfil what you say. Thus saying, Śrī Kṛṣṇa selected her as his wife without any co-wives and made Her dear to His Heart. The other Devīs besides the five Prakritis, already mentioned, also derived superiorities by serving Mūla Prakriti. O Muni ! What shall I say, everyone reaps the fruits as he practises Tapasyā. Bhagavatī Durgā practised on the Hūmālyā tapasyā for one thousand Deva years and meditated on the lotus-feet of Mūla Prakriti and so has come to be worshipped by all. The Devī Sarasvatī practised tapasyā for one lākṣ Deva years and is come to be respected by all. The Devī Lakṣmī practised tapasyā at Puṣkara for one hundred Divine Yugas and, by the Grace of Mūla Prakriti, has become the bestower of wealth to all. The Devī Sāvitrī worshipped Śakti for sixty thousand divine years in the Malaya mountain and is respected and worshipped by all. O Bibhu ! Brahmā, Viṣṇu, and Mahāvara worshipped Śakti for one hundred Manvantaras and so have become the Preservers, etc., of this world. Śrī Kṛṣṇa practised for ten Manvantaras terrible austerities and therefore obtained his position in the region of Goloka and is remaining there to-day in greatest bliss. Dharma Deva worshipped Śakti with devotion for ten Manvantaras and has become the lives of all, worshipped by all, and the receptacle of all. O Muni ! Thus all, whether the Devīs, Devas, Munis, Kings, Brāhmaṇas, all have got their respect in this world by the worship of Śakti. O Devarṣi ! I have thus described to you all that I heard from the mouth of my Guru, in accordance with the rules of the Vedas. What more do you want to hear ?

Here ends the Eighth Chapter of the Ninth Book on the Greatness of Kali in the Mahā Purāṇam Śrīmad Devī Bhāgavatam of 18,000 verses by Mahārṣi Veṇka Vyāsa.

CHAPTER IX.

1-4. Śrī Nārada said:—In the twinkling of an eye of the Devī, the Pralaya takes place; and in that very time also the Brahmāṇḍa (cosmos) is dissolved, which is called the Pralaya of Prakṛiti. During this Pralaya, the Devī Vasundharā (Earth) disappears; the whole world is deluged with water and all this appearance of five elements called Prapañcha vanishes in the body of Prakṛiti. Now where does Vasundharā (Earth), thus vanished, reside? And how does She again appear at the beginning of the creation? What is the cause of her being so much blessed, honoured and capable to hold all and victorious. So tell about Her birth, the source of all welfare.

5-23. Śrī Nārāyaṇa said:—"O Nārada! So it is heard that the Earth appears at the very outset of the creation. Her appearance and disappearance so occur in all the Pralayas (This earth) the manifestation of the great Śakti, sometimes becomes manifest in Her and sometimes remains latent in Her (the Śakti). It is all the will of that Great Śakti. Now hear the anecdote of appearance (birth) of the earth, the cause of all good, the source of destruction of all calamities, the destroyer of sin and the cause of furtherance of one's religious merits. Some say that this earth has come out of the marrow of the Daityas, Madhu and Kaiṭabha; but that is not the fact. Hear now the real fact. Those two Daityas were greatly pleased with Viṣṇu's valour and prowess in the fight between them and Viṣṇu; and they said:—"Kill us on that part of the earth which is not under water." From their words it is evident that the earth was existent during their life-time but she was not visible. After their death, the marrow came out after their bones. Now hear how the name "Medini" came to be applied to the earth. She was taken out of the water, and the marrow came to be mixed with the earth. It is on account of this mixing that she is called Medini. Now I will tell you what I heard before in Puṣkara, the sacred place of pilgrimage, from the mouth of Dharma Dāya, about the origin of earth, approved by the Śrūtis, consistent, and good. Hear. When the mind of Mahā Virāt, merged in water, expanded all over his body, it entered into every pore of his body. Next the Mahāprithvī or the Great Earth appeared at the time of Pañcōhī Karaṇa (mixing of one-half of each of the elements with one-eighth of each of the other four elements). This Mahāprithvī was broken into pieces and placed in every pore. It is this differentiated earth that appears during creation and disappears during Pralaya. From this mind, concentrated in every pore of the body

of Mahā Virāt, is born this earth, after a long interval. In every pore in the skin of this Virāt Puruṣa there is one earth. She gets manifested and she disappears. This occurs again and again. When she appears, she floats on the water; and when she disappears, she gets merged in the water. There is this earth (world) in every universe; and along with her, there are mountains, forests, seven oceans, seven islands, Sumeru mountain, the Moon, the Sun and other planets, Brahmāloka, Viṣṇuloka (the abode of Viṣṇu) Śivaloka and the regions of the other Devas, sacred places of pilgrimage, the holy land of Bhāratavarsa, the Kūchānī Bhūmi, seven heavens, seven Pātālas or nether regions, on the above Brahmāloka, and Dhruvaloka. This law holds good in every world in every universe. So every universe is the work of Māyā and thus it is transient. At the dissolution of Prakṛiti, Brahmā falls. Again when creation takes place, the Mahā Virāt appears from Śrī Kṛṣṇa, the Supreme Spirit. Eternal is this flow of creation, preservation and destruction; eternal is this flow of time, Kāṣṭhī; eternal is this flow of Brahmā, Viṣṇu and Mahes'a, etc. And eternal is this flow of Vasundharā who is worshipped in the Vārāha Kalpa by the Suras, Munis, Vipras, Gandarbhas, etc. The Śruti says that the Presiding Deity of this eternal earth is the wife of Viṣṇu in His boar-form. Mangala (Mars) is the son of that earth and Mangala's son is Ghaṭes'a.

24-26. Nārada said:—"In what form was the Earth worshipped by the Devas in Vārāha Kalpa. The Vārāhi, the receptacle of all things, moving and non-moving, how did she appear, by what method of Pañcī Karaṇa, from the Mūlaprakṛiti? What is the method of her worship in this Bhūloka and in the Heavens (Svarloka). Also tell me, O Lord! in detail, the auspicious birth of Mangala (Mars).

27-34. Nārāyaṇa spoke:—In ancient days, in the Vārāha Kalpa, Varāha Deva (the boar incarnation) when entreated and praised by Brahmā, killed the Daitya Hiranyākṣa and rescued the earth from the nether regions Rasātala. He then placed the earth on the waters where she floated as the lotus leaf floats on water. In the meantime Brahmā began to fashion the wonderful creation on the surface of the earth. Bhagavān Hari, in His boar form and brilliant like ten million suns saw the beautiful and lovely appearance of the presiding deity of the earth, possessed of amorous sentiments. He then assumed a very beautiful form, fit for amorous embraces. They then held their sexual intercourse and it lasted day and night for one Deva year. The beautiful Earth, in the pleasant amorous plays, fainted away; for the intercourse of the lover with the beloved is exceedingly pleasant. And Viṣṇu, too, at the same time was very much exhausted by the pleasant touch of the

body of the Earth. He did not become conscious even how days and nights passed away. When full one year passed away, they got back their senses and the amorous man then left his hold of the loved. He assumed easily his former Boar form and worshipped Her as the incarnate of the Devī, with incense, lights, offerings of food, with vermilion (Sindur, red-powder), sandal-paste, garments, flowers and various other offerings of food, etc. He then said :—

35-37. O Auspicious One ! Let Thou beest the receptacle of all things. All the Munis, Manus, Devas, Siddhas, and Dānavas, et c., will worship Thee with pleasure and willingness. On the day the Ambuvāchi ceremony closes, on the day when the house construction, i. e., the foundation is laid, on the day when the first entry is made into the newly built houses, when the digging of the well or tank commences, and on the day when tilling the ground commences, all will worship Thee. Those stupid fools that will not observe this, will certainly go to hell.

38-41 The Earth spoke :—“ O Lord ! By Thy command I will assume the form of Vārāhi (female boar) and support easily on my back this whole world of moving and non-moving things, but the following things, pearl, small shells, Śīlagrām, (a black stone, usually round, found in the river Gaṇḍakī, and worshipped as a type of Viṣṇu), the phallus or emblem of Śiva, the images of the goddesses, conch-shells, lamps (lights), the Yantras, gems, diamonds, the sacred upanayana threads, flowers, books, the Tulasi leaves, the bead (Japa mālā), the garland of flowers, gold, camphor, Goroohanā (bright yellow pigment prepared from the urine or bile of a cow). Sandal, and the water after washing the Śīlagrāma stone, I will not be able to bear. I will be very much pained in case I were to bear these on Me.

42-45. Śrī Bhagavān said :—“ O Fair One ! The fools that will place the above articles on Thy back will go to the Kālasutra hell for one hundred divine years. O Nārada ! Thus saying, the Bhagavān Nārāyaṇa remained silent. Now the Earth became pregnant and the powerful planet Mars was born. By the command of Śrī Hari, all began to meditate on Earth according to what is mentioned in Kāṇvaś'ākhā and began to praise Her. Offerings of food were given, uttering the root Mantra. Thus became extant all over the three worlds Her worship and praise.

46. Nārada said :—O Bhagavān ! Very sacred is the meditation, hymn and the root Mantra of the Earth. I am very anxious to hear them. Kindly describe it in detail.

47-48. Nārāyaṇa said :—The Earth was first worshipped by Vārāha Deva ; next She was worshipped by Brahmā. Next She was worshipped by all the Munis, Devas, Manus and men. O Nārada ! Now hear the Dhyān, praise and Mantra of the Devī Earth.

49-51. The Earth was first worshipped by Bhagavān Viṣṇu with this root Mantra (mūl mantra). "Om Hrim Śrim Klim Vasundharāyai Svāhā. Next He said :—O Devi Earth ! O Thou Smiling One ! I worship Thee, who art worshipped by the three worlds, whose colour is white like white lotus, whose face is beautiful like the autumnal moon, who art the Store-house of all gems and jewels, and in whose womb all the precious stones and pearls are imbedded, and who has put on a raiment purified by fire. All then began to worship Her with this Mantra.

52-63. Śrī Nārāyaṇa said :—"Now hear the hymn sung before Her according to Kāṇva Śākhā :—O Thou, the Giver of Victory ! Holder of water ! Endowed with water, full of victory ; Consort of the Boar Incarnation, Carrier of victory ! Bestow victory on me. O Thou Auspicious One ! The Store-house of all good, O Thou incarnate of all auspiciousness ! Bestower of good, Thou, the Source of all good to bestow all sorts of welfare ! Bestow all things that are good and auspicious to me in this world.

O Thou ! The Receptacle of all, the Knower of all, all powerful, the Bestower of all desires, O Devi Earth ! Give me the fruits that I desire.

O Thou ! Who art all merits Thou, the Seed of all religious merits, O Thou, the Eternal, the receptacle of all religious merits, the home of all religious persons, Thou bestowest merits to all.

O Thou ! The Store-house of all grains, enriched with all sorts of corns, Thou bestowest harvests to all ; Thou takest away all the grains in this world and again Thou producest all corns of various kinds here. O Earth ! Thou art all-in-all to the landlords, the Best Source of refuge and happiness. O Bestower of lands ! Give me lands. The above hymn yields great religious merits. He becomes the sovereign of the whole earth for millions and millions of births who rising early in the morning reads this stotra. Men who read this acquire merits due to giving away lands as gifts. People become certainly freed of their sins, if they read this stotra, who take back the lands after making them as gifts, who dig earth on the day of Ambuvāchi, who dig wells without permission on another's well, who steal other's lands, who throw their semen on earth, who place lamps on the earth. Religious merits, equivalent to one hundred horse sacrifices accrue from reading this stotra. There is no doubt in this. This stotra of the great Devi is the source of all sorts of welfare and auspiciousness.

Here ends the Ninth Chapter of the Ninth Book on the origin of the Śakti of the earth in Śrī Mad Devī Bhāgavatam of 18,000 verses by Mahārṣi Veda Vyāsa.

CHAPTER X.

1-3. Nārada said :—I am now desirous to hear about the merits acquired by making gifts of land, the demerits in stealing away lands, digging wells in other's wells, in digging earth on the day of Ambuvācī, in casting semen on earth, and in placing lamps and lights on the surface of the earth as well the sins when one acts wrongly in various other ways on the surface of the earth and the remedies thereof.

4-30. Śrī-Nārāyaṇa said:—If one makes a gift of land in this Bhārata of the measure of a Vitasti (a long span measured by the extended thumb and little finger) to a Brāhmaṇa who performs Sandhyā three times a day and is thus purified, one goes and remains in Śiva Loka (the abode of Śiva). If one gives away in charity a land full of corn to a Brāhmaṇ, the giver goes and lives in Viṣṇu Loka in the end for a period measured by the number of dust particles in the land. If one presents a village, a plot of land, or grains to a Brāhmaṇ, both the giver and the receiver, become freed of their sins and go to the Devī Loka (the abode of the Devī). Even if one be present when a proposal for a gift of land is being made and says "This act is good," one goes to Vaikuṇṭha with one's friends and relatives. He remains in the Kālasutra hell as long as the Sun and Moon exist, who takes back or steals away the gift to a Brāhmaṇ, offered by himself or by any other body. Even his sons, grandsons, etc., become destitute of lands, prosperity, sons, and wealth and remain in a dreadful hell named Raurava. If one cultivates the grazing land for the cows and reaps therefrom a harvest of grains, one remains for one hundred divine years in the Kumbhipāka hell. If one cultivates any enclosure for cows or tanks and grows grains on them, one remains in the Asipatra hell for a period equivalent to fourteen Indra's falls. One who bathes in another's tank without taking off five handfuls of earth from it, goes to hell and one's bath is quite ineffectual. If anybody, out of his amorous passion casts his semen privately on the surface of the ground, he will have to suffer the torments of hell for as many years as are the numbers of dust particles on that area. If anyone digs ground on the day of Ambuvācī, one remains in hell for four Yugas. If, without the permission of the owner of a well or tank, a stupid man clears the old well or tank and digs

the slushy earth from the bottom, his labour goes in vain. The merit goes to the real owner. And the man who laboured so much goes to *Tapta Kuṇḍa Naraka* for fourteen *Indra's* life-periods. If any one takes out five handfuls of earth from another's tank, when he goes to bathe in it, he dwells in *Brahma-Loka* for a period of years amounting to the number of particles in those handfuls of earth. During one's father's or grandfather's *Śrādhā* ceremony, if one offers *piṇḍa* without offering any food (*piṇḍa*) to the owner of the soil, the *Śrādhā* performer goes certainly to hell. If one places a light (*Pradīpa*) directly on the earth without any holding piece at the bottom, one becomes blind for seven births; and so if one places a conch-shell on the ground (*Śankha*), one becomes attacked with leprosy in one's next birth. If any body places pearls, gems, diamonds, gold and jewels, the five precious things on the ground he becomes blind. If one places the phallic emblem of *Śiva*, the image of *Śivānī*, the *Śilagrāma* stone on the ground, he remains for one hundred *Manvantaras* to be eaten by worms. Conchshells, *Yantras* (diagrams for *Śakti* worshippers), the water after washing *Silas* (stones) i. e. *Charaṇāmrita*, flowers, *Tulasī* leaves, if placed on the ground, lead him who places these, verily to hells. The beads, garlands of flowers, *Gorochana*, (a bright yellow pigment prepared from the urine or bile of a cow), and camphor, when placed on the ground, lead him who places so to suffer the torments of hell. The sandal wood, *Rudrākṣa* mālā, and the roots of *Kus'a* grass also, if placed on the ground, lead the doer to stay for one *manvantara* in the hell. Books, the sacred *Upanayana* threads, when placed on the ground make the doers unfit for *Brāhmin* birth; rather he is involved in a sin equivalent to the murder of a *Brāhmin*. The sacred *Upanayana* thread when knotted and rendered fit for holding, is worth being worshipped by all the castes. One ought to sprinkle the earth with curd, milk, etc., after one has completed one's sacrifices. If one fails to do this, one will have to remain for seven births in a hot ground with great torment. If one digs the earth when there is an earthquake or when there is an eclipse, that sinner becomes also devoid of some of his limbs in his next birth. O Muni! This earth is named *Bhūmi* since She is the abode of all; she is named *Kās'yapi* since she is the daughter of *Kas'yapa*; is named *Viśvambharā*, since she supports the Universe; She is named *Ananta*, since she is endlessly wide; and She is named *Prithivī* since she is the daughter of the King *Prithu*, or she is extensively wide.

Here ends the Tenth Chapter of the Ninth Book on the offences caused towards the surface of the earth and punishments thereof

in bells—in the Mahāpurāṇam Śrī Mad Devī Bhāgavatam of 18,000 verses by Mahārṣi Veda Vyāsa.

CHAPTER XI.

1-3. The Devarṣi Nārada said:—"O Thou, the foremost of the knowers of the Vedas ! I have heard the excellent narration of Earth. Now I want to hear the anecdote of Gangā. I heard, ere long, that Gangā, of the nature of Viṣṇu and appearing from the feet of Viṣṇu, the Is'vari of the Devas, appeared, due to the curse of Bhārati, on Bhārata ; why has she come to Bharata ; in which Yuga and asked by whom did she come to Bhārata ? O Lord ! Now describe to me this auspicious anecdote capable to destroy sins and yield religious merits.

4-33. Nārāyaṇa said:—"O Child ! In ancient days there was born a prosperous Emperor King of Kings, in the Solar dynasty. He had two beautiful wives ; one was named Vaidarbhī, and the other was named Śaivyā. Śaivyā delivered a very lovely son ; his name was Asamanjā. On the other hand, the queen Vaidarbhī desirous of getting a son, worshipped Śankara, the Lord of Bhūtas who became pleased and granted her request ; and Vaidarbhī became pregnant. After one hundred years of pregnancy she gave birth to one mass of flesh. Seeing this, the queen became very afflicted and taking refuge of Mahādeva, began to cry loudly and very often. Bhagavān Śaṅkara, then, appeared there in a Brāhmin form and out that mass of flesh into thousand pieces. Those thousand pieces turned out into thousand very powerful sons. Their bodies looked more brilliant than the mid-day sun. But they were all burnt to ashes by the curse of Kapila Muni. And the King began to lament bitterly and he entered into the forest. Asamajā practised tapasyā to bring the Gangā for one lakh years when he quitted his body in course of time. His son Ams'umān practised tapasyā for one lakh years to bring Gangā unto Bhārata and he, too, died. Then the son of Amsumān, the intelligent Bhagiratha, a great devotee of Viṣṇu, free of old age and death and the store of many qualifications, practised tapasyā for one lakh years to bring Gangā on earth. At last he saw 71 Kṛiṣṇa brilliant like ten millions of summer suns. He had two hands ; there was a flute in his hand ; he was full of youth in the dress of a cow-herd. A sight of His Gopāla Sundarī form, wearing a Sakhi's dress, makes one think that He is ever ready to show grace on His devotees. He is Para Brahma, whose Substance is Will, he has no deficiencies. Brahmā, Viṣṇu and Mahes'vara and the other Devas and Munis, etc., all praise Him, who pervades everywhere. He is not concerned with anything ; yet He is the Witness of all. He is beyond

the three *gūṇas*, higher than *Prakṛiti*. A sweet smile is always in his face, which makes it the more lovely. There is none equal to him in showing Grace to the *Bhaktas*. His raiment is purified (uninflammable) by fire and he is decorated with gems, jewels and ornaments. The King *Bhagīratha* saw that unforeseen appearance, bowed down and began to praise over and over again. His whole body was filled with ecstasy. Then he clearly told what he wanted for the deliverance of his family. *Bhagavān Śrī Kṛṣṇa* then, addressed *Gangā* and said:—"O *Sures'vari* ! Go quickly and appear in *Bhārata*, under the curse of *Bhāratī*. By My command go quickly and purify the sons of *Sagara*. They will all be purified by the touch of the air in contact with the *Ganges* and rise up in divine aerial cars, assuming forms like *Mine* and they will come to My abode. They will there remain always as My attendants and they will not be involved in the sins that they committed in their previous births. O *Nārada* ! It is stated thus in the *Vedas*, that if the human souls, taking their births in *Bhārata*, commit sins for millions and millions of births, the sins will be completely destroyed if they touch once the air in contact with and carrying the particles of the *Ganges*. The sight of the *Ganges* and the touch of the *Ganges* water give religious merits ten times more than the touch with the air in contact with the *Gangā's* water. People become freed of their sins then and there especially if they bathe in the *Ganges*. It is heard in the *Śrutis* that the bathing in the *Ganges*, if done according to rules, destroys all the sins e.g. the murder of a *Brāhmin*, etc., acquired in one thousand millions of births done consciously or unconsciously. The merits that are acquired by the bathing in the *Ganges* on a day of religious merit, cannot be described even by the *Vedas*. Whatever is mentioned in the *Āgamas* is but a mere trifle. Even *Brahmā*, *Viṣṇu* and *Maheśa* cannot describe fully the merits of the bathing in the *Ganges*. O *Brāhmin* ! Such is the glory of ordinary bathing. Now I will describe the effect of the *Ganges* bath done with a *Sankalpa* (resolve); hear. Ten times more the result is obtained when the *Ganges* bathing is done with a resolve (*Sankalpa*) than ordinary bath and if one bathes on the day when the sun passes from one sign to another (in the *Zodiac*), thirty times more religious merits accrue. On the new Moon (*Amāvasya*) day, the *Ganges* bath gives the merits as above mentioned; but when the Sun is in his Southern course (*Dakṣiṇāyana*) double the merits are obtained and when the sun is in his Northern course, ten times more religious merits are obtained. The *Ganges* bathing in the time of *Chāturmāsya*, full Moon day, *Akṣaya Navamī* or *Akṣaya tritīyā* yields merits that cannot be measured. And if on the above *Purva* (particular periods of the year on which certain ceremonies are commenced) days both bathing, and making

over gifts are done, there is no limit to the religious merits acquired ; hundred times more than ordinary bath, religious merits are obtained. Great religious merits accrue from the Ganges bath on Manvantarā tithi, Yugaḍyā, S'uklā seventh day of the month of Māgha, Bhīṣmāṣṭami day, As'okaṣṭami day, and Śrī Rāma Navami day. Again double the merits than those of the above arise from bathing in the Ganges during the Nandā ceremony. The Ganges bath in the Das'aharā tenth tithi gives merits equivalent to Yugaḍyā Snānam (bath). And if the bathing be done on Mahānandā or in Mahāvārunī day, four times more religious merits accrue. Ten million times more religious merits accrue from the Ganges bathing on Mahā Mahā Vārunī day than ordinary bath. The Ganges bath in the Solar eclipse yields ten times more religious merits than in the Lunar eclipse. Again the Snānam in Ardhodaya Yoga yields hundred times more religious merits than that of the (solar) eclipse. Thus saying to Gangā before Bhagīratha, the Lord of the Devas remained silent. The Devi Gangā with her head bowed down with devotion, said :—

39—42. Gangā said :—If I am after all, to go to Bhārata as Thou commandest and under the curse given previously by Bhārati, then tell me how I would be freed of the sins that the sinners will cast on me. How long will I have to remain there ? When, O Lord ! Shall I be able to return to the Highest place of Viṣṇu ? O Thou, the Inner Self of all ! O All Knowing ! O Lord ! Whatever else I desire, Thou knowest them all. So be pleased to instruct me on all these points.

43—69. Bhagavān Śrī Hari said :—" O Sures'vari ! I know all that you desire ; when you will assume the liquid form, the Salt Ocean will be your husband. He is My part and you are of the nature of Lakṣmi ; so the union of the lover with the love stricken in the world will turn out a happy and qualified one. Of all the rivers Sarasvatī and others in Bhārata, that go to mix with the ocean, you will be the best and highly fortunate of them all. From today you will have to remain in Bhārata for a period of five thousand years, under the curse of Bhārati. You will be able to enjoy daily and always the pleasures with the Ocean. O Devi ! As you are a clever lady, so He is also apt and expert. The inhabitants of Bhārata will praise Thee and worship Thee with great devotion by the stotra which Bhagīratha has composed. He will derive the fruit of one horse-sacrifice who will meditate on Thee as per Kāṇva-a'khā and worship, praise and bow down to Thee daily. Even if one utter "Gangā," "Gangā," though one is one hundred Yojanas away from the Ganges, one will be freed of all sins and go to Viṣṇu-loka. Whatever sins will be cast in Thee by thousand sinners bathing in Thee will be destroyed by the touch of the devotees of Prakṛiti Devī. Even if

thousands and thousands of sinners touch the dead bodies and bathe in Thee, all those will be destroyed when the Devī Bhaktas, the worshippers of Bhuvanēś'vari and Māyā Vījā, will come and touch Thee. O Auspicious One! Thou wilt wash away the sins of the sinners, by Thy stay in Bhārata with other best rivers Sarasvatī and others. That will be at once a sacred place of pilgrimage where Thy glories will be chanted. By the touch of the dust of Thine, the sinner will be at once purified and he will dwell in the Devī-loka (Maṇi Dvīpa) for as many years as will be the dust there. All Hail to the Devī Bhuvanēś'vari! He who will leave his body on Thy lap with full consciousness and remain bearing My name, will certainly go to My abode and will remain, as My chief attendant for an infinite period. He will see countless Prākṛitik Layas (dissolutions of the Universe). Unless a man has collected hordes of religious merits, he cannot die in the Ganges; and if he dies on the Ganges he goes to Vaikunṭha as long as the Sun rises in this world. I get many bodies for him where he can enjoy the fruits of his Karma and I then give him My Svārūpya (Form resembling Mine) and make him My attendant. If any ignorant man, void of any Jñānam, quits his body by touching merely Thy water, I give him Sāloka (place in My region) and make him My attendant. Even if one quits one's body in a far off place, uttering Thy Name, I give him place in My region for one life time of Brahmā. And if he remembers Thee with devotion, and quits his mortal coil at another place, I give him Sārūpya (Form resembling Mine) for a period of endless Prākṛitik Layas. He instantly gets on an aerial car made of jewels and goes with My attendants to the region of Goloka and gets form like Me. Those that worship daily My Mantra, that pass their days, eating the remnant of the food offered to Me, they need not have any distinction whether they die in Tīrath or not. They themselves can easily purify the three worlds. Getting on the excellent and best aerial car built of jewels, they go to the region of Go-loka. O Chaste One! Even if the friends of My devotees, be born in animal births, they also will be purified by the devotion shewn towards Me and getting on a jewelled aerial car will be able to go to Goloka, so difficult, of access. Wherever the Bhaktas may be, if they simply remember Me with devotion, they will become liberated while living by the power of My Bhakti. Thus saying to Gangā, Bhagavān Śrī Hari addressed Bhagīratha:—O Child! Now worship Gangā Devī with devotion and chant hymns to Her. The pure Bhagīratha meditated with devotion as per Kauthuma Śākhā and worshipped the Devī and praised Her repeatedly. Then Gangā and Bhagīratha bowed down to Śrī Kṛiṣṇa and He disappeared at once from their sight.

70. The Devarṣi Nārada said :—“O Thou the foremost of the Knowers of the Vedas! How, by what Kuthuma Śākhā, the noble King Bhagī-

ratha meditated on the Devī Gangā; what stotra did he recite and what was the method with which he worshipped the Ganges.

71-75. Nārāyaṇa said:—"O Nārada! One should first take one's bath, and putting on a clean washed clothing should perform one's daily duties. Then one should control oneself and with devotion worship the six Devatās Gaṇeśa, Sun, Fire, Viṣṇu, Śiva and Śivā. Thus one becomes entitled to worship. First worship is to be given to Gaṇeśa for the destruction of obstacles; the Sun is to be next worshipped for health; Fire, for purification; Viṣṇu is then worshipped for getting wealth and power; Śiva is worshipped for knowledge and Śivānī is worshipped for Mukti. When these Devatās are worshipped, one is entitled to worship the Deity. Otherwise contrary become the effects. Now I am saying what Dhyāṇam (meditation) did Bhagiratha practise towards the Devī Gangā.

Here ends the Eleventh Chapter of the Ninth Book on the origin of the Ganges in the Mahāpurāṇam Śrī Mad Devī Bhāgavatam of 18,060 verses by Mahārṣi Veda Vyāsa.

CHAPTER XII.

1-5. Nārāyaṇa said:—"O Nārada! Now about the meditation (Dhyān) of the Devī Gangā as per Kāṇva Śākhā, which destroys all the sins. "O Gange! Of white colour like white lotuses! Thou destroyest all the sins of men. Thou hast appeared from the body of Śrī Kṛṣṇa. Thou art powerful like Him. Thou art very chaste and pure. Thou hast worn the raiment, un inflammable and decorated all over with ornaments made of jewels. Thou art more brilliant than one hundred autumnal Moons. Thou art also well pleased with a smile on Thy lips. And Thou art always of steady youthful beauty (that never wanes). Thou art dear to Nārāyaṇa, calm and of peaceful temper, and proud of being His with His fortune. Thou bearest the braid of hair, decked with garlands of Mālatī flowers; Thy cheeks are anointed with sandal dots, with Sindūra bindu (dots of red powder, vermilion) and well adorned with various artistic lines made of musk. Thy garment and Thy beautiful lips are more red than the ripe Bimba fruit (the red fruit of a cucurbitaceous plant); Thy teeth vie as it were, with the rows of pearls. How lovely are Thy eyes! How delightful is Thy side-long glance! How close are Thy breasts like Bala fruits! Thy loins are thicker and more solid than the plantain trees. How do Thy feet look beautiful, defying the beauty of the Sthalapadma (ground Lotus)!

How do the red sandals look lovely with Kunkuma and alaktak (red powder)! What a red tinge Thy feet have shown with the honey of

Pārijāta flower that is seen on the head of Indra). The Devas, the Siddhas, the Munis, offer always Arghyas (offerings of rice with Durba grass) at Thy feet; the ascetics bow down at Thy feet, and it seems as though so many lines of bees are on Thy lotus feet. O Mother! Thy lotus feet give liberation to those that want Mukti and enjoyment to those that want Bhukti (enjoyments). O Mother! Thou art the boon; Thou art the chief excellent; Thou grantest boons and Thou showest Thy favour to Thy devotees; Thou bestowest the Viṣṇupadam (the place of Viṣṇu); but Thou hast come from the feet of Viṣṇu. Thus meditating on the Devī Gangā flowing by three routes (in Heaven, earth and infernal regions), the bestower of good things one should offer to the Devī sixteen things:—Ā-sana, Pādya, Arghya, water for bathing, ointment (anūlepana), Dhūpa (scents), Dīpa (lights), Naivedya (offerings of food), betel, cool water, clothings, ornaments, garlands, sandal-paste, Āchamaniya (water for sipping), and beautiful beddings and worship Her with these. Then, with folded hands, one should perform stotra to Her and bow down to Her with devotion. Thus the worshipper gets the fruits of A'svamedha sacrifice.

16. Nārada said:—"O Lord of the Devas! At present I am desirous to hear the sin-destroying and virtue—bestowing stotra (hymn) of Gangā Devī, the Purifier of all those that are fallen from virtue, originated from the feet of Viṣṇu, the Lord of world and the husband of Lakṣmī. Kindly narrate all these in detail.

17-41. Nārāyaṇa said:—"O Nārada! Now I am narrating the stotra of Gangā Devī, that destroys all sins and bestows all religious merits. Hear. I bow down to the Ganges who appeared from the body of Śrī Kṛṣṇa, enchanted by the music of Śiva, and, who was bathed with the perspiration (water coming out of the body) of Śrī Rādhā. I bow down to Gangā Devī who first appeared in the circular dance (Rāsa Maṇḍalam) in the region of Goloka and who always remains with Śaukara. My obeisance to the Devī Gangā who remains in the auspicious grand utsab of Rādhā (Rāsa Maṇḍalam), crowded with Gopas and Gopis, in the Full Moon night of the month of Kārtik. She is one koṭi yojanas wide and one lakh times one koṭi yojanas long in the region of Goloka. My Obeisance to Her! In Vaikuṇṭha, Gangā is sixty lakh yojanas in width and four times that in length. My Obeisance to Her! In Brahma-loka, Gangā is thirty lakh yojanas wide and five times as long. I bow down to Her. In Śiva-loka, She is thirty lakh yojanas wide and four times that in length. I bow down to Her. In Dhruva-loka, She is one lakh yojanas wide and seven times as long. I bow down to Her. In Chandra-

loka She is one lakh yojanas wide and five times as long. My obeisance to Śrī Gangā Devī. I bow down to the Ganges who is sixty thousand yojanas wide in the Sūrya loka and ten times that in length. I bow down to Gangā in Tapo-loka who is one lakh yojanas wide and five times that in length. My obeisance to Gangā Devī in Janar-loka, who is one thousand yojanas wide and ten times that as long. I bow down to Gangā in Mahar-loka who is ten lakh yojanas wide and five times that in length. My obeisance to Gangā Devī in Kailās'a who is one thousand yojanas wide and one hundred times as long. I bow down to Gangā Devī who is known as Mandākinī in Indra-loka, and who is one hundred yojanas wide and ten times than that in length. My obeisance to Gangā Devī, known as Bhogavati in Pātāla who is ten yojanas wide and five times as long. I bow down to Gangā Devī, known as Alakanandā in this earth, who is two miles wide, in some places more wide and in some places less wide. I bow down to Gangā Devī who was of the colour of milk in Satya yuga, of the colour of Moon in Tretā Yuga of the colour of white sandal-paste in Dvāpara yuga. I bow down to Śrī Gangā Devī who is as water in Kali yuga in this earth and as milk in Kali yuga in Heaven. O Child! By the touch of one molecule of the water of the Ganges, all the horrible sins incurred in ten million births, the murder of a Brāhmin and so forth, are burnt to ashes. Thus I have described in twenty-one verses the great stotra (human) of the sin-destroying and the virtue-increasing merit of Gangā. He reaps the fruit of the A'svamedha sacrifice (Horse sacrifice), who daily sings this praise of Gangā after worshipping Her with devotion. There is no doubt in this. The persons that are without any sons get sons hereby and those who have no wives get wives. The diseased get themselves free from their diseases, and the man who is under bondage, is liberated from that bondage. He who getting up early in the morning reads this stotra of Gangā, becomes widely known even if he be not known at all and he becomes illumined with wisdom even if he be quite ignorant. Even if he sees a bad dream, he acquires the merit of bathing in the Ganges and of seeing good dreams.

42-44. Śrī Nārāyaṇa spoke :—" O Nārada ! With this stotra (hymn) did Bhāgiratha praise the Gangā Devī. Who then went with him to the spot where the Sagara's sons were burnt to ashes by the curse of Kapila. By the contact of the wind in touch with the particles of water of the Ganges, those sons of Sagara were instantly freed of their curses and they all repaired to Vaiṣṇava. She is named Bhāgirathī, because Bhāgiratha brought Her to this earth. Thus I have described to you the story of the Ganges.

42-44. This anecdote is highly meritorious and the great step to liberation. What more do you now want to hear? Say.

45-46. Nārada said :— “ O Lord ! How did Gaṅgā come to flow through the three worlds by three routes, and thus purify them ? How was she carried and to which places ? How did the people of those localities accord respect to Her ? Kindly describe all these in detail.

47-79. Nārāyaṇa said :— “ O Nārada ! On the Full Moon night of the month of Kārtik in the Rāsa maṇḍalam, at the great festivity in honour of Rādhā, Śrī Kṛṣṇa worshipped Rādhā and remained there. Next Rādhā, worshipped by Śrī Kṛṣṇa, was worshipped by Brahmā and the other Devas, by Saunaka and the other Rṣis, who also stopped there with much gladness. At this moment the Devī Sarasvatī, the Presiding Deity of the Science of Music began to sing lovely songs regarding Kṛṣṇa, in tune with vocal and instrumental music. Brahmā became glad and presented to Sarasvatī a necklace of jewels ; Mahā Deva gave her gems and jewels rare in this universe ; Kṛṣṇa presented the best Kaustubha jewel ; Rādhikā offered excellent invaluable necklace of jewels ; Nārāyaṇa presented to her the best and most excellent garland of jewels ; Lakṣmī gave her invaluable golden earrings decked with gems ; Viṣṇu-Māyā Mūla Prakṛiti, Bhagvatī Durgā, who is Nārayaṇī, Īś'varī, Īś'ānī, presented Her devotion to Brahma, so very rare ; Dharma gave her devotion to Dharma and high fame ; Agni (fire) gave her excellent raiments purified by fire and Vāyu gave Her Nūpura (toe ornaments) made of gems and jewels. At this time, Mahes'vara, the Lord of Bhūtas (elements) began to sing, at the suggestion of Brahmā, songs relating to Śrī Kṛṣṇa's grand Rāsa festival. Hearing this, the Devas became very much enchanted and remained motionless like statues. With great difficulty, they regained their consciousness. Then they saw that there was no Rādhā nor Kṛṣṇa in the Rāsa maṇḍala ; everything was deluged with water. The Gopas, Gopīs, Devas and Brāhmaṇas began to cry loudly. Brahmā in his meditation then came to know that Rādhā and Kṛṣṇa both have assumed this liquid appearance for the deliverance of the people of the world. Brahmā and others, all began to praise Śrī Kṛṣṇa and said :—“ O All pervading One ! Now be pleased to show us Thy form and grant us our desired boons. At that instant a sweet incorporeal voice was clearly heard by all, as coming from air above, that, “ I am the Self of all, pervading all ; and this my Śakti, Rādhā, is also the Self of all, prevades all ; so there is no separation of us from you all even for a moment. It is only to show our favour to the devotees that we assume special forms. For this reason only there is separation of us from you as regards this body ! There is nothing else. Besides you have no necessity with our bodies. O Devas ! Now if my Manus, men, Munis, Vaiṣṇavas and you all, purified by Mantras, desire very much to see My Form clearly, then I tell you to request Mahes'vara to carry out My word. O Brahmā ! O Creator ! Better ask

Mahādeva, the World-Teacher, that He would better compose the beautiful Tantra S'āstra, in accordance with the limbs of the Vedas. And that the above S'āstra be full of Mantras, capable to yield desired fruits, Stotras (hymns) and Kavachas (protection mantras) and rules of due worship in proper order. And that also My Mantra, My Stotra, and My Kavacha be also given there in a hidden form. So that those people that are sinners might not understand their real meanings and thus turn out against Me. It may be that one in a thousand or in a hundred may worship My Mantra. And My Mantra worshippers, the saints, become purified and come to My Abode. If My Śāstra be not well made (*i. e.*, if every one be able to understand its meaning) and if every one be able to go from Bhûloka to Goloka, then Thy labour in this creation of the world will all be in vain. Therefore dost Thou better create different worlds according to the differences of Sāttvik, Rājasik. and Tamo Guṇas ; then some will be the inhabitants of this Bhûloka, some will be the inhabitants of Dyuloka according to their Karmas. O Brahman ! If Mahā Deva promises earnestly in this assembly of the Devas, I will then exhibit My True Form. O Nārada ! Thus speaking, the Eternal Puruṣa Śrī Kṛṣṇa remained silent. (*i. e.*, the aerial incorporeal voice stopped). Hearing this, Brahmā, the Creator of the world, gladly informed Śiva of this. When the Lord of Knowledge, the Foremost of the Jñānins, Bhûtanātha heard the words of the Creator, He took the Ganges water in His hands and swore that " I will complete the Tantra S'āstra, full of Rādhā mantras and not opposed to the Vedas. " If one touches the Ganges water and speaks lies, one remains in the terrible Kālasutra hell for a period of one Brahmin's life time. O Drija ! When Bhagavān Śankara said this before the assembly of the Devas in the region of Goloka, Śrī Kṛṣṇa appeared there with Rādhā. The Devas became exceedingly glad to see Him. They praised Him, the Best Puruṣa and they were all filled with rapture and again engaged themselves in the grand Rāsa Festival. Some time after, Mahā Deva lighted the Torch of Mukti *i. e.* the Tantra S'āstra was published by Him, as promised. O Child ! Thus I have disclosed to you this anecdote, so very secret, and hard to be attained. Thus Śrī Kṛṣṇa Himself, is verily the liquid Gangā sprung in the region of Goloka. This holy Gangā, born of the bodies of Kṛṣṇa and Rādhā inseparable from each other, grants enjoyment, lordship and liberation. Śrī Kṛṣṇa, the Highest Self, has placed Her in various places ; so Gangā is of the nature of Śrī Kṛṣṇa and is everywhere, equally honoured everywhere in the Brahmāṇḍa (universe).

Here ends the Twelfth Chapter in the Ninth Book on the origin of Gangā in the Mahāpurāṇam Śrīmad Devī Bhāgavatam of 18,000 verses by Maharṣi Veda Vyāsa.

CHAPTER XIII.

1. Nārada said:—"O Lord of the Devas ! Kindly say in what Loka did Gangā go after 5000 (five thousand) year of the Kali Yuga ?

2-4. Nārāyaṇa said :—The Bhāgirathi Gangā came down to Bhārata under the curse of Bhārati ; and when, the term expired, She went back, by the Will of God, to the region of Vaikuṇṭha. Also at the end of the period of their curses, Bhārati and, Lakṣmi, too, left Bhārata and repaired to Nārāyaṇa. Gangā, Lakṣmi, and Sarasvatī, these three and Tulasi all these four are so very dear to S'ri Hari.

5-6. Nārada said:—How did Gangā appear from the lotus feet of Viṣṇu ? Why did Brahmā put Her in His Kamaṇḍalu ? I have heard that Gangā is the wife of Śiva ; how then, came She to be the wife of Nārāyaṇa ? Kindly describe all these in detail to me.

7-8. Nārāyaṇa said :— "O Muni ! In ancient times, in the region of Goloka, Gangā assumed the liquid appearance. She was born of the bodies of Rādhā and Kṛiṣṇa. So She is of the nature of both of them and their parts. Gangā is the presiding deity of water. She is unequalled in Her beauty in this world. She is full of youth and adorned with all ornaments.

9-13. Her face was like the autumnal mid-day lotus and sweet smile was always reigning on Her lips ; Her form was very beautiful ; Her colour was as bright as melted gold and She looked brilliant like the Autumnal Moon. Eyes and mind get cool and become pleasant at Her beauty and radiance ; She was of purely Suddha Sattva ; Her loins were bulky and hard and She was covered with excellent clothings all over Her body. Her breasts were plump and prominent ; they were raised, hard, and nicely round. Her eyes very fascinating, always casting side-long glances. Her braids of hair situated a little oblique and the garland of Mālati flowers over it made Her look extremely handsome. The sandal-paste dot and the vermilion dot were seen on Her forehead. On Her cheeks the leaves of musk were drawn and Her lips were red like Bandhūka flowers and they looked enchanting. Her rows of teeth looked like rows of ripe pomegranates ; the ends of Her cloth not inflammable by fire, worn in front in a knot round the waist. She sat by the side of Kṛiṣṇa, full of amorous desires, and abashed. She covered Her face with the end of Her cloth and was seeing, with a steadfast gaze the face of the Lord and She was drinking the nectar

of His face with great gladness. Her lotus face bloomed and became gladdened at the expectation of a first amorous embrace. She fainted on seeing the Form of Her Lord and a thrill of joy passed all over Her body. In the meanwhile Rādhikā came up there. Rādhā was attended by thirty koṭis of Gopīs. She looked brilliant like tens of millions of Moons. Seeing Gangā by the side of Śrī Kṛṣṇa, Her face and eyes became reddened with anger like a red lotus. Her colour was yellow like champaka and Her gait was like a maddened elephant. She was adorned with various invaluable ornaments made of jewels. Her pair of clothings were tied round Her waist. They were decked with invaluable jewels and not inflammable by fire. (fire-proof). The Arghya offered by Śrī Kṛṣṇa was on Her lotus-feet of the colour of a flowering shrub—Hibiscus mutabilis and She was going slowly step by step. The Rīṣis began to fan Her with white Chāmaraś no sooner She, descending from the excellent aeroplane decked with jewels, began to walk. Below the point where the parting of the hairs on the head is done, there was the dot of Sindura on Her fore-head. It looked brilliant like a bright lamp flame. On both sides of this Sindurabindu, the dot of musk and the dot of Sandal-paste were seen. When She began to quiver with anger, Her braid, with Pārijāta garland round it began to tremble also. Her lips adorned with beautiful colours, began to quiver also. She took Her seat angrily on a jewel throne by the side of Śrī Kṛṣṇa. Her attendants took their seats in their allotted positions. Seeing Rādhā, Śrī Kṛṣṇa got up at once from His seat with reverence and addressed Her, smiling and began to converse with Her in sweet words. The Gopīs, very much afraid and with their heads bent low, began to chant hymns to Her with devotion. Śrī Kṛṣṇa also began to praise Her with stotras. At this moment Gangā Devī got up and praised Her with various hymns and asked Her welfare with fear and with humble words. Out of fear, Her throat, lips and palate were parched up. She took refuge humbly at Śrī Kṛṣṇa's feet. Śrī Kṛṣṇa then, took Gangā Devī on His breast when She became calm and quiet. At this interval Sures'vari Gangā looked at Rādhā, seated on a throne, lovely and sweet, as if She was burning with Brahma Fire. Since the beginning of creation, She is the Sole Lady of innumerable Brahmās and She is Eternal. At the first sight, She looked young as if of twelve years old. Nowhere in any Universe can be seen a lady so beautiful and so qualified. She was peaceful, calm and quiet, lovely, infinite and having no beginning nor end. She was auspicious, well endowed with all auspicious signs, prosperous, and having the good fortune of having a best

husband. She was the foremost jewel amongst the ladies and appeared as if all the beauties were concentrated in Her. Râdhâ is the (left) half of Śrī Kṛṣṇa's body ; whether in age or in strength or in beauty she was in every way perfectly equal to Śrī Kṛṣṇa. Lakṣmī and the Lord of Lakṣmī both worship Râdhâ. The excellent brilliance of Śrī Kṛṣṇa was overpowered by the beauty of Râdhâ. Taking Her seat on the throne She began to chew betels offered by Her attendants (Sakhis). She is the Mother of all the worlds ; but no one is Her mother. She is fortunate, respected and proud. She is the Ruling Lady of Śrī Kṛṣṇa's Life and Soul and ever dearer to Him than His Prâṇa (vital breath). O Devarṣi Gangâ, the Governess of the Devas, looked at Her over and over again with a steadfast gaze ; but Her eyes and mind were not at all satiated. At this moment, Râdhâ addressed smilingly to Śrī Kṛṣṇa, the Lord of the world, humbly and in sweet words. O My Lord ! Who is that Lady sitting by Thy side, looking askance, eager and with a smiling countenance. She is enchanted with Thy beauteous form and fainting away. Her whole body is excited with rapturous joy. Hiding Her face with cloth She is frequently looking at Thee. Thou also dost look on Her smilingly and with desires. What are all these ? Even during My presence in this Goloka, all these bad practices are being rampant.

44-51. It is 'Thou that art doing all these bad things often and often ! We are female sex ; what shall we do ? We are naturally, of a very pleasing temper, simple. I bore and forgave all these out of our love. O Licentious One ! Take Thy Beloved and go away quickly from this Goloka. Otherwise these things will not bid fair to Thee. Firstly, One day I saw Thee, united with Virajā Gopī, in Chandana (Sandal wood) forest. What to do ? At the request of the Śakhīs, I did forgive Thee. Then, hearing My footsteps, Thou didst fly away. Virajā, out of shame, quitted Her body and assumed the form of a river. That is million Yojanas wide and four times as long. Even to this day that Virajā is existing, testifying to Thy Glory (near Puri, Jagannâtha) ! When I went back to My home Thou didst go to Virajā again and cried aloud " O Viraje ! O Viraje !" Hearing Your cry, Virajā, the Siddha Yoginī arose from the waters, out of Her Yogic power, and when She showed Thee Her divine appearance, decked with ornaments, Thou didst draw Her to Thy side and cast Thy seed in Her. It is owing to the casting of that seed in the womb of Virajā that the seven oceans have come into existence !

52-107. Secondly—One day I saw Thee in actual intercourse with the Gopī named Śobhâ ! Hearing My footsteps, Thou fled'st away that day also.

Out of shame Śobhā quitted Her body and departed to the sphere of Moon (Chandra Maṇḍal). The cooling effect of the Moon is due to this Śobhā. When Śobhā was thus distressed, Thou didst divide Her and put some parts to gems and jewels, part to gold, partly to excellent pearls and gems, partly on the face of women, partly to the bodies of Kings, partly to the leaves of trees, partly to flowers, partly to ripe fruits, partly to corns, partly to palaces and temples, partly to purified materials, partly to young and tender shoots and foliage, and partly to milk. Thirdly—I saw Thee united with Prabhā Gopī in Bindrābau. Thou fled'st away, hearing My footsteps. Out of shame, Prabhā quitted Her body and departed to the Solar atmosphere. This Prabhā (lustre) is fierce luminosity of the Solar atmosphere. Out of the pangs of separation Thou criedest and didst divide Prabhā and didst put some parts in Fire, partly amidst the Yakṣas, partly into lions, among men, partly amongst the Devas, partly in Vaiṣṇavas, partly in serpents, partly in Brāhmaṇas, partly in Munis, partly in ascetics, and partly in fortunate and prosperous ladies. Thou hadst to weep then after Thou hadst thus divided Prabhā, for Her separation and and fourthly I saw Thee in love union with the Gopī Śānti in Rāsa Maṇḍalam. On the coming of the spring season, one day Thou with garlands of flowers on Thy neck and with Thy body besmeared with sandal paste and decked with ornaments, wast sleeping on a bed of flowers with Śānti Gopī, decked with gems, in a temple made of gems and pearls and illumined by a lamp of jewels and Thou wast chewing the betel, given by Thy beloved. Hearing My sound Thou fled'st away. Śānti Gopī, too, out of fear and shame quitted Her body and disappeared in Thee. Therefore Śānti is reckoned as one of the noblest qualities. Out of the pain of separation. Thou didst divide the body of Śānti and distributed partly to forests, partly to Brahmā, partly to Me, partly to Śuddha Sattvā Lakṣmī, partly to Thy Mantra worshippers, partly to My Mantra worshippers, partly to the ascetics, partly to Dharma, and partly to the religious persons. Fifthly—Dost Thou remember that one day anointing all over Thy body fully with the sandal paste and good scent and with garlands on Thy neck, well dressed, decked with jewels, Thou wast sleeping with Kṣamā (forgiveness) Gopī in ease and happiness, on a nice bedding interspersed with flowers and well scented. Thou wert so much overpowered by sleep after fresh intercourse that when I went and disturbed, then Thou two didst get up from the sweet sleep. I took away Thy yellow robes, the beautiful Muralī (flute), garlands made of forest flowers, Kaustubha gems, and invaluable carriages of pearls and gems. I gave it back to Thee at the earnest request of the Śakhis. Thy body turned black with sin and dishonour. Kṣamā then quitted Her body out of shame and went down to the

earth. Therefore Kṣamā turned out to be the repository of best qualities. Out of affection to Her, Thou didst divide Her body and distributed them partly to Viṣṇu, partly to the Vaiṣṇavas, partly to Dharma, partly to the religious persons, partly to weak persons, partly to ascetics, partly to the Devas, and partly to the Pundits (literary persons). O Lord ! Thus I have described Thy qualities as far as I know. What more dost Thou want to hear ? Thou hast many more qualities ! But I am not aware of them. Having thus spoken, the red-lotus eyed Rādhā began to rebuke Gangā sitting by the side of Śrī Kṛiṣṇa with Her head bent low out of shame. At this time Gangā, who was a Siddha Yoginī came to know all the mysteries, and instantly disappeared from the assembly in Her own water form.

The Siddha Yoigni Rādhā came to know also, by Her Yogic power, the secrets of Gangā and became ready to drink the whole water in one sip. Gangā, knowing this intention of Rādhā, by Her Yogic power, took refuge of Kṛiṣṇa and entered into His feet. Then Rādhā began to look out for Gangā everywhere :—First She searched in Goloka, then Vaikuṇṭha, then Brahma-loka ; then She searched all the Lokas one by one but nowhere did She find Gangā. All the places in Goloka became void of water ; all turned out dried mud and all the aquatic animals died and fell to the ground. And Brahmā, Viṣṇu, Śiva, Ananta, Dharma, Indra, Moon, Sun, Manus, Munis, Siddhas, ascetics all became very thirsty and their throats became parched. They then went to Goloka, and bowed down with devotion to Śrī Kṛiṣṇa, Who was the Lord of all, beyond Prakṛiti, the Supreme, worthy to be worshipped, the Bestower of boons, the Best, and the Cause of boons ; Who is the Lord of Gopas and Gopis ; Who is formless, without any desire, unattached, without refuge, attributeless, without any enthusiasm, changeless, and unstained ; Who is All Will and who assumes forms to show favour to His devotees ; Who is Sattva, the Lord of truth, the Witness and eternal Puruṣa, and Who is the Highest, the Supreme Lord, the Best and Excellent, the Highest Self and the Supreme God. They began to hymn Him. All were filled with intense feelings with devotion ; tears of love were flowing from their eyes and the bodies of all were filled with ecstasy, the hairs standing in ends. He was Para Brahma ; His Substance was made of Transcendental Light, Who is the Cause of all Causes, who was seated in a wonderful throne, built of invaluable gems and jewels, who was being fanned by the Gopas with white chowries, who was seeing and hearing with great delight, and smiling countenance, the dancing and singing of the Gopis, who was chewing the scented betel offered by Rādhā and who

was residing in the heart of His dearest Śrī Rādhā, who was the Perfect, all pervading, and the Lord of the Rāsa Circle. The Manus, Munis, and the ascetics all bowed down to Śrī Kṛṣṇa, no sooner they beheld Him. Joy and wonder at once caught hold of their hearts. They then looked at one another and gave over to Brahmā the task of communicating their feelings. The four faced Brahmā, with Viṣṇu on His right and Vāma Deva on His left, gradually came in front of Śrī Kṛṣṇa. Wherever He cast His glance in the Rāsa Maṇḍalam, He saw Śrī Kṛṣṇa, full of the Highest Bliss, of the nature of the Highest Bliss, sitting. All have turned out Kṛṣṇas; their seats were all uniform; all were two armed and with flutes in their hands; on every one's neck is the forest garland; peacock's tail was on the top of everyone's crest and Kaustubha jewels were on all their breasts. The Forms of all of them were very beautiful; very lovely and very peaceful. No difference at all between them whether in form, or in qualities, or in ornaments, or in radiance, in age, in lustre, in no respect no one was inferior to another. No one was imperfect; no one was deficient in lordliness. It was indeed very difficult to make out who was the master and who was the servant. Sometimes He is seen in His Teja form as the Great Light, and there is nothing else; sometimes there is that Clear Divine Form; sometimes He comes Formless; sometimes with form; and again sometimes both with and without form. Sometimes there is no Rādhā; there is only Kṛṣṇa; And sometimes again in every seat there is the Yugal Murti Rādhā and Kṛṣṇa combined. Sometimes Rādhā assumes the form of Kṛṣṇa. So the Creator Brahmā could not make out whether Śrī Kṛṣṇa was a female or a male. At last He meditated on Śrī Kṛṣṇa in his heart-lotus and began to chant hymns to Him with devotion and prayed for forgiveness for his misdoings. When Śrī Kṛṣṇa got pleased, the Creator, opening His eyes, saw Śrī Kṛṣṇa on the breast of Śrī Rādhā. There were His attendants on all the sides and the Gopis all around. Seeing this, Brahmā, Viṣṇu, and Mahes'vara bowed down to Him and sang His praises.

108-113. Śrī Kṛṣṇa, the Lord of Lakṣmī, the Omnipresent, Cause of all, the Lord of all, and the Internal Ruler of all, knew their intentions and, addressing them, separately said:—"O Brahman! Is it all well with you? O Lord of Kamala! Come here. O Mahādeva! Come here; let all be well to you. "You all have come to me for Gaṅgā. Gaṅgā has taken refuge under My feet out of fear for Rādhā." Seeing Gaṅgā by My side, Rādhā wanted to drink Her up. However 1

will give over Gangā to the hands of you all; but you will have to pray to Rādhā, so that Gangā becomes fearless of Her." The lotus born Brahmā smiled at S'ri Kṛṣṇa's words and began to sing hymns to Rādhā, Who is fit to be worshipped by all. The Creator Brahmā, the Compiler of the Four Vedas, the Four-faced One praised Rādhā with His Four heads, bent low and addressed Her thus :—

114-125. Brahmā said:—"O Rādhē! Gangā, appeared from Thee and the Lord S'ri Kṛṣṇa. Both of you were transformed before into the liquid forms in the Rāgā Maṇḍalam, on hearing the music of S'ankara. And That Liquid Form is Gangā. So She is born of Thee and S'ri Kṛṣṇa. Hence She is like Thy daughter and to be loved as such. She will be initiated in Thy Mantra and She will worship Thee. The four armed Lord of Vaikunṭha will be Her husband. And when She will appear in parts on earth, the Salt Ocean will be Her husband. O Mother! The Gangā that dwells in Goloka, is dwelling everywhere. O Governess of the Devas! Thou art Her mother; and She is always Thy Self born daughter. Hearing, thus, the words of Brahmā, Rādhā gave Her assent towards the protection of Gangā. And then Gangā appeared from the toe-tip of S'ri Kṛṣṇa. The liquid Gangā, then, assumed Her own form and, getting up from water, was received with great honour by the Devas. Bhagavān Brahmā took a little of that Ganges water in His Kāmaṇḍalu and Bhagavān Mahādeva kept some of it in His own head.

The lotus born Brahmā, then, initiated Gangā into the Rādhā Mantra and gave Her instructions, Rādhā Stotra (hymn of Rādhā) according to the Sāma Veda, Rādhā Kavecha (protection mantra), Rādhā Dhyān (meditation on Rādhā), method of worship of Rādhā, and Rādhā's puṣaṅgarāga. Gangā worshipped Rādhā according to those instructions and went to Vaikunṭha. O Muni! Lakṣmī, Sarasvatī, Gangū, and the world purifying Tulasī, these four became the wives of Nārāyaṇa. Kṛṣṇa, then, smiled and explained to Brahmā the history of Time, hardly to be comprehended by others. He then spoke:—"O Brahmā! O Viṣṇu! O Mahes'vara! Now you better take Gangū and I will now tell you what a change has been effected by this time. Hear.

126-136. You, the three Devas, the other Devas, Munis, Manus, Siddhas, and other Mahātmās that are present here, are living now. For this region of Goloka is not affected by Kāla (Time). Now the Kalpa is going to expire. So in the other regions than Goloka and Vaikunṭha, the Brahmās, etc., that were existing in all other Universes, have all now dissolved in My Body. O Lotus-born! Save Goloka and Vaikunṭha, all are now under water, the pre-state of earth. Better go and create your own

Brahmāṇḍas and Gangā will go to that newly created Brahmāṇḍa. I will also create other worlds and the Brahmās thereof. Now you all better go with the Devas and do your own works respectively. You have waited here for a long interval. As many Brahmās that have fallen all appear again. Thus saying Śrī Kṛṣṇa, the Lord of Rādhā went to His Inner Chamber. The Devas also instantly retired from that spot and engaged themselves earnestly in the creation work. Gangā remained as before till then in the region of Goloka, Vaikunṭha, Śivaloka, Brahma-loka, and in other places, by the command of Śrī Kṛṣṇa. She is named Viṣṇupadī, because She appeared from the feet of Viṣṇu. Thus I have described to you this pleasant, essential story of Gangā, leading to liberation. What more do you now want to hear? Say.

Here ends the Thirteenth Chapter the anecdote of Gangā in the Ninth Book in the Mahapurāṇam Śrī Mad Devī Bhāgavatam of 18,000 verses by Maharṣi Veda Vyāsa.

CHAPTER XIV.

1. Nārada said:—“O Lord! Gangā, Lakṣmī, Sarasvatī, and the world purifying Tulasī, these four, are dearest to Nārāyaṇa. Out of these, Gangā went did the region of Goloka to Vaikunṭha. So I have heard. But how did She come to be the wife of Nārāyaṇa. I have not heard. Kindly describe this.

3. Nārāyaṇa said:—Brahmā came from Goloka to the region of Vaikunṭha accompanied by Gangā.

4-23. Brahmā said to Nārāyaṇa:—“O Lord! Gangā, born of the bodies of Rādhā and Kṛṣṇa, full of youth, modest, extraordinarily beautiful, of pure Suddha Sattva, and void of anger and egoism, does not like to marry anyone save Thee as She is born of Thee. But Rādhā is of a very proud nature and very wrathful. She was even ready to drink up Gangā. But Gangā at once and intelligently took refuge into the feet of Śrī Kṛṣṇa. So the whole Goloka became void of water. Seeing this, I have come here to know in particular the whole history of the case. Then Śrī Kṛṣṇa, the Knower and the Ruler of the hearts of all, came to know my heart and instantly caused Gangā to issue from His toe and handed Her over to me. I bowed down to Śrī Kṛṣṇa and now I have come with Gangā to Thee. Now Thou dost marry the Sures'vari Gangā according to the Gāndhārva rule of marriage. As Thou art a Deva of taste and humorous in the assembly of the Devas, so Gangā is. As Thou art a gem amongst the males, so She is the gem amongst the females. And the union of a humorous man with a humorous woman is exceedingly pleasant. Now marry this Lady who has come of Her own

accord to Thee. Śrī Mahā Lakṣmī becomes annoyed with one who does not marry a woman who has come spontaneously. There is no doubt in this. The wise men do never insult the Prakṛiti. All the Puruṣas (males) are born of Prakṛiti and all the females are parts of Prakṛiti. So Prakṛiti and Puruṣa are both inseparable and verily one and the same. So these two should never insult each other. (If Thou sayest that Gangā is attached to Kṛiṣṇa; how canst Thou marry Her. The reply is) As Śrī Kṛiṣṇa is beyond the attributes and beyond Prakṛiti, so Thou art also above Prakṛiti. The one-half of Śrī Kṛiṣṇa is two-armed; the other half of Śrī Kṛiṣṇa is four-armed. Rādhā has appeared from the left side of Śrī Kṛiṣṇa. He Himself is the right half and Padmā is His left-half. (As there is no difference between Rādhā and Kamalā so there is no difference between Śrī Kṛiṣṇa and Thee. Therefore as Gangā is born of Thy body, she wants to marry Thee. As Prakṛiti and Puruṣa are really one and the same without any difference, so the males and females are one. Thus speaking to Nārāyaṇa, Brahmā handed Gangā over to Nārāyaṇa and went away. Nārāyaṇa, then, married Gangā smeared with sandal paste and flowers, according to the rules of the Gandarbha marriage. The Lord of Lakṣmī then spent his time happily in enjoyment with Gangā. Gangā had to go to the earth (under the Bhārati's curse) and afterwards returned to Vaikuṇṭha. As Gangā appeared from the feet of Viṣṇu, She is denominated Viṣṇupadī. Gangā Devī was very much overpowered with enjoyment in Her first intercourse with Nārāyaṇa; so much so that She remained, motionless. Thus Gangā spent the days happily with Nārāyaṇa. Sarasvatī's jealousy towards Gangā did not disappear, though She was advised by Lakṣmī Devī not to do so. Sarasvatī cherished incessantly the feeling of jealousy towards Gangā. But Gangā had not the least feeling of jealousy towards Sarasvatī.

At last, one day, when vexed too much, Gangā became angry and cursed Sarasvatī to take Her birth in Bhārata. So Lakṣmī, Sarasvatī and Gangā were the wives of Nārāyaṇa. Lastly Tulasī became the wife of Nārāyaṇa. So the number of wives of Nārāyaṇa amounted to four.

Here ends the Fourteenth Chapter in the Ninth Book on the story of Gangā becoming the wife of Nārāyaṇa in the Mahāpuraṇam Śrī Mad Devī Bhāgavatam of 19,000 verses by Maharṣi Veda Vyāsa.

CHAPTER XV

1-6. Nārada said:—"O Bhagavan! How came the pure chaste Tulasī to be the wife of Nārāyaṇa? Where was Her birth place? And what was She in Her previous birth? What family did She belong to? Whose daughter was She? And what austerities did She practice, that She got

Nārāyaṇa for Her husband, Who is above Prakṛiti, not liable to change without any effort, the Universal Self, Para Brahma and the Highest God ; Who is the Lord of all, omniscient, the Cause of all, the Receptacle of all, Omnipresent, and the Preserver of all. And how did Tulasī, the chief Devī of Nārāyaṇa, turn out into a tree? Herself quite innocent, how She was attacked by the fierce Asura? "O Remover of all doubts! My mind, plain and simple, has become restless. I am eager to hear all this. So kindly cut asunder all my doubts.

7-40. Nārāyaṇa said :—"O Nārada! The Manu Dakṣa Sāvarṇi was very religious, devoted to Viṣṇu, of wide renown, of a great name, and born with Viṣṇu's parts. Dakṣa Sāvarṇi's son Brahma Sāvarṇi was also very religious, devoted to Viṣṇu and of a pure Suddha Sattva Guṇa. Brahma Sāvarṇi's son, Dharma Sāvarṇi was devoted to Viṣṇu and He was the master of his senses. Dharma Sāvarṇi's son Rudra Sāvarṇi was also a man of restraint and very devoted. Rudra Sāvarṇi's son was Deva Sāvarṇi, devoted to Viṣṇu. Deva Sāvarṇi's son was Indra Sāvarṇi. He was a great Bhakta of Viṣṇu. His son was Vṛiṣadhvaṇa. But He was a fanatic Śaiva (devoted to Śiva). At his house Śiva Himself remained for three Yugas according to the Deva measure. So much so that Bhagavān Bhūtanātha loved him more than His own son. Vṛiṣadhvaṇa did not recognise Nārāyaṇa, nor Lakṣmī nor Sarasvatī nor another body. He discarded the worship of all the Devas. He worshipped Śankara only. The greatly exciting Lakṣmī Pūjā (worship of Mahā Lakṣmī in the month of Bhādra and Śrī Pañcāmī Pūjā in the month of Māgha, which are approved of by the Vedas, Vṛiṣadhvaṇa put an entire stop to these and the Sarasvatī Pūjā. At this the Sun became angry with the King Vṛiṣadhvaṇa, the discarder of the holy thread, the hater of Viṣṇu, and cursed Him thus :—"O King! As you are purely devoted to Śiva and Śiva alone, and as you do not recognise any other Devās, I say within no time, you will be deprived of all your wealth and prosperity." Śankara, hearing this curse, became very angry and taking His trident, ran after the Sun. The Sun, becoming afraid, accompanied His father Kaś'yaṇa and took refuge of Brahmā. Bhagavān Śankara went to the Brahma Loka, with trident in His hands. Brahmā became afraid of Mahādeva and took Sun to the region of Vaikuṇṭha. Out of terror, the throats of Brahmā, Kaś'yaṇa, and Sun became parched and dry and they all went afraid for refuge to Nārāyaṇa, the Lord of all. They all bowed down to Him and praised Him frequently and finally informed Him of the cause of their coming and why they were so much afraid. Nārāyaṇa showed them mercy and granted them "Abhaya" (no fear). O You! Who are afraid, take rest. What cause of fear there can be to you, when I am here!"

Whoever remembers Me, wherever he may be, involved in danger or fear, I go there with the Sudar'san disc in My hand and save him. O Devas! I am always the Creator, Preserver and Destroyer of this universe. In the form of Viṣṇu, I am the Preserver; in the form of Brahmā, I am the Creator; and in the form of Mahes'a, I am the Destroyer. I am Śiva; I am you; and I am the Sūrya, composed of the three qualities. It is I who assumes many forms and preserves the universe. Better go to your respective places. What fear can ye suspect? I say, all your fears due to Ś'ankara, are verily removed from this day. Bhagavān Ś'ankara, the Lord of all, is the Lord of the Sādhus. He always hears the words of His Bhaktas; and He is kind to them. He is their Self. Both the Sun and Śiva are dearer to Me than My life. No one is more energetic than Ś'ankara and the Sun. Mahādeva can easily create ten million Suns and ten million Brahmās. There is nothing impossible with Śūlapāṇi. Having no consciousness of any outer thing, immersed, day and night, in meditating on Me, with His whole heart concentrated, He is repeating with devotion My Mantra from His five faces and He always sings My glories. I am also thinking, day and night, of His welfare. Whoever worships Me in whichever way, I also favour him similarly. Bhagavān Mahā Deva is of the nature of Śiva, all auspiciousness; He is the presiding deity of Ś'iva, that is, liberation. It is because liberation is obtained from Him, He is called Śiva. O dear Nārada! While Nārāyaṇa was thus speaking, the trident holder Mahādeva, with his eyes red like reddened lotuses, mounting on His bull, came up there and getting down from His Bull, humbly bowed down with devotion to the Lord of Lakṣmī, peaceful and higher than the highest. Nārāyaṇa was then seated on His throne, decked with jewel ornaments. There was a crown on His crest; two earrings were hanging from His ears; the disc was in His hand, forest flower's garlands on His neck; of the colour of fresh blue rain cloud; His form exceedingly beautiful. The four-armed attendants were fanning Him with their four hands; His body smeared all over with sandal-paste and He is wearing the yellow garment. That Bhagavān, distressed with the thought of welfare for His Bhaktas, the Highest Self was sitting on a jewel throne and chewing the betel offered by Padmā and with smiling countenance, seeing and hearing the dancing and singing of the Vidyādharis. When Mahādeva bowed down to Nārāyaṇa, Brahmā also bowed down to Mahādeva. The Sun, too, surprised, bowed down to Mahādeva with devotion. Kasyapa, too, bowed and with great bhakti, began to praise Mahādeva. On the other hand, Ś'ankara praised Nārāyaṇa and took His seat on

the throne. The attendants of Nārāyaṇa began to fan Mahādeva with white chowries. Then Viṣṇu addressed Him with sweet nectar like voice and said :—" O Mahes'vara ! What brings Thee here ? Hast Thou been angry ? "

41-45. Mahādeva said :—" O Viṣṇu ! The King Vriṣadhvaja is My great devotee ; he is dearer to Me than My life. The Sun has cursed him and so I am angry." Out of the affection for a son I am ready to kill Sūrya. Sūrya took Brahmā's refuge and now he and Brahmā have taken Thy refuge. And Those who being distressed take Thy refuge, either in mind or in word, become entirely safe and free from danger. They conquer death and old age. What to speak of them, then, of those who come personally to Thee and take Thy refuge. The remembrance of Hari takes away all dangers. All good comes to them. O Lord of the world ! Now tell me what becomes of My stupid Bhakta who has become devoid of fortune and prosperity by the curse of Sūrya.

46-51. Viṣṇu said :—" O Śaṅkara ! Twenty-one yugas elapsed within this one-half Ghaṭikā, by the coincidence of Fate (Daiva). Now go quickly to Thy abode. Through the unavoidable coincidence of the cruel Fate, Vriṣadhvaja died. His son Rathadhvaja, too, died. Rathadh-
vaja had two noble sons Dharmadhvaja and Kuśadhvaja. Both of them are great Vaiṣṇavas ; but, through Sūrya's curse, they have become luckless. Their kingdoms are lost ; they have become destitute of all property, prosperity and they are now engaged in worshipping Mahā Lakṣmī. Mahā Lakṣmī will be born in parts of their two wives. Then again, by the grace of Lakṣmī, Dharmadhvaja and Kuśadhvaja will be prosperous and become great Kings. O Śambhu Your worshipper Vriṣ'adhvaja is dead. Therefore Thou dost go back to Thy place. O Brahmā, O Sun ! O Kuś'yapa ! You all also better go to your places respectively. O Nārada ! Thus saying, Bhagavān Viṣṇu went with His wife to the inner rooms. The Devas also went gladly to their own places respectively. And Mahādeva, too, Who is always quite full within Himself, departed quickly to perform His Tapas.

Here ends the Fifteenth Chapter on the question of anecdote of Tulasi in the Ninth Book in the Mahāpurāṇam Śrī Mad Devī Bhāgavatam of 18,000 verses by Maharṣi Veda Vyāsa.

CHAPTER XVI.

1-30. Śrī Nārāyaṇa said :—" O Muni ! Dharmadhvaja and Kuś'adhvaja practised severe tapasyās and worshipped Lakṣmī. They then got separately their desired boons. By the boon of Mahā Lakṣmī, they

became again the rulers of the earth. They acquired great religious merits and they also had their children. The wife of Kus'adhvaja was named Mālāvati. After a long time, the chaste wife delivered one daughter, born of the parts of Kamalā. The daughter, on being born, became full of wisdom. On being born, the baby began to sing clearly the Vedic mantrams from the lying-in-chamber. Therefore She was named Vedavati by the Pundits. She bathed after her birth and became ready to go to the forest to practise severe tapas. Everyone, then, tried earnestly to dissuade her, devoted to Nārāyaṇa, from this enterprise. But she did not listen to anybody. She went to Puṣkara and practised hard tapasyā for one Manvantara. Yet her body did not get lean a bit; rather she grew more plumpy and fatter. By degrees her youth began to show signs in her body; one day she heard an incorporeal voice from the air above, "O Fair One! In your next birth Śrī Hari, adored by Brahmā and other gods, will be your husband." Hearing this, her joy knew no bounds. She went to the solitary caves in the Gandhamādan mountain to practise tapas again. When a long time passed away in this tapasyā, one day the irresistible Rāvana came there as guest. No sooner Vedavati saw the guest, than she gave him, out of devotion to the guest, water to wash his feet, delicious fruits, and cool water for his drink. The villain accepted the hospitality and sitting there, began to ask:—"O Auspicious One! Who are you? Seeing the fair smiling lady, with beautiful teeth, her face blooming like the autumnal lotus, of heavy loins, and of full breast, that villain became passionate. He lost entirely all consciousness and became ready to make violence on Her. Seeing this, the chaste Vedavati, became angry and out of her tapas influence, astounded him and made him insensible to move. He remained motionless like an inanimate body. He could not move his hands nor feet nor could he speak. That wicked fellow then mentally recited praises to her. And the praise of the Higher Śakti can never go futile. She became pleased and granted him religious merits in the next world. But she also pronounced this curse:—"That when you have touched my body out of passion, then you will be ruined with your whole family for my sake." Now see my power. O Nārada! Thus saying to Rāvaṇa, Vedavati left her body by her yogic power. Then Rāvaṇa took her body and delivered it to the Ganges and he then returned to his own home. But Rāvaṇa thought over the matter repeatedly and exclaimed. "What wonder have I seen! Oh! What a miracle this lady has wrought! Rāvaṇa thus lamented. This Vedavati, of pure character, took her birth afterwards as Sitā, the daughter of

Janaka. For the sake of this Sītā, Rāvaṇa was ruined with his whole family. By the religious merits of her previous birth, the ascetic lady got Bhagavān Hari Śrī Rāma Chandra, the Fullest of the Full, for her husband and remained for a long time in great enjoyment with the Lord of the world; a thing very difficult to be attained! Though she was a Jātismarā (one who knows all about her past lives), she did not feel any pain due to her practising severe austerities in her previous birth; for when the pains end in success, the pains are not then felt at all. Sītā, in Her fresh youth enjoyed various pleasures in the company of her husband, handsome, peaceful, humorous and witty, the chief of the Devas, loved by the female sex, well-qualified, and just what she desired. But the all-powerful Time is irresistible; the truthful Rāmachandra, the scion of the Raghu's family, had to keep up the promise made by his father and so he had to go to the forest, ordained by Time. He remained with Sītā and Lakṣmaṇa near the sea. Once the God Fire appeared to Him in the form of a Brāhmaṇa. Fire, in a Brāhmin-form, saw Rāma Chandra morose and became himself mortified. Then the Truthful Fire addressed the truthful Rāmachandra:—
 “O Bhagavān Rāmachandra! I now speak to you how time is now coming to you. Now has come the time when your Sītā, will be stolen.”

31-48. The course of Destiny is irresistible; none else is more powerful than Time, Fate. So give over your Sītā, the World Mother to me and keep with you this Chhāyā Sītā (the shadow Sītā; the false Sītā). When the time of Sītā's ordeal by fire will take place, I will give Her back to you. The Devas united have sent me to you. I am not really a Brāhmin; but I am Agni Deva (enter of oblations). Rāmachandra heard Fire and gave his assent. But his heart shattered. He did not speak of this to Lakṣmaṇa. By the yogic power Agni (Fire) created a Māyā Sītā. This Māyā Sītā, O Nārada, was perfectly equal to the real Sītā. Fire, then, handed this Māyā Sītā to the hands of Rāmachandra. Hūtāsana (fire) took the real Sītā and said “Never divulge this to any other body” and went away. What to speak of divulging the secret to any other body, Lakṣmaṇa even could not know it. By this time Rāma saw one deer, made of all gold. To bring that deer carefully to her, Sītā sent Rāmachandra with great eagerness. Putting Sītā under Lakṣmaṇa's care, in that forest, Rāma went himself immediately and pierced the deer by one arrow. That Māyā mṛiga (the deer created by magic powers) on being pierced, cried out “Mā Lakṣmaṇa! and seeing Hari before him and remembering the name of Hari, quitted

his life. The deer body then vanished ; and a divine body made its appearance in its stead. This new body mounting on an aerial car made of jewels, ascended to Vaikuṇṭha. That Māyik (magic) deer was in its previous birth, a servant of the two gate-keepers of Vaikuṇṭha; but, for the sake of some emergency, he had to take up this Rākhaṣa birth. He again became the servant of two door-keepers of Vaikuṇṭha. On the other hand Sitā Devī, hearing the cry “ Ha Lakṣmaṇa ! ” became very distressed and sent Lakṣmaṇa in search of Rāma. No sooner did Lakṣmaṇa get out of the hermitage, the irresistible Rāvaṇa took away Sitā gladly to the city of Lankā (Ceylon). Now Rāmachandra, seeing Lakṣmaṇa on the way in the forest, became merged in the ocean of sorrows and without losing any time came hurriedly to the hermitage where he could not find Sitā. Instantly he fell unconscious on the ground ; and, after a long time, when he regained his consciousness, he lamented and wandered here and there in search of Her. After some days on the banks of the river Godāvari, getting the information of Sitā, he built a bridge across the ocean with the help of His monkey armies. Then he entered with his army into Lankā and slew Rāvaṇa with arrows with all his friends. When Sitā’s ordeal by fire came, Agni (Fire) handed over the real Sitā to Rāmachandra. The Shadow Sitā then humbly addressed Agni and Rāma Chandra “ O Lord ! What am I to do now ? Settle my case.

49-53. Agni and Rāmachandra both of them then said to Chhāyā Sitā :— “ O Devī ! Go to Puṣkara and practise tapasyā there ; that place is the giver of religious merits and then you will be the Svarga Lakṣmī (Lakṣmī of Heaven). Hearing this, the Chhāyā Sitā went and practised tapasyā for the three divine lakh years and became Mahā Lakṣmī. This Svarga Lakṣmī appeared at one time from the sacrificial Kuṇḍa (pit). She was known as the daughter of Drupada and became the wife of the five Pāṇḍavas. She was Veda Vatī, the daughter of Kuśādhivaja in the Satya Yūgā ; Sitā, the wife of Rāma and the daughter of Janaka in Tretā Yuga ; and Draupadī, the daughter of Drupada, in the Dvāpara Yuga. As she existed in the Satya, Tretā, and Dvāpara Yugas, the Three Yugas, hence She is Tribhāṇī.

54. Nārada said :— “ O Chief of Munis ! O Remover of doubts ! Why had Draupadī five husbands ? A great doubt has arisen in my mind on this point. Remove my doubt.

55-63. Nārāyaṇa said :— “ O Devarṣi ! When, in the city of Lankā, the real Sitā came before Rāma, then Chhāyā Sitā, full of youth and beauty, became very anxious. Agni Deva and Rāmachandra both told

Her to go to Puṣkara and worship Śamkara. While this Chhāyā Sītā was practising austerities in Puṣkara, She became very anxious to get a good husband and asked from MahāDeva the boon "Grant me a husband" and repeated it five times. Śiva, the chief among the humorous, witty persons, hearing this, said "O Dear ! You will get five husbands." and thus granted her the boon. Therefore She became the dearest wife of the five Pāṇḍavas. Now hear other facts. When the war at Lankā was over, Śrī Rāmachandra got his own dear wife Sītā, and installing Vibhīṣaṇa on the throne of Lankā, returned to Ayodhyā. He ruled for eleven thousand years in Bhārata and finally went to Vaiṣṇuṭha with his all his subjects. Vedavatī, the incarnation in part of Lakṣmī dissolved in the body of Kamalā. Thus I have described to you the pure anecdote of Vedavatī. Hearing this destroys sins and increases virtue. The four Vedas reigned incarnate, in their true forms, on the lips of Vedavatī ; hence She was named Vedavatī. Thus I have told you the anecdote of the daughter of Kuś'adhvaja. Now hear the story of Tulasī, the daughter of Dharmadhvaja.

Here ends the Sixteenth Chapter in the Ninth Book on the incarnation of Mahā Lakṣmī in the house of Kuś'adhvaja in Śrī Mad Devī Bhāgavatam of 18,000 verses by Maharṣi Veda Vyāsa.

CHAPTER XVII.

1-19. Śrī Nārāyaṇa said :— " O Nārada ! The wife of Dharmadhvaja was Mādhavi. Going to the Gandhamādan mountain, She began to enjoy, with great gladness, the pleasures with the king Dharmadhvaja. The bed was prepared, strewn with flowers and scented with sandal-paste. She smeared all over her body with sandal-paste. The flowers and cool breeze in contact with the sweet scent of sandal-paste began to cool the bodies. Mādhavi was the jewel amongst women. Her whole body was very elegant. Besides it was adorned all over with jewel ornaments. As she was humorous, so the king was very expert in that respect. It seemed as if the Creator created especially for Dharmadhvaja, the humorous lady Mādhavi expert in amorous affairs. Both of them were skilled in amorous sports. So no one did like to desist from amorous enjoyments. One hundred divine years passed in this way, day and night passed unnoticed. The king then got back his consciousness and desisted from his amorous embraces. But the lustful woman did not find herself satisfied. However, by the Deva's influence, she became pregnant and conceived for one hundred years. In the womb there was the incarnation of Lakṣmī ; and the body's lustre increased day by day. Then, on an auspicious day, on an auspicious moment, auspicious Yoga, auspicious Igua, auspicious Amṣa, and on an auspicious combination of planetary

rulers and their houses, she delivered on the full moon night of the month of Kārtik one beautiful daughter, the incarnation in part of Lakṣmī. The face of the baby looked like the autumnal moon; Her two eyes resembled autumnal lotuses and her upper and lower lips looked beautiful like ripe Bimba fruits. The daughter began, no sooner it was born, to look on all sides of the lying-in-room. The palm and lower part of feet were red. The navel was deep and below that there were three wrinkles. Her loins were circular. Her body was hot in the winter and cold in the summer and pleasant to touch. Her hairs on the head were hanging like the roots of the fig tree. Her colour was bright like Champaka; She was a jewel amongst women. Men and women cannot compare her beauty. The holy wise men named Her Tulasi. As soon as she was born, she looked of the female sex, full in every way. Though prevented repeatedly by all, She went to the forest of Badarī for practising Tapasyā. There she practised hard Tapasyā for one lākh divine years. Her main object was to get Nārāyaṇa for her husband. In summer she practised Panchatapā (surrounded by fire on four sides and on the top); in the winter she remained in water and in the rainy season she remained in the open air and endured the showers of the rain, twenty thousand years. She passed away thus in eating fruits and water. For thirty thousand years she subsisted only on the leaves of trees. When the forty thousandth year came, she subsisted only on air and her body became thinner and thinner day by day. Then for ten thousand years afterwards she left eating anything whatsoever and without any aim, stood on only one leg. At this time the lotus-born Brahmā, seeing this, appeared there to grant her boons. On seeing Him, Tulasi immediately bowed down to Brahmā, the Four-faced One riding on His vehicle, the Swan. (Note.—The vehicle theory of the Devas came from Egypt. The Devas were without vehicles at first and were faced half-beasts. Then they were rendered men and their vehicles were fancied as beasts. The face of the Dūrgā Devi was thought of as that of a tiger.)

20. He then addressed her and said:— “O Tulasi! Ask any boon that you like. Whether it be devotion to Hari, servanthip to Hari, freedom from old age or freedom from death, I will grant that to you.

21-27. Tulasi said:— “Father! I now say you my mind. Hear. What is the use of hiding away my views out of fear or shame to One who knows everything reigning in One's Heart.

I am Tulasi Gopi (cowherdess); I used to dwell before in the Goloka. I was a dear she-servant of Radhikā, the beloved of Kṛiṣṇa. I was also born of Her in part. Her Sakhis (female attendants) used to love me. Once in Rāsa Maṇḍalam I was enjoyed by Govinda; but I was not satiated and while

I was lying down in an unconscious state, Rādhā, the Governess-in-chief of the Rāsa circle, came there and saw me in that state. She rebuked Govinda and, out of anger, cursed me :—" Go at once and be born as a human being." At this Govinda spoke to me :—" If you go and practise Tapas in Bhārata, Brahmā will get pleased and He will grant you boon. When you will get Nārāyaṇa, the Four-armed, born of Me in part as your husband. " O Father ! Thus speaking, Śrī Kṛṣṇa disappeared out of sight. Out of Rādhā's fear, I quitted my body and am now born in this world. Now grant me this boon that I get the peaceful, lovely, beautiful Nārāyaṇa for my husband."

28-37. Brahmā said :—" O Child Tulasī ! The Gopa (cowherd) Sudāmā was born of Śrī Kṛṣṇa's body. At the present time he is very energetic, He too, under the curse of Rādhā, has come and taken his birth amongst the Dānavas. He is named S'ankha Chūḍa. No one is equal to him in strength." In Goloka, when he saw you before, he was overpowered with passion for you. Only out of Rādhā's influence, he could not embrace you. That Sudāmā is Jāṭismara (knows all about his previous births); and you, too, are Jāṭi Smarā. There is nothing unknown to you. O Beautiful One ! You will now be his wife. Afterwards you will get Nārāyaṇa, the Beautiful and Lovely for your husband. Thus under the curse of Nārāyaṇa, you will be transformed into the world purifying Tulasī tree. You will be the foremost amongst the flowers and will be dearer to Nārāyaṇa than His life. No one's worship will be complete without Thee as leaf. You will remain as a tree in Hindrāban and you will be widely known as Vrindābanī. The Gopas and Gopis will worship Mādhava with Your leaves. Being the Presiding Deity of the Tulasī tree, you will always enjoy the company of Kṛṣṇa, the best of the Gopas. O Nārada ! Thus bearing Brahmā's words, the Devī Tulasī became very glad. Smile appeared in her face. She then bowed down to the Creator and said :—

38-40. " O Father ! I speak now truly to Thee that I am not as devoted to the four-armed Nārāyaṇa as I am devoted to Śyāma Sundara, the two-armed. For my intercourse with Govinda Śrī Kṛṣṇa was suddenly interrupted and my desire was not gratified. It is because of Śrī Govinda's words that I prayed for the four-armed. Now it appears certain that by Thy grace I will get again my Govinda, very hard to be attained. But, O Father ! Do this that I be not afraid of Rādhā.

41-48. Brahmā said :—" O Child ! I now give you the sixteen lettered Rādhā mantra to you. By Her Grace you will be dear to Rādhā as Her life. Rādhikā will not be able to know anything of your secret

dealings. O Fortunate ! You will be dear to Govinda like Râdhâ. Thus saying, Brahmâ, the Creator of the world, gave her the sixteen lettered Râdhâ mantra, stotra, Kavacha and mode of worship and puras'charaṇa and He blessed her. Tulasî, then, engaged herself in worshipping Râdhâ, as directed. By the boon of Brahmâ, Tulasî attained Siddhi (success) like Lakṣmî. Out of the power of the Siddha mantra, She got her desired boon. She became fortunate in getting various pleasures, hard to be attained in this world. Her mind became quiet. All the toils of Tapasyâ disappeared. When one gets the fruit of one's labour, all the troubles then transform to happiness. She then finished her food and drink and slept on a beautiful bed strewn with flowers and scented with sandal paste.

Here ends the Seventeenth Chapter of the Ninth Book on the anecdote of Tulasî in Śrī Mad Devī Bhāgavatam of 18,000 verses by Mahārṣi Veda Vyāsa.

CHAPTER XVIII.

1-26. Nārāyaṇa said:—"Thus highly pleased, Tulasî went to sleep with a gladdened-heart. She, the daughter of Vṛṣadhvaja, was then in her blooming youth and while asleep, the Cupid, the God of five arrows, shot at her five arrows (by which one gets enchanted and swooned). Though the Devî was smeared with sandal paste and She slept on a bed strewn with flowers, her body was felt as if being burnt. Out of joy, the hairs stood on their ends all over her body ; her eyes were reddened and her body began to quiver. Sometimes She felt uneasiness, sometimes dryness ; sometimes She got faint ; sometimes drowsiness and sometimes again pleasantness ; sometimes she became conscious, sometimes sorrowful. Sometimes she got up from her bed ; sometimes she sat ; and sometimes she fell again to sleep. The flower-bed, strewn with sandal-paste, appeared to her full of thorns ; nice delicious fruits and cold water appeared to her like poison. Her house appeared to her like a hole in a ground and her fine garments seemed to her like fire. The mark of Sindûra on her forehead appeared, as it were, a boil, a sore. She began to see in her dreams that one beautiful, well clothed, humorous, young man with smile in his lips, appeared to her. His body was besmeared with sandal-paste and decked with excellent jewels ; garlands of forest flowers were suspending from his neck. Coming there, he was drinking the honey of her lotus face. He was speaking on love themes and on various other sweet topics. As if he was embracing amorously and enjoying the pleasures of intercourse. After the intercourse he was going away; again he was coming near.

The lady was addressing him "O Darling ! O Lord of my heart ! Where do you go. Come close." Again when she became conscious, she began to lament bitterly. Thus on entering in her youth, the Devi Tulasi began to live in the hermitage of Badari (Plum fruit, It may signify womb. Those who visit Badari are not to enter again in any womb). On the other hand the great Yogi Śankhachūḍa obtained the Kṛiṣṇa Mantra from Maharṣi Jaigīṣavya and got siddhi (success) in Puṣkara Tīrtha (sacred place of pilgrimage where one crosses the world). Holding on his neck the Kavacha named Sarvamangalamaya and obtaining the boon from Brahmā as he desired, he arrived at Badari, by Brahmā's command. The signs of the blooming youth had just begun to be visible in the body of Śankhachūḍa as if the God of Love incarnated in his body ; his colour resembled that of white Champakas and all his body was decked with jewelled ornaments. His face resembled the autumnal full moon ; his eyes were extended like the lotus leaves. The beautiful form was seen to sit in an excellent aërial car, made of pearls and jewels. Two jewel earrings, nice and elegant, suspended upto his cheek ; his neck was adorned with Pārijāta flower garlands ; and his body was smeared with Kunkum and scented sandal-paste. O Nārada ! Seeing Śankhachūḍa coming near to her, Tulasi covered her face by her clothin, and she, with a smiling countenance, cast repeatedly sidelong glances him and bent her head low abashed in the expectation of a future intercourse. How beautiful was that clear face of her ! It put down the autumnal moon in the background. The invaluable jewelled ornaments were on her toes. Her braid of hair was surrounded by sweet scented Mālati garlands. The invaluable jewelled wonderful earrings like the shape of a shark were hanging up to her cheek. Extraordinarily beautiful necklaces were seen being suspended to the middle of her breasts and added to the beauty thereof ; on her arms and hands were jewelled banglos and conch ornaments ; jewelled armlets and on fingers excellent jewelled rings were seen. O Muni ! Seeing that lovely beautiful chaste woman of good nature, Śankhachūḍa came to her and taking his seat addressed her as follows :—

27. "O Proud One ! O Auspicious One ! Who are you ? Whose daughter are you ? You look fortunate and blessed among women. I am your silent slave. Talk with me.

28-30. That beautiful eyed Tulasi, full of love, replied to Śankhachūḍa with smiling countenance and face bent low :—"I am the daughter of the great king Vṛiṣadbhāja. I have come to this forest for tapasyā and am engaged in this. Who are you ? What business have you to talk with me ? You can go away wherever you like. I have heard

in the Śāstras that persons born of a noble family never speak with ladies of a respectable family in privacy.

31-703. Only those that are lewd, void of any knowledge in the Dharma Śāstras, void of the Vedic knowledge and who are not Kulīnas, like to speak with women in privacy. And those women, too, that look externally beautiful but very passionate and the Death of males, who are sweet tongued but filled with venom in their hearts, those who are sweet externally but like a sword internally, those that are always bent in achieving their own selfish ends and those that become obedient to their husbands for their own selfish ends otherwise behaving as they like, those that are filled inside with dirty things and outside looking pleasant in their faces and eyes, whose characters are pronounced as defiled, what intelligent, learned and noble-minded man can trust them? Those women do not discriminate who are their friends or who are their enemies; they want always new persons. Whenever they see a man well dressed, they want to satisfy their own passions. And they pretend with great care that they are very chaste. They are the vessels of passion; they always attract the minds of others and they are very enthusiastic in satisfying their own lust. They verbally shew that they want other men to go away but at heart, feelings for intercourse remain preponderant; whenever they see their paramours in private, they laugh and become very glad but externally their shame knows no bounds. When they do not have their intercourses with their paramours, they become self-conceited; their bodies burn with anger and they begin to quarrel. When their passions are satisfied fully, they become glad and when there is a deficiency in that, they become sorrowful. For the sake of good and sweet food and cold drinks, they want beautiful young persons, qualified and humorous. They consider witty young persons clever in holding intercourses, more dearly than their sons. And if that beloved one becomes incapable or aged, then he is considered as an enemy. Quarrels and anger then ensue. They devour these men as serpents eat rats. They are bodiless personified and they are the source of all evils and vices. Even Brahmā, Viṣṇu and Mahes'a remain deluded before them. They cannot find out any clue of their minds. They are the greatest obstacle in the path of tapasyā and the closed doors for liberation. Devotion to Hari cannot reach those women. They are the repositories of Māyā and they hold men fast by iron chains in this world. They are like magicians and false like dreams. They enchant others by external beauty; their lower parts are very ugly and filled with excrements, faeces, of foul scent and very unholy and smeared with blood. The Creator Bhagavān has created them as such, the Māyā to

the Mâyāvis and the venom to those who want liberation, and as invisible to those that want to have them. Thus saying Tulasī stopped. O Nārada ! Śankhachūda, then smilingly addressed her as follows :—" O Devī ! What you have spoken is not wholly false ; partly it is true and partly it is false. Now hear." The Creator has created this all-enchanting female form into two parts. One is praiseworthy and the other is not. He has created Lakṣmī, Sarasvatī, Durgā, Sāvitrī, and Rādhā and others as the primary causes of creation ; so there are the prime creations. Those women that are born of their parts, are auspicious, glorious, and much praiseworthy. Śatarūpā, Devahūtī, Svadhī, Svāhā, Dakṣiṇā Chhāyāvātī, Rohiṇī, Varunānī, Śachī, the wife of Kuvera, Diti, Aditi, Lopāmudrā, Anasūyā, Kauṭābhī (Koṭari), Tulasī, Ahalyā, Arundhatī, Menā, Tārā, Mandodarī, Damayantī, Vedavatī, Gangā, Menasū, Puṣṭi, Tuṣṭi, Smṛitī, Medhā, Kālikā, Vasundharā, Saṅghī, Mangalachandī, Mūrti, wife of Dharma. Svastī. Śraddhā ; Śānti, Kānti, Kṣānti, Nidhā, Tandrā, Kṣudhā, Pipāsā, Sandhyā, Rātri, Divā, Sampattī, Dhriti, Kīrti, Kriyā, Śobhā, Prabhā, Śivā, and other women born of the Prime Prakritis, all are excellent in every Yuga. The prostitutes of the heavens are also born of the above women in their parts and parts of parts. They are not praiseworthy in the universe ; they are all regarded as unchaste women. Those women that are of Sattva Guṇas are all excellent and endowed with influence. In the universe they are good, chaste and praiseworthy. This is not false. The Pandits declare them excellent. Those that are of Rajo Guṇas, and Tamo Guṇas are not so praiseworthy. Those women that are of Rajo Guṇas are known as middling. They are always fond of enjoyment, yield to them, and always ready to achieve their own ends. These women are generally insincere, delusive, and outside the pale of religious duties. Therefore they are generally unchaste. The Pandits consider them as middling. Those women that are of Tamo Guṇas are considered as worst. Those born of noble families can never speak with other wives in a private place or when they are alone. By Brahmā's command I have come to you. O Fair One ! I will marry you now according to the Gandharba method. My name is Śankhachūda. The Devas fly away from me out of terror. Before I was the intimate Śakhā (friend) of Śrī Hari, by the name of Sudāmā. Now, by Rādhikā's curse I am born in the family of the Dānavas. I was a Pāriṣal (attendant) of Śrī Kṛiṣṇa and the chief of the eight Gopas. Now, by Rādhikā's curse I am born as Śankhachūda, the Indra of the Dānavas. By Śrī Kṛiṣṇa's grace and by His mantra, I am Jātismarā (know of my past births). You, too, are Jātismarā Tulasī. Śrī Kṛiṣṇa enjoyed you before. By

Rādhikā's anger, you are now born in Bhārata. I was very eager to enjoy you then ; out of Rādhikā's fear I could not.

72-87. Thus saying, Śaṅkhaśūda stopped. Then Tulasi gladly and smilingly replied :—" Such persons (like you) are famous in this world ; good women desire such husbands. Really, I am now defeated by yōd in argument. The man who is conquered by woman is very impure and blamed by the community. The Pitri Lokas, the Deva Lokas, and the Gāṇḍharba Lokas, too, look upon men, overpowered by women, as mean, despicable. Even father, mother, brother, etc., hate them mentally. It is said in the Vedas that the impurities during birth and death are expiated by a ten days' observance for the Brāhmapas, by twelve days' observance for the Kṣātriyas, by fifteen days' observance for the Vaiśyas and by one month's observance for the Śūdras and other low castes. But the impurity of the man who is conquered by woman cannot be expiated by any other means except (his dead body) being burned in the funeral pyre. The Pitris never accept willingly the pūjās and offerings of water (Pāpapas) offered by the women—conquered-men. So much so that the Devas even hesitate to accept flowers, water, etc., offered by them on their names. Those whose hearts are entirely subdued by men, do not acquire any fruits from their knowledge, Tapasyā, Japam, five sacrifices, worship, learning and fame. I tested you to ascertain your strength in learning. It is highly advisable to choose one's husband by examining his merits and defects. Sin equivalent to the murder of a Brāhmin is committed if one gives in marriage one's daughter to one void of all qualifications, to an old man, to one who is ignorant, to a poor, illiterate, diseased, ugly, very angry, very harsh, lame, devoid of limbs, deaf, dumb, inanimate like, and who is impotent. If one gives in marriage a daughter to a young man of good character, learned, well qualified and of a peaceful temper, one acquires the fruits of performing ten horse sacrifices. If one nourishes a daughter and sells her out of greed for money, one falls to the Kumbhipāka hell. That sinner drinks the urine and eats the excrements of that daughter, remaining in that hell. For a period equal to the fourteen Indra's life-periods they are bitten by worms and crows. At the expiry of this period, they will have to be born in this world of men as diseased persons. In their human births they will have to earn their livelihood by selling flesh and carrying flesh.

88-100. Thus saying, when Tulasi stopped, Brahmā appeared on the scene and addressed Śaṅkhaśūda :—" O Śaṅkhaśūda ! Why are you spending uselessly your time in vain talks with Tulasi ? Marry her soon by the Gāṇḍharba method. As you are a gem amongst

males, so She is a gem amongst females. It is a very happy union between a humorous lover and a humorous beloved. O King! Who despises the great happiness when it is at one's hand! He who forsakes the pleasure is worse than a beast in this world. O Tulasi! And what for are you testing the nobly qualified person who is the tormentor of the Devas, Asuras and Dānavas. O Child! As Lakṣmī Devī is of Nārāyaṇa, as Rūdhikā is of Kṛiṣṇa; as is My Sāvitrī, as Bhava's is Bhāvanī, as Boar's is Earth, as Yajña's is Dakṣiṇā, Atri's Anasūyā, Gautama's Ahalyā, Moon's Rohiṇī, Brihaspati's Tārā, Manu's Śatarūpā, Kandarpa's Rati, Kaśyapa's Aditi, Vasīṣṭha's Arundhati, Karddama's Devahūti, Fire's Svāhā, Indra's Śachi, Gaṇeśa's Puṣṭi, Skanda's Devasenā, and Dharma's Mūrti, so let you be the dear wife of Śaṅkhaçhūḍa. Let you remain with Śaṅkhaçhūḍa, beautiful as he is, for a long time, and enjoy with him in various places as you like. When Śaṅkhaçhūḍa will quit his mortal frame, you would go to Goloka and enjoy easily with the two-armed Śrī Kṛiṣṇa, and in Vaikuṇṭha with the four-armed Kṛiṣṇa and with great gladness.

Here ends the Eighteenth Chapter of the Ninth Book on the union of Śaṅkhaçhūḍa with Tulasi in the Mahāpurāṇam Śrī Mad Devī Bhāgavatam of 18,000 verses by Maharṣi Veda Vyāsa.

CHAPTER XIX.

1. Nārada said:—"O Bhagavan! Wonderful is the story that has been now recited by you. My ears are not satisfied. So tell me what happened afterwards."

294 Nārāyaṇa said:—"O Nārada! The Creator Brahmā, blessing them, departed to His own abode. The Dānava married Tulasi under the Gandharba method. The celestial drums sounded and the flowers were showered. In the beautiful lovely house the Dānaveन्द्रa, remained in perfect enjoyment. Tulasi, too, being busy with Irish intercourses, became almost mad after them. The chaste Tulasi and Śaṅkhaçhūḍa both became deeply immersed in the ocean of bliss in their sexual union and began to enjoy sixty-four sorts of amorous sports. In the Śāstras on love affairs, all the connections of limbs with limbs that are described, as the lover and the loved desire, they both enjoyed these with perfect freedom and pleasure. The place was solitary; to add to it, the scenery was grand and lovely; so nothing remained untasted of the several tastes of amorous pleasures. On the banks of the river, in flower-gardens, they slept on the flower-beds smeared with sandal-paste, and enjoyed the amorous pleasures. Both were adorned with

jewel ornaments; both were skilled in amorous practices; so no one desired. The chaste Tulasī out of her nimbleness due to young age, easily stole into the heart of her husband. Śaṅkhaçhūḍa, too, a great expert in knowing other's amorous sentiments, attracted the heart of Tulasī. Tulasī obliterated the sandal marks from the breast of the King and the sign of tilak from his nose. The King also wiped away the dot of Sīndur and Alakā (vermillion) marks from Tulasī's forehead and put marks of nails on her round plump breasts. Tulasī also hurt the King's left side by her bracelets. Then the King bit the lips of Tulasī. Thus each one embraced the other, kissed each other and each one began to champoo the thighs, legs, etc. When both of them thus spent their time in amorous sports, they got up and began to dress themselves as they desired. Tulasī smeared Śaṅkhaçhūḍa's nose with red sandal-paste mixed with kunkum (saffron), smeared his body with sweet-scented sandal-paste, offered sweet-scented betels in his mouth, made him put on celestial garments (fireproof; brought from Fire), put unto his neck the wonderful garland of Pārijāta flowers, destructive of disease and old age, invaluable jewel rings on his hand, and offering him excellent gems, rare in the three worlds, said:—"O Lord! I am your maidservant" and uttering this repeatedly bowed down to the feet of her husband with devotion. She then got up and with smiling countenance began to look on his face with a steadfast gaze. The king Śaṅkhaçhūḍa then attracted his dear Tulasī to his breast and took off the veil fully from her face and began to look on that, next moment he kissed on her cheek and lips and gave her a pair of garments brought from the Varuṇa's house, a necklace of jewels, hard to get in the three worlds, the tinklets of Svāhā, the wife of Agni, the Keyura (armlets) of the Sun's wife Chhāyā, the two earrings of Rohiṇi, the wife of the Moon, the finger rings of Rati, the wife of Kāmadeva, and the wonderfully beautiful conch, given by Viśva Karmā, excellent bedding studded with pearls and jewels and various ornaments; and when he gave her all these things, he smiled. The king then put garlands on Tulasī's braid of hair, nicely variegated Alakās on her cheek, three crescent lines of sweet-scented sandal paste within the Alakār, dots of saffron all around that, the brilliant Sindura mark looking like a flame, and red Āltā on the feet and toes; he then placed those feet on his breast and uttered repeatedly:—"I am your servant" and then held her on his breast. They then left the hermitage, in that state and began to travel in various places. In the Malaya mountain, in mountains after mountains, in solitary flower gardens, in the mountain caves, in beautiful sea-beaches, on the banks of the Puṣpabhadra river, cool with

watery breeze, in various rivers and riversides, in Viṣṇupāṇa forest filled with sweet songs of the birds of the vernal season. They then went from Viṣṇupāṇa forest to the Surasāna forest, from the Surasāna forest to the Nandana forest, from the Nandana forest to the nice Chandana forests, from Chandana forest to Champaka, Ketaki; Mādhavi Kunda, Mālati, and Kumuda and lotus forests; thence they went to the forest of desire gratifying trees (Kalpavrikṣa forest,) and Pārijāta trees. They then went to the solitary place Kāñchan, thence to the Kāñchi (forest) they then went to the Kiñjalaka forest, thence to the Kāñchanākara (the gold mine), thence to Kanchuka and various other forests echoed with the sweet sounds of cuckoos. There, on beds strewn with flowers and scented with sandal-paste they both enjoyed each other to their hearts' content and with great pleasure. But none of them, whether Śankhachūḍa or Tulasi, got quenched with their thirst. Rather their passions were inflamed like the fire on which clarified butter is poured (in sacrifice). The King of the Dānavas, then, brought Tulasi to his own kingdom and, there, in his own beautiful garden house, he incessantly enjoyed her. Thus the powerful king of the Dānavas passed away one Manvantara in the enjoyment of his kingdom. He spread his sway over the Devatās, Auras, Dānavas, Gandharbas, Kinuaras, and Rākṣasas. The Devas, dispossessed of their realms, wandered everywhere like beggars. At last they united in a body and went to the Brahmā's assembly and there they began to cry and then related the whole history how the Dānava Śankhachūḍa oppressed them. Hearing all this, Brahmā took them to Śankara and informed Him of the whole history of the case. When Mahādeva heard all this, He took them all to the highest place, Vaikuṇṭha devoid of old age and death. Going towards the first entrance of Nārāyaṇa's abode, they saw the gate-keepers watching the gate, taking their seats on jewel thrones. They all looked brilliant, clothed with the yellow garments, adorned with jewel ornaments, garlanded with forest flowers, all of Śyāma Sunīra (dark blue, very beautiful) bodies. They were four-armed, holding on their hands conch, mace, discus and lotus; sweet smile was on their faces and eyes beautiful like lotus leaves. On Brahmā asking them for entrance to the assembly, they nodded their assent. He, then, accompanied by the Devas, passed one by one, sixteen gates and at last came before Nārāyaṇa. On reaching there, He saw that the assembly was completely filled with Devarṣis, and four-armed Nārāyaṇa-like Pāriṇadas (attendants), decked with Kaustubha jewels. The sight of the Sabhā (assembly) makes one think that the Moon has just arisen, shedding effulgent rays all round. By the will of Śrī Hari, excellent diamonds, invaluable gems and necklaces of gems and jewels were

placed at various places. At other places rows of pearls were shedding their splendour and brilliance like the garlands of gems and jewels. At others, the mirrors were placed in a circle; and at various other places, the endless wonderful artistic picture lines were drawn. Again at other places, the jewels called *Padmarāgas* were artistically arranged as if the lotuses were there spreading their lustrous beauty all around. At many other places rows of steps were made of wonderful Syamantak jewels. All around the assembly, there were the excellent pillars, built of Indranilam jewels. Over those pillars, sandal leaves strung on strings from pillar to pillar, were suspended. Golden jars, all brimful with water were located at various places. All around, the garlands of *Pārijāta* flowers were seen. The hall was decorated with sweet scented sandal trees, red like saffron and musk. Sweet scents were being emitted all round. The *Vidyadhāris* were dancing at places. The assembly hall measured one thousand *Yojanas*. Countless servants were engaged all over on various works. *Brahmā*, *Śankara*, and the other Gods saw there *Śrī Hari* seated in the centre on an invaluable jewel throne, as a Moon looks surrounded by stars. There were the crown on His head, the ear-rings on His ears, garlands made of wild flowers were on his neck and His body was smeared all over with sandal paste and He was holding *Kelipadma* (a sort of lotus) in His hand. He was seeing, with a smiling countenance, the dancing and music before Him. He was full of peace, the Lord of *Sarasvatī*. *Lakṣmī* was holding gently His lotus feet and He was chewing the sweet scented betel offered by Her. *Gangā* also was fanning Him devotedly with a white *Chāmara* and the others were singing hymns to Him with their heads bent low with devotion. *Brahmā* and the other Gods all bowed down to Him; their bodies were all filled with *Pulaka* (excessive joy causing hair stand on end); tears flowed from their eyes and their voices were choked out of emotion. The creator *Brahmā*, then, with clasped hands informed Him, with head bowed down, of the whole history of *Śaṅkha-chūḍa*. Hearing this, the omniscient *Hari*, knowing the minds of all, smiled and spoke to *Brahmā* all the interesting secrets:—

“O Lotus born! I know all about *Śaṅkha-chūḍa*. He was in his previous birth My great devotee, an energetic Gopa. Now I speak to you the ancient history of *Goloka*; hear. This story about *Goloka* is sin-destroying and highly meritorious. *Śaṅkha-chūḍa*, in his previous birth was the Gopa *Suddhāṁ*, My chief *Pāriṣad* (attendant). He has now become a *Dānava* on account of the dire curse pronounced by *Śrī Rādhā*. One day when I went from My abode, accompanied by *Virajā Gopī*, to the *Rāsa Maṇḍala*, My beloved *Rādhā*, hearing this news *Kṛṣṇa* a maid servant, came up at once with Her whole host of *Sakhīs*

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wrathful, to the Rāsa Maṇḍala'n (ball dances in Goloka) and, not being able to see Me, saw Virajā turned into a river, She thought that I had disappeared. So She went back to Her own abode with Her Sakhis. But when I returned to the house with Sudāmā, Rādhā rebuked Me very much. I remained silent. But Sudāmā could not bear and he rebuked Rādhā in My presence, a thing quite intolerable to Her dignity! On hearing this rebuke, Rādhā's eyes became red with anger and She immediately ordered Her Sakhis to drive him away. Sudāmā began to tremble with fear. Immediately on Her command lakhs and lakhs of Sakhis got up immediately and drove that hot irresistible Sudāmā away. Sudāmā repeated his chafings and roarings. On hearing these, She cursed him :—" You better be born in the womb of a Dānavi." Hearing the terrible curse, Sudāmā bowed down to Me and went away crying; then Rādhā, who was all-mercy, became melted with mercy. And She prevented him repeatedly, not to go away. Rādhā wept and told him, "O Child! Wait. Where are you going? No more you will have to go; return." Thus saying She became very distressed. The Gopas and Gopis also began to weep. I then explained to them, "In about half a moment Sudāmā will come back, fulfilling the conditions of the curse. O Sudāmā! Come here when the curse expires. "Then he appeased Rādhā also. "Know that one moment?(Kṣaṇ) in Goloka is equal to one Manvantara on earth. The Yogi Śaṅkhaçhûḍa, expert in Māyā and very powerful will soon return from the earth. Take this My weapon Śūla and go early to Bhārata. Śiva will slay the Dānava by this Śūlāstra. The Dānava holds always on his neck My auspicious Kavacha and will therefore become the conqueror of the universe. No one will be able to kill him as long as he holds the above Kavacha. So, first of all, I will go to him in the form of a Brāhmaṇa and ask from him the Kavacha. O Creator! Thou also didst give him the boon that his death would occur when the chastity of of his wife would be destroyed. I will go and hold intercourse with his wife. Then his death will occur without fail. His wife after her death will come and become My dearest wife. Thus saying, Nārāyaṇa gave over to Mahādeva the Śūlāstra. Then He went gladly to His inner compartments. On the other hand, Brahmā and Rudra and the other Devas incarnated themselves in Bhārata.

Here ends the Nineteenth Chapter on the going of the Devas to Vaikuṇṭha after Tulasi's marriage with Śaṅkhaçhûḍa in the Mahāpurāṇam Śrī Mad Devī Bhāgavatam of 18,000 verses by Mahārjī Veda Vyāsa.

CHAPTER XX.

1-21. Nārāyaṇa said :— Brahmā, then putting Ś'iva to the task of killing Ś'ankhaśchūḍa went to His own abode. The other Devas returned to their homes. Here under the beautiful Baṭa tree, on the banks of the river Chandrabhāgā, Mahādeva pitched His big tent and encamped. Himself, to get the victory of the Devas. He, then, sent Chitraratha, the Lord of the Gandharbas, as a messenger to Ś'ankhaśchūḍa, the Lord of the Dānavas. By the command of Mahādeva, Chitraratha went to the city of the king of Daityas, more beautiful than Indra's place and more wealthy than the mansion of Kṛvera. The city was five yojanas wide and twice as much in length. It was built of crystals of pearls and jewels. There were roadways on all sides. There were seven trenches, hard to be crossed, one after another, encircling the city. The city was built of countless rubies and gems, brilliant like flames. There were hundreds of roadways and markets and stalls, in the wonderful Vedis (raised platforms) built of jewels. All around were splendid palatial buildings of traders and merchantmen, filled with various articles. There were hundreds and kotis of beautiful buildings, adorned with various ornaments and built of variegated red stones looking like Sindūras. Thus he went on and saw, in the middle, the building of Ś'ankhaśchūḍa, circular like the lunar sphere. Four ditches all filled with fiery flames, encircled one after another, his house. So the enemies could not in any way cross them; but the friend could easily go there. On the top were seen turrets, built of jewels, rising high to the heavens. The gate-keepers were watching the twelve gates. In the centre were situated lakhs and lakhs of excellent jewel-built houses. In every room there were jewelled steps and staircases and the pillars were all built of gems, and jewels, and pearls. Puṣpadanta a (Chitraratha) saw all this and then went to the first gate and saw one terrible person, copper coloured, with tawny eyes, sitting with a trident in his hand and with a smiling countenance. He told he had come as a messenger and got his entrance. Thus Chitraratha went one after another to all the entries, not being prohibited at all though he told that he had come as a messenger on war service. The Gandharba reached one after another, the last door and said :— "O Door keeper !—Go quickly and inform the Lord of the Dānavas all about the impending war. When the messenger had spoken thus, the gate-keeper allowed him to go inside. Going inside, the Gandharba saw Ś'ankhaśchūḍa, of an excellent form, seated in the middle of the royal assembly, on a golden

throne. One servant was holding on the king's head an umbrella, decked with divine excellent gems, the inner rod of the umbrella being made up of jewels, and decorated with expanded artificial flowers made of gems. The attendants were fanning him with beautiful white chāmara; he was nicely dressed, beautiful and lovely and adorned with jewel ornaments. He was nicely garlanded, and wore fine celestial garments. Three Koṭi Dānavas were surrounding him; and seven Koṭi Dānavas, all armed, were walking to and fro.

22-49. Puṣpadanta was thunderstruck when he saw thus the Dānava, and he addressed him thus :— O King ! I am a servant of Śiva ; My name is Puṣpadanta ; hear what Śiva has commanded me to tell you. " You better now give back, to the Devas, the rights that they had before " The Devas went to Śrī Hari and had taken His refuge. Śrī Hari gave over to Śiva one S'ūla weapon and asked the Devas to depart. " At present, the three eyed Deva is residing under the shade of a Baṭa tree on the banks of the Puṣpabhadra river. He told me to speak this to you, " Either give over to the Devas their rights, or fight with me. " Please reply and I will speak to Him accordingly. " Śakhachūḍa, hearing the messenger's words laughed and said " Tomorrow morning I will start, ready for war. Better go away to-day. " The messenger went back to Śiva and replied to Him accordingly. In the meantime the following personages joined Śiva and remained seated on excellent aerial cars, built of jewels and gems. The following were the persons :—Skanda, Virabhadra, Nandi, Mahākāla, Subhadraka, Viśālākṣa, Baṇa, Pingalākṣa, Vikampana, Virūpa, Vikriti, Maṇibhadra, Vāskāla, Kapilākṣa, Dīrgha Daṇḍa, Vikāṣa, Tāmrālochana, Kālūkaṇṭha, Balibhadra, Kālajihva, Kuṭichara, Balanmatta, Raṇas'laḡhī, Durjaya, Durgama, (these eight Bhairavas), eleven Rudras, eight Vasus, Indra, the twelve Ādityas, fire, moon, Viśvakarmā, the two Aśvins, Kuvera, Yama, Jayanta, Nala Kūbara, Vāyu, Varuṇa, Budha, Mangala, Dharma, Śani, Ia'ūna, the powerful Kāmadeva. Ugradamaṣṭrā, Ugrachandā, Kotarā, Kaiṭabhī, and the eight armed terrible Devi Bhadrakālī. Kālī wore the bloody red clothing and She smeared red sandal paste all over Her body.

Dancing, laughing; singing songs in tune, very jolly, She bids Her devotees discard all fear, and terrifies the enemies. Her lip is terrible, lolling, and extends to one Yojana. On Her eight arms She holds conch, disc, mace, lotus, axe, skin, bow and arrows. She was holding in Her hands, the bowl shaped human skull ; that was very deep and one Yojana wide. Her trident reached up to the Heavens ; Her weapon called S'akti (dart) extended to one Yojana. Besides there were Mudgara

(mace), Musala (club), Vajra (thunderbolt), Kheṭa, (club), brilliant Phalaka (shield), the Vaiṣṇava weapon, the Varuṇa weapon, the Āgneyāstra (the fire weapon), Nāgapaś'a (the noose of serpents), the Nārāyaṇāstra, the Gandharva's weapons, the Brahmā's weapons, the Gaḍudāstram, the Pārjanayāstram, the Pās'upatāstram, the Jrimbhāñāstram the Pārvatāstram, the Mahes'varāstram, the Vāyavyāstram, and the Sanmohanam rod and various other infallible divine weapons. Besides hundreds of other divine weapons were with Her. Three Koṭis of Yoginis and three Koṭis and a half of terrible Dūkinis were attending Bhadrakālī. Bhūtas, (demons) Pretas, Pisāchas, Kuśmāṇḍas, Brahma Rākṣasas, Rākhasasas, Vetālas, Yakṣas and Kinnaras also were there in countless numbers. At this time Kūrtikēya came there and bowed down to his father Mahādeva. He asked him to take his seat on His left side and asked him to help. Then the army remained there in military array. On the other hand, when Śiva's messenger departed, Śankhaśūḍa went to the zenana and informed Tulasi of the news of an impending war. No sooner She heard than her throat and lips and palate became dried. She then with a sorrowful heart spoke in sweet words:—"O my Lord! O my Friend! O the sifter of My life! Wait for a moment and take your seat on My heart. Instil life in Me for a moment. Satisfy My desire of human birth. Let me behold you fully so that my eyes be satisfied. My breath is now very agitated. I saw by the end of the night one bad dream. Therefore I feel an internal burning. Thus at the words of Tulasi, the king Śankhaśūḍa finished his meals and began to address her in good and true words, beneficent to her:—"O My Lady! It is Kāla (the time) that brings out these various combinations by which the Karmic fruit is enjoyed; it is Kāla that awards auspicious and inauspicious things; this Kāla is the Sole Master to impart pain, fear, and good and bad things.

54-84. Trees grow up in time; their branches, etc., come out in time; flowers appear in time and fruits come out in time. Fruits are ripened in time and after giving the fruits, they die out also in time. O Fair One! The universe comes into existence in time and dies away in time. The Creator, Preserver, and Destroyer of the universe, are creating, preserving and destroying the worlds with the help of time. Time guides them in every way. But the Highest Prakṛiti is the God of Brahmā, Viṣṇu, and Mahes'a (i. e., the Creatrix of Time). This Highest Prakṛiti, the Highest God is creating, preserving and destroying this universe. She makes the Time dance. By Her mere Will, She has converted Her inseparable Prakṛiti into Māyā and is thus creating all things, moving and unmoving. She is the Ruler of all; the Form of all, and She is the Highest God. By Her is being done this creation and

persons by persons, this preservation of persons by persons, and this destruction of persons by persons. So you better now take refuge of the Highest Lord. Know it is by Her command the wind is blowing, by Her command the Sun is giving heat in due time, by Her command Indra is showering rains; by Her command, Death is striking over the beings; by Her command fire is burning all things and by Her command the cooling Moon is revolving. She is the Death of death, the Time of time, Yama of yama (the God of death), the Fire of fire and the Destroyer of the destroyer. So take Her refuge. You cannot find and fix who is whose friend in the world; so pray to Her, the Highest GoI, Who is the Friend of All. Oh! Who am I? And who are you either? The Creator is the combiner of us two and so He will dissociate us two by our Karma. When difficulty arises, the ignorant fools become overwhelmed with sorrow; but the intelligent Pundits do not get at all deluded or become distressed. By the Wheel of Time, the beings are led sometimes into happiness; sometimes into pain. You will certainly get Nārāyaṇa for your husband, for which you practised Tapas before, in the hermitage of Vadarī (the source of the Ganges, the feet of Viṣṇu). I pleased Brahmā by my Tapasyā and have, by his boon, got you as my wife. But the object for which you did your Tapasyā, that you may get Hari as your husband, will certainly be fulfilled. You will get Gobinda in Vrindāvana and in the region of Goloka. I will also go there when I forsake this, my Demon body. Now I am talking with you here; afterwards we will meet again in the region of Goloka. By the curse of Rādhikā, I have come to this Bhārata, hard to be attained. You, too, will quit this body and, assuming the divine form will go to Śrī Hari. So, O Beloved! You need not be sorry." O Muni! Thus these conversations took them the whole day and led them to the evening time. The king of the demons, Śaṅkha-śūda then slept with Tulasi on a nicely decorated bed, strewn with flowers, and smeared with sandal paste, in the Ratna Mandir (temple built of jewels.) This jewel temple was adorned with various wealth and riches. The jewel lamps were lighted. Śaṅkhaśūda passed the night with his wife in various sports. The thin bellied Tulasi was weeping with a very sorrowful heart, without having taken any food. The king, who knew the reality of existence, took her to his breast and appeased her in various ways. What religious instructions he had received in Bhāṇḍīra forest from Śrī Kṛṣṇa, those Tattvas, capable to destroy all sorrows and delusions, he now spoke carefully to Tulasi. Then Tulasi's joy knew no bounds. She then began to consider everything as transient and began to play with a gladdened heart. Both became drowned in the ocean of bliss; and the bodies of both of them were filled with joy.

and the hairs stood on their ends. Both of them, then, desirous to have amorous sports, joined themselves and became like Ardhanâris'vara and so one body. As Tulasî considered S'ankhachûḍa, to be her lord, so the Dânava King considered Tulasî the darling of his life. They became senseless with pleasurable feelings arising out of their amorous intercourses. Next moment they regained their consciousness and both began to converse on amorous matters. Thus both spent their time, sometimes in sweet conversations, sometimes laughing and joking, sometimes maddened with amorous sentiments. As S'ankhachûḍa was clever in amorous affairs, so Tulasî was very expert. So none felt satiated with love affairs and no one was defeated by the other.

Here ends the Twentieth Chapter of the Ninth Book on the war preparations of S'ankhachûḍa with the Devas in the Mâhapurâṇam S'rî Mad Devî Bhâgavatam of 15,000 verses by Mahârṣi Veda Vyâsa.

CHAPTER XXI.

1-33. S'rî Nârâyaṇa spoke:—Then the Dânava, the devotee of S'rî Kriṣṇa, got up from his flower strewn bed, meditating on S'rî Kriṣṇa, early in the morning time, at the Brahma Muhûrta. Quitting his night dress, he took his bath in pure water and put on a fresh washed clothing. He then put the bright Tilak mark on his forehead and, performing the daily necessary worship, he worshipped his Îṣṭa devatâ (The Deity doing good to him). He then saw the auspicious things such as curd, ghee, honey, fried rice, etc., and distributed as usual, to the Brâhmanas the best jewels, pearls, clothing and gold. Then for his marching to turn out auspicious, he gave at the feet of his Guru Deva priceless gems, jewels, pearls, diamonds, etc., and finally he gave to the poor Brâhmins with great gladness, elephants, horses, wealth, thousands of stores, two lakhs of cities and one hundred koṭis of villages. He then gave over to his son, the charge of his kingdom and of his wife, and all the dominions, wealth, property, all the servants and maid servants, all the stores and conveyances. He dressed himself for the war and took up bows and arrows and arrow cases. By the command of the King, the armies began to gather. Three lakhs of horses, one lakh elephants, one ayuta chariots, three Koṭis of bowmen, three Koṭis armoured soldiers and three Koṭis of trident holders got themselves ready. Then the King counted his forces and appointed one Com mander-in-Chief. (Mahâratha), skilled in arts of

warfare, over the whole army. Thus the generals were appointed over the three lakh Akṣauhiṇī forces and their provisions were collected by three hundred Akṣauhiṇī men. He, then, thinking of Śrī Ilari, started for war, accompanied by his vast army. *Note* :—One Akṣauhiṇī consists of a large army consisting of 21870 chariots, as many elephants, 65,610 horses, and 109,350 foot). He then mounted on a chariot built of excellent jewels and, headed by his Guru and all his other elders, went to S'ankara. O Nārāla! Bhagavān Mahādeva was at that time, staying on the banks of Puṣpabhadra. That place was Siddhāśrama (the hermitage where the yogic successes had been obtained and can easily be acquired in future for the Siddhas as well as a Siddha Kṣettra.) It was the place where the Muni Kapila practised Tapasyā, in the holy land of Bhārata. It was bounded on the east by the western ocean, on the west by the Malaya mountain, on the south, by the S'ri Śaila mountain and on the north by the Gandha Mādana Mountain. It was five yojanas wide and one hundred times as long. This auspicious river in Bhārata yields great religious merits and is always full of clear, sparkling running water. She is the favourite wife of the Salt Ocean and She is very blessed. Issuing from S'ardvati Himālayā, She drops into the ocean. Keeping the river Gomati (Goomti) by her left; She falls into the west ocean. Śankhachūḍa, arriving there, saw Mahādeva under a Peepul tree near its root with a smiling countenance, like one Koṭi Suns seated in a yogic posture. His colour was white like a pure crystal : as, if the Fire of Brahṇa was emitting from every pore of His body (burning with Brahṇa-Teja); He was wearing the tiger skin and holding the trident and axe. He dispels the fear of death of His Bhaktas; His face is quite calm. He, the Lord of Gaurī, is the Giver of the fruits of Tapasyā and of all sorts of wealth and prosperity. The smiling face of Āśutoṣa (one who is pleased quickly) is always thinking of the welfare of the Bhaktas; He is the Lord of the Universe, the Seed of the universe, the All-form (all pervading), and the Progenitor of the universe. He is omnipresent. All pervading, the Best in this universe, the Destroyer of this universe, the Cause of all causes, and the Saviour from the hells. He is the Awakener and Bestower of Knowledge, the Seed of all knowledges, and He Himself is of the nature of Knowledge and Bliss. Seeing that Eternal Puruṣa, the King of the Dānavas at once descended from his chariot and bowed down with devotion to Him and to Bhadra Kālī on His left and and to Kārtikēya on his front. The other attendants did the same. S'ankara, Bhadra Kālī and Shanda all blessed him. Nandīśvara and others got up from their

seats on seeing the Dānava King and began to talk with each other on that subject. The King addressed S'iva and sat by Him. Bhagavān Mahādeva, the Tranquil Self, then, spoke to him, thus:—"O King! Brahmā, the knower of Dharma and the Creator of the world, is the Father of Dharma, The religious Marichi, a devotee of Viṣṇu, is the son of Brahmā. The religious Prajāpati Kaś'yapa is also the Brahmin's son. Dakṣa gladly gave over to Kaś'yapa in marriage, his thirteen daughters. Danu, fortunate and chaste, is also one of them.

34-64. Danu had forty sons, all spirited and known as Dānavas. The powerful Viprachitti was the prominent amongst them. Viprachitti's son was Dambha, self controlled and very much devoted to Viṣṇu. So much so that for one lakh years he recited the Viṣṇu mantra at Puṣkara. His Guru (spiritual teacher) was S'ukrāchārya; and, by his advice, he recited the mantra of Śrī Kṛṣṇa, the Highest Self. He got you as his son, devoted to Kṛṣṇa. In your former birth, you were the chief attendant Gopa (cow-herd) of Kṛṣṇa. You were very religious. Now, by Rādhikā's curse, you are born in Bhārata, as the Lord of the Dānavas powerful, heroic, valorous, and chivalrous. All the things from Brahmā down to a blade of grass, the Vaiṣṇavas regard as very trifling; even if they get Sālokya, Sārṣṭi, Sāyujya and Sāmīpya of Hari, they do not care a straw for that. Without serving Hari, they do not accept those things, even if those are thrust on them. Even Brahmahood and immortality, the Vaiṣṇavas count for nothing. They want to serve Hari (Sevā-bhāva). Indrahood, Manuhood, they do not care. You, too, are a real Kṛṣṇa Bhakta. So what do you care for those things that belong to the Devas, that are something like false to you. Give back to the Devas their kingdoms thus and please Me. Let the Devas remain in their own places and let you enjoy your kingdom happily. No need now for further quarrels. Think that you all belong to the same Kaś'yapa's family. The sins that are incurred, for example, the murder of a Brāhmin, etc., are not even one-sixteenth of the sins incurred by hostilities amongst the relatives. If, O King! You think that by giving away to the Devas their possessions, your property will be diminished, then think that no one's days pass ever in one and the same condition. Whenever Prakṛiti is dissolved, Brahmā also vanishes. Again He appears by the Will of God. This occurs always. True, that knowledge is increased by true Tapasyā; but memory fails then. This is certain. He who is the creator of this world, does his work of creation gradually by the help of his Knowledge-power (Jñāna-S'akti). In the Satya Yuga, Dharma reigns in full; in the Tretā Yuga, one quarter is diminished; again in the Dvāpara only one-half remains. And in the Kali Yuga, only one quarter remains. Thus Dharma gets increase and decrease. At the end of the

Kali, the Dharma will be seen very feeble as the phase of the Moon is seen very thin on the Dark Moon night. See, again, the Sun is very powerful in summer ; not so in winter. At midday the Sun is very hot ; it does not remain so in the morning and evening ? The Sun rises at one time ; then he is considered as young ; at another time he becomes very powerful and at another time he goes down. Again in times of distress (i. e., during the cloudy days) the Sun gets entirely obscured. When the Moon is devoured by Rāhu (in the Lunar Eclipse), the Moon quivers. Again when the Moon becomes liberated (i.e., when the eclipse passes away) She becomes bright again. In the Full-Moon night She becomes full but She does not remain so always. In the Dark fortnight She wanes every day. In the bright fortnight She waxes every day. In the bright fortnight, the Moon becomes healthy and prosperous and in the dark fortnight, the Moon becomes thinner and thinner as if attacked with consumption. In the time of eclipse She becomes pale and in the cloudy weather, She is obscured. Thus the Moon also becomes powerful at one time and weak and pale at another time. Vali now resides in Pātāla, having lost all his fortunes ; but, at some other time, he will become Devendra (the Lord of the Devas). This earth becomes at one time covered with grains and the resting-place of all beings ; and, at another time, She becomes immersed under water. This universe appears at one time and disappears at another. Every thing, moving or non-moving, sometimes appears and again, at another time, disappears. Only Brahma, the Highest Self, remains the same. By His grace, I have got the name Mrityunjaya (the Conqueror of Death). I, too, am witnessing many Prākṛitik dissolutions, I witnessed repeatedly many dissolutions and will in future, witness many dissolutions. The Paramātmā becomes of the nature of Prakṛiti. Again it is He that is the Puruṣa (male principle). He is the Self ; He is the individual soul (Jīva) He thus assumes various forms. And, again, Lo ! He is beyond all forms ! He who always repeats His Name and sings His Glory, can conquer, at some occasion, death. He is not to come under the sway of this birth, death, disease, old age and fear. He has made Brahmā the Creator, Viṣṇu the Preserver and Ma the Destroyer. By His Will, we are possessed of those influences and powers. O King ! Having deputed Kāla, Agni and Rudra, to do the destruction work, I Myself repeat only His name and sing His glory, day and night, incessantly. My name is, on that account, Mrityunjaya. By His Knowledge Power, I am fearless. Death flies away fast from Me as serpents fly away at the sight of Garūḍa, the Vinatā's son. O Nārada ! Thus saying, Śambhu, the Lord of all, the Progenitor of all, remained silent. Hearing the above words of Śambhu, the King thanked Mahādeva again and again and spoke in sweet humble words.

65-74. Śankhaśūda said:—"The words spoken by Thee are quite true. Still I am speaking a few words. Kindly hear." Thou hast spoken just now that very great sins are incurred by kindred hostilities. How is it, then, that He robbed Vali of his whole possessions and sent him down into Pātāla? Gadādhara Viṣṇu could not recover Vali's glory. But I have done that. Why did the Devas kill Hiranyākṣa and Hiranyākṣa'sipu, S'ūmbha and the other Dānavas? In by gone days, we laboured hard when the nectar was obtained out of the churning of the ocean; but the best fruit was reaped by the Devas only. However, all these point that this universe is but the mere sporting ground of Paramātmān, Who has become of the nature of Prakṛiti (the polarities of the one and the same current to produce electric effects). Whomsoever He grants glory and fortune, he only gets that. The quarrel of the Devas and the Dānavas is eternal. Victory and defeat come to both the parties alternately. So it is not proper for Thee to come here in this hostility. For Thou art the God, of the nature of the Highest Self. Before Thee, we both are equal. So it is a matter of shame, no doubt, for Thee to stand up against us in favour of the gods. The glory and fame that will result to Thee, if Thou art victorious, will not be so much as it will be if we get the victory. On the contrary the inglorious and infamy that will result to Thee if Thou dost get dire defeat will be inconceivably much more than what would come to us if we are defeated (For we are low and Thou art Great.)

75-79. Mahādeva laughed very much when he heard the Dānava's words and replied:—"O King! You are descended from the Brāhmin family. So what shame shall I incur if I get defeat in this fighting against you. In former days, the fight took place between Madhu and Kaiṭabha; again between Hiranya Kas'ipu and Hiranyākṣa and Śrī Hari. I also fought with the Asura Tripurā. Again the serious fight took place also between S'ūmbha and the other Daityas and the Highest Prakṛiti Devī, the Ruler of all, and the Progenitrix of all and the Destructrix of all. And, then, you were the Pāriṣada attendant of Śrī Kṛiṣṇa, the Highest Self.

Note:—Śrī Kṛiṣṇa is the Eternal Puruṣa beyond the Guṇas. He creates Prakṛiti. All the creation is effected by Him. He is the Master of all the Śaktis. These Śaktis come from Him and go unto Him. Śrī Kṛiṣṇa plays with these Saktis, *these lines of Forces*, very powerful and terrible, indeed, that go to create, preserve and destroy the whole universe. These Lines of Forces have their three properties:—(1) Origin; (2) direction and (3) magnitude. And finally they come back to their origin. This makes one Kalpa, one Life, one Moment, one in the Full One. The Guṇas come out of these Śaktis, these Lines of Forces. Śrī Kṛiṣṇa

is the Great Reservoir, the Great Centre of Forces, Powerful, Lovely and Terrible. All these events as described here, appear in the intermediate stages when the Fourth Dimension passes into the Third Dimension, etc. The Fourth Dimension does not at once turn out into the Third Dimension but it takes place by degrees. This explains our dreams, visions, etc. which, if seen when the mind is pure, turn out to be true.

80.82. So the Daityas, that were killed before, cannot be compared with you. Then why shall I feel shame in fighting against you? I am sent here by Sri Hari for saving the Devas. So either give back to the Devas their possessions, or fight with Me. No need in speaking thus quite useless talks. O Nārada! Thus speaking, Bhagavān Śaṅkara remained silent. Śaṅkhachūḍa got up at once with his ministers.

Here ends the Twenty-first Chapter in the Ninth Book on the meeting of Mahādeva and Śaṅkhachūḍa for an encounter in conflict in the Mahāpūrāṇam Śrī Mad Devī Bhāgavatam of 18,000 verses by Mahārṣi Veda Vyāsa.

CHAPTER XXII.

1.75 Śrī Nārāyaṇa spoke:—"Then the King of the Dānavas, very powerful, bowed down to Mahādeva and ascended on the chariot with his ministers. Mahādeva gave orders to His army to be ready at once. So Śaṅkhachūḍa did. Terrible fight then ensued between Mahendra and Vṛṣapārvā, Bhā-kara and Vṛprachitti, Niśākara and Dambha, between Kāla and Kālesvara, between Fire and Gokurṇa, Kuvera and Kālākeya, between Viśvakarmā and Māyā, between Mrityu and Bhayamkar between Yama and Samhāra, between Varuṇa and Vikamka, between Budha and Dhṛitapriṣṭha, between Śani and Raktākṣa, Jayanta and Ratnasāra, between the Vasus and Varabhasas, between the two As'vin Kumāras and Dīptimān, between Nalakūbara and Dhūmra, between Dharma and Dhurandhara, between Mangala and Uṣākṣa, Bhānu and Śovākara, between Kandarpa and Pīṭhara, between the eleven Ādityas and Godhāmukha, Chūrṇa and Khaḍgadhvaja, Kañchīmukha and Piṇḍa Dhūmra and Nandī, between Viśva and Palāśa, between the eleven Rudras and the eleven Bhayamkaras, between Ugrachandā and the other Mahāmāris and Nandī'svara and the other Dānavas. The battlefield, then, assumed a grim aspect, as if the time of Dissolution had come. Bhagavān Mahādeva sat under the Vāṭa (peepul) tree with Kārtikeya and Bhadrakālī. Śaṅkhachūḍa, decked with his jewel ornaments, sat on the jewel throne, surrounded by koṭis and koṭis of Dānavas. The Śankara's army got defeated at the hands of the Dānavas. The Devas, with cuts and wounds on

their bodies, fled from the battlefield, terrified. Kārtikeya gave words "Do not fear" to the Devas and excited them. Only Skanda resisted the Dānava forces. In one moment he slew one hundred Akṣauhiṇī Dānava forces. The lotus-eyed Kālī also engaged in killing the Asuras. She became very angry and no sooner did She slay the Asura forces, than She began to drink their blood. She easily slew with Her one hand and at every time put into Her mouth ten lakhs, and hundred lakhs and Koṭis and Koṭis of elephants. Thousands and thousands of headless bodies (Kivandhas) came to be witnessed in the field. The bodies of the Dānavas were all cut and wounded by the arrows of Kārtikeya. They were all terrified and fled away. Only Vriṣaparbā, Viprachitti, Dambha, and Vikāmkarṣa remained fighting with Skanda with an heroic valour. Mahāmāri, too, did not show his back and he fought out vigorously. By and by they all became very much confused and distressed; but they did not turn their backs. Seeing this terrible fight of Skanda, the Devas began to shower flowers. The killing of the Dānavas looked like a Prākṛitik Dissolution. Śankhachūḍa, then, began to shoot arrows from his chariot.

The shooting of arrows by the king seemed as if rains were being poured in by the clouds. Everything became pitch dark. Fires only were seen emitting their golden tongues. The Devas, Nandis'vara and others, fled away, terrified. Only Kārtikeya remained in the battlefield. Then Śankhachūḍa began to throw terribly showers and showers of mountains, snakes, stones, and trees. So much so, that Kārtikeya was covered by them as the Sun becomes obscured by fog. The Demon King cut off the weighty quiver and the pedestal of Skanda and broke His chariot. By the divine weapons of the Dānava, the peacock (the vehicle) of Kārtikeya became exhausted. Kārtikeya threw one Śakti (weapon) on the breast of the Dānava; but before it fell, the Dānava cut off that, lustrous like the Sun and, in return, darted his Śakti. By that stroke, Kārtikeya became stunned for a moment; but he immediately regained his consciousness. He then took up the quiver that Bhagavān Viṣṇu gave him before and many other weapons; and ascending on another chariot, built of jewels, began to fight out violently and valiantly. Getting angry, he resisted all those showers of snakes, mountains and trees by his divine weapons. He resisted fire by his watery (Pāryannya) weapon. Then He cut off easily Śankhachūḍa's chariot, bow, armour, charioteer, and his bright crown and he threw on his breast one blazing Śakti of white colour. The Dānavendra fell unconscious; but, at the next moment, he regained his consciousness quickly, mounted on another chariot and took a fresh quiver. The Dānava was the foremost in his magic powers. He, by his power of Māyā, made a shower of arrows so much so that

Kārtikeya became completely covered by that multitude of arrows. Then the Dānava took one invincible Śakti, lustrous like one hundred Suns. It seemed that flames of fire were licking high as if the Disolution Time had come aright. Inflamed by anger, the Dānava threw that Śakti on Kārtikeya. It seemed, then, that a burning mass of fire fell on him. The powerful Kārtikeya became senseless. Bhadrakālī immediately took Him on Her lap and carried him before S'iva. S'iva easily restored him to his life by his knowledge-power and gave him the indomitable strength. He then got up in full vigour. Bhadrakālī went to the field to see the Kārtikeya's forces. Nandis'vara and other heroes, the Devas. Gandharbas, Yakṣas, Rākṣasas and Kinnaras followed Her. Hundreds of war drums were sounded and hundreds of persons carried Madhu (wine). Going to the battle-ground, She gave a war-cry. The Dānava forces got fainted by that cry. Bhadrakālī shouted aloud in insipicuous peals after peals of laughter. Then She drank Madhu and danced in the battlefield. Ugra Damaṣṭrā, Ugrachandā, Koṭavi, the Yoginis, Dākinis, and the Devas all drank Madhu (wine). Seeing Kālī in the battlefield, S'ankhachūḍa came up again and imparted the spirit of Fearlessness to the Daityas, trembling with fear. Bhadrakālī projected, then, the Fire weapon, flaming like the Great Disolution Fire; but the king quickly put out that by the Watery weapon. Kālī then projected the very violent and wonderful Varuṇāstra. The Dīnava cut off that easily with Gandharbāstra. Kālī then threw the flame-like Māhes'varāstra. The king made it futile by the Vaiṣṇavāstra. Then the Devī purifying the Nārāyaṇāstra with the mantra, threw it on the king. At this the king instantly alighted from his chariot and bowed down to it. The Nārāyaṇāstra rose high up like the Dissolution Fire. S'ankhachūḍa fell prostrate on the ground with devotion. The Devī threw, then, the Brahmāstra, purifying it with Mantra. But it was rendered futile by the Dānava's Brahmāstra. The Devī again shot the divine weapons purifying them with mantras; but they also were nullified by the divine weapons of the Dānava. Then Bhadrakālī threw one Śakti extending to one Yojana. The Daitya cut it to pieces by his divine weapon. The Devī, then, being very much enraged, became ready to throw Pāś'upata Astra, when the Incorporeal Voice was heard from the Heavens, prohibiting Her, and saying "O Devī! The high-souled Dānava would not be killed by the Pāś'upata weapon. For Brahmā granted him this boon that until the Viṣṇu's Kavacha will remain on his neck and until his wife's chastity be not violated, old age and death will not be able to touch him." Hearing this Celestial Voice, the Devī at once desisted. But She out of hunger, devoured hundreds and lakhs of Dānavas. The terrible Devī Kālī, then, went with great speed to devour Śankhachūḍa but the Dānava resisted Her by his sharp

divine weapons. The Devi then threw on him a powerful axe, lustrous like a summer Sun ; but the Dānava cut it to pieces by his divine weapon. The Devi seeing this, became very angry and proceeded to devour him ; but the Dānava King, the Lord of all Siddhis, expanded his body. At this, Kālī became violently angry and assuming a terrific appearance, went quickly and with the blow of one fist, broke his chariot and dropped down the charioteer. Then she hurled on the Asura one Śūla weapon, blazing like a Pralaya Fire. Śaṅkha-chūḍa easily held that by his left hand. The Devi became angry and struck the Dānava with Her fist ; the Daitya's head reeled, and, rolling, he fell unconscious for a moment. Next moment regaining his consciousness he got up. But he did not fight hand to hand with the Devi. Rather he bowed down to Her. The weapons that the Devi threw afterwards were partly cut down by the Dānava and partly taken up by him and absorbed in him and thus rendered futile. Then Bhadrakālī caught hold of the Dānava and whirling him round and round threw him aloft. Then the powerful Śaṅkha-chūḍa fell down on the ground from high with great force ; he immediately got up and bowed down to Her. He then gladly ascended on his beautiful chariot, built of excellent jewels. He did not feel any fatigue with the war and went on fighting. Then the Devi Bhadrakālī, feeling hungry began to drink the blood of the Dānavas and ate the fat and flesh. She came before Mahādeva and described to Him the whole history of the warfare from beginning to end. Hearing the killing of the Dānavas, Mahādeva began to laugh. She went on saying " The Dānavas that get out of my mouth while I was chewing them, are the only ones that are living. This number will be about one lākh. And when I took up the Pāśupata weapon to kill the Dānava, the Incorporeal Celestial Voice spoke: — " He is invulnerable by you." But the very powerful Dānava did no more fling any weapon on Me. He simply cut to pieces those that I threw on him.

Here ends the Twenty-Second Chapter in the Ninth Book on the fight between the Devas and Śaṅkha-chūḍa in the Mahāpurāṇam Śrī Mad Devi Bhāgavatam of 19,000 verses by Maharṣi Veda Vyāsa.

CHAPTER XXIII.

1-6. Nārāyaṇa said: --Śiva, versed in the knowledge of the Highest Reality, hearing all this, went himself with His whole host to the battle. Seeing Him, Śaṅkha-chūḍa alighted from his chariot and fell prostrate before him. With great force he got up and, quickly putting on his armour he took up his huge and heavy bow case. Then a great fight ensued between

Śiva and S'ankhachûḍa for full one hundred years but there was no defeat nor victory on either side. The result was stalemate. Both of them, Bhagavân and the Dânaṇa quitted their weapons. Sankhachûḍa, remained on his chariot and Mahâdeva rode on His Bull. Hundreds and hundreds of Dânaṇas were slain. But extraordinarily endowed with divine power, S'ambhu restored to life all those of His party that were slain.

7-30. In the meanwhile, an aged Brâhmana, very distressed in his appearance, came to the battlefield and asked S'ankhachûḍa, the King of Dânaṇas :—" O King ! Grant me what I beg of you ; you give away in charity all sorts of wealth and riches ; give me also what I desire ; give me, a Brâhmin, something also. I am a quiet peaceable aged Brâhmin, very very thirsty. Make your Promise first and then I will speak to you what I desire. (Vote.—The Brâhmins only are fit for receiving: frauds and cheatings). The King S'ankhachûḍa, with a gracious countenance and pleasing eyes, swore before him that He would give him what he would desire. Then the Brâhmin spoke to the King with great affection and Mâyâ :—" I am desirous of your Kavacha (amulet)." The King, then, gave him the Kavacha (the amulet, mantra written on a Bhurja bark and located in a golden cup). Bhagavân Hari (in the form of that Brâhmin) took that Kavacha and, assuming the form of S'ankhachûḍa came to Tulasi. Coming there, He made His Mâyâ (magic) manifest and held sexual intercourse with her. At this time Mahâdeva took up the Hari's trident-aiming at the king of the Dânaṇas. The trident looked like the Mid-day Sun of summer, flaming like a Pralaya fire, It looked irresistible and invincible as if quite powerful to kill the enemies. In brilliance it equalled the Sudars'an Chakra (disc) and it was the chief of all the weapons. No other body than Śiva and Kes'ava could wield such a weapon. And everybody feared that but Śiva and Kes'ava. In length it was one thousand Dhanus and in width it was one hundred hands. It seemed lively, of the nature of Brahma, eternal and not capable to be noticed, whence and how it proceeded. The weapon could destroy, by its own free Lîlâ (Will) all the worlds. When Śiva held it aloft and aiming at S'ankhachûḍa, He hurled it on him, the King of the Demons quitted his bows and arrows and with mind collected in ā yoga posture, began to meditate on the lotus-feet of Śrī Kṛṣṇa with great devotion. At that moment, the trident, whirling round fell on S'ankhachûḍa and easily burnt him and his chariot to ashes. He, then, assuming the form of a two-armed Gopa, full of youth, divine, ornamented with jewels, holding flute, mounted on a Divine Chariot, surrounded by koṣis

and koṭis of Gopas who came there from the region of Goloka, whose bodies were built up of excellent jewels, and Śaṅkhaśhūḍa then went up to the Heavens (Goloka, where Śrī Brindābana is located in the middle). He went to Vrindāban, full of Rasas (sentiments) and bowed down at the lotus feet of Rādhā Kṛṣṇa with devotion. Both of them were filled with love when they saw Sudāṁā, and, with a gracious countenance and joyful eyes, they took him on their laps. On the other hand the Śūla weapon came with force and gladness back again to Kṛṣṇa. The bones of Śaṅkhaśhūḍa, O Nārada ! were transformed into conch-shells. These conch-shells are always considered very sacred and auspicious in the worship of the Devas. The water in the conch-shell is also very holy and pleasing to the Devas. What more than this, that the water in the conch-shell is as holy as the water of any Tīrtha. This water can be offered to all the Gods but not to Śiva. Wherever the conch-shell is blown, there Lakṣmī abides with great pleasure. If bathing be done with conch-shell water, it is equivalent to taking bath in all the Tīrthas. Bhagavān Hari resides direct in the conch-shell. Where Śaṅkha is placed, there Hari resides. Lakṣmī also resides there and all inauspicious things fly away from there. Where the females and Śūdras blow the Śaṅkhas, Lakṣmī then gets vexed and, out of terror, She goes away to other places. O Nārada ! Mahādeva, after killing the Dāruva, went to His own abode. When He gladly went away on His Vehicle, on the Bull's back, with His whole host, all the other Devas went to their respective places with great gladness. Celestial drums were sounded in the Heavens. The Gandharvas and the Kinnaras began to sing songs. And showers of flowers were strewn on Śiva's head. All the Mudis and Devas and their chiefs began to chant hymns to Him.

Here ends the Twenty-Third Chapter of the Ninth Book on the killing of Śaṅkhaśhūḍa in Śrī Mātṛ Devī Bhāgavatam of 18,000 verses by Mahārṣi Veda Vyāsa.

CHAPTER XXIV.

1. Nārada said:—How did Nārāyaṇa impregnate Tulasī ? Kindly describe all that in detail.

2-11. Nārāyaṇa said :—For accomplishing the ends of the Devas, Bhagavān Hari assumed the Vaiṣṇavī Māyā, took the Kavacha from Śaṅkhaśhūḍa and assuming his form, went to the house of Tulasī. Dundubhis (celestial drums) were sounded at Her door, shouts of

victory were proclaimed and Tulasi was informed. The chaste Tulasi, hearing that sound very gladly looked out on the royal road from the window. Then for auspicious observances, She offered riches to the Brāhmins; then She gave wealth to the panegyrists (or bards attached to the courts of princes), to the beggars, and the other chanters of hymns. That time Bhagavān Nārāyaṇa alighted from His chariot and went to the house of the Devī Tulasī, built of invaluable gems, looking exceedingly artistic and beautiful. Seeing her dear husband before her, She became very glad and washed his feet and shed tears of joy and bowed down to Him. Then She, impelled by love, made him take his seat on the beautiful jewel throne and giving him sweet scented betels with camphor, began to say:—"To-day my life has been crowned with success. For I am seeing again my lord returned from the battle. Then she cast smiling glances askance at him and with her body filled with rapturous joy lovingly asked him the news of the war in sweet words :—

12-13. O Thou, the Ocean of mercy ! Now tell me of your heroic valour, how you have come out victorious in war with Mahādeva who destroys countless universes. Hearing Tulasī's word, the Lord of Lakṣmī, in the guise of Śaṅkhachūḍa, spoke these nectar-like words with a smiling countenance.

14-17. O Dear ! Full one Samvatsara the war lasted betwixt us. All the Daityas were killed. Then Brahmā Himself came and mediated Peace, then, was brought about and by the command of Brahmā. I gave over to the Devas their rights. When I returned to my home, Ś'iva went back to His Ś'ivaloka. Thus saying ! Hari, the Lord of the world, slept and then engaged in sexual intercourse with her. But the chaste Tulasi, finding this time her experience quite different from what She used to enjoy before, argued all the time within herself and at last questioned him :—

18-22. Who are you ? O Magician ! By spreading your magic, you have enjoyed me. As you have taken my chastity, I will curse you. Bhagavān Nārāyaṇa, hearing Tulasī's words and being afraid of the curse, assumed His real beautiful figure. The Devī then saw the Eternal Lord of the Devas before her. He was of a deep blue colour like fresh rain-clouds and with eyes like autumnal lotuses and with playful Līlās equivalent to tens and tens of millions of love personified and adorned with jewels and ornaments. His face was smiling and gracious ; and he wore his yellow-coloured robe. The love-stricken Tulasi, seeing That Lovely Form

of Vāsu leva, immediately fell senseless ; and at the next moment, regaining consciousness, she began to speak.

23-27. O Lord ! Thou art like a stone. Thou hast no mercy. By hypocrisy Thou hast destroyed my chastity, my virtue and for that reason didst kill my husband. O Lord ! Thou hast no mercy ; Thy heart is like a stone. So Let Thee be turned into a stone. Those who declare Thee as a saint, are no doubt mistaken. Why didst Thou for the sake of others, kill without any fault, another Bhakta of Thine. Thus speaking, Tulasi overpowered with grief and sorrow, cried aloud and repeatedly gave vent to lamentations. Seeing her thus very distressed, Nārāyaṇa, the Ocean of Mercy, spoke to her to cheer her up according to the rules of Dharma.

28-102. O Honoured One ! For a long time you performed tapasyā in this Bhārata, to get Me. Śaṅkhachūḍa, too, performed tapasyā for a long time to get you. By that tapas, Śaṅkhachūḍa got you as wife. Now it is highly incumbent to award you also with the fruit that you asked for. Therefore I have done this. Now quit your this terrestrial body and assume a Divine Body and marry Me. O Rāma ! Be like Lakṣmī. This body of yours will be known by the name of Gaṇḍakī, a very virtuous, pure and pellucid stream in this holy land of Bhārata. Your hairs will be turned into sacred trees and as they will be born of you, you will be known by the name of Tulasi. All the three worlds will perform their Pūjās with the leaves and flowers of this Tulasi. Therefore, O Fair-faced One ! This Tulasi will be reckoned as the chief amongst all flowers and leaves. In Heavens, earth, and the nether regions, and before Me, O Fair One, you will reign as the chief amongst trees and flowers. In the region of Goloka, on the banks of the river Virajā, in the Rāsa circle (the celestial ball dance,) where all amorous sentiments are played in Vrindāvana forest, in Bhāṇḍira forest, in Champaka forest, in the beautiful Chandana (Sandal-forests) and in the groves of Mūdhavi, Ketaki, Kunda, Mallikā, and Mālatī, in the sacred places you will live and bestow the highest religious merits. All the Tirthas will reside at the bottom of the Tulasi tree and so religious merits will accrue to all. O Fair-faced One ! There I and all the Devas will wait in expectation of the falling of a Tulasi leaf. Any-body who will be initiated and installed with the Tulasi leaves water, will get all the fruits of being initiated in all the sacrifices. Whatever pleasure Hari gets when thousands and thousands of jars filled with water are offered to him, the same pleasure He will get when one Tulasi leaf will be offered to Him. Whatever fruits are acquired by giving Ayuta cows as presents, those will be also acquired by giving Tulasi leaves. Especially

if one gives Tulasi leaves in the month of Kārtik, one gets the fruits same as above mentioned. If one drinks or gets the Tulasi leaf water at the momentous Time of Death, one becomes freed of all sins and is worshipped in the Viṣṇu Loka. He who drinks daily the Tulasi leaf water certainly gets the fruit of one lakh horse sacrifices. He who plucks or cuts the Tulasi leaf by his own hand and holding it on his body, quits his life in a Tirath, goes to Viṣṇu Loka. Whoever holds in his neck the garland made up of Tulasi wood, gets certainly the fruit of horse sacrifices at every step. He who does not keep his word, holding the Tulasi leaf in his hand, goes to the Kālasūtra Hell as long as the Sun and Moon last. He who gives false evidence in the presence of the Tulasi leaf, goes to the Kumbhīpāka Hell for the life-periods of fourteen Indras. He who drinks or gets a bit of the Tulasi leaf water at the time of death, certainly goes to Vaikuṇṭha, ascending on a car made up of jewels. Those who pluck or cut the Tulasi leaves in the Full Moon night, on the twelfth lunar day, on the passing of the sun from one sign to another, the mid-day, or on the twilights, on the night, while applying oil on their bodies, on the impurity periods, and while putting on night dresses, verily cut off the Nārāyaṇa's head. O Chaste One ! The Tulasi leaf kept in the night, is considered sacred. It is considered good in Śrāddha, vow, ceremony, in the making over of any gift, in the installation of any image or in worshipping any Deva. Again, the Tulasi leaf fallen on the ground or fallen in water or offered to Viṣṇu, if washed out can be used in holy and other purposes. Thus, O Good One ! You will remain as tree in this earth and will remain in Goloka as the Presiding Deity thereof and will enjoy daily the sport with Kṛṣṇa. And also you will be the Presiding Deity of the river Gaṇḍakī and thus bestow religious merits in Bhārata ; you will be the wife of the Salt Ocean, which is My part. You are very chaste ; in Vaikuṇṭha you will enjoy me as Rāmā lives with Me. And as for Me, I will be turned into stone by your curse ; I will remain in India close to the bank of the river Gaṇḍakī. Millions and millions of insects with their sharp teeth will make rings, (the convolutions in the Śilagrāma or sacred stones), on the cavities of the mountains there, representing Me. Of these stones, those that have one door (entrance hole), four convolutions, adorned by the garland of wild flowers (having a mark like this) and which look like fresh rain-cloud, are called Lakṣmī Nārāyaṇa Mūrtis (forms). And those that have one door, four convolutions and look like fresh rain-clouds but no garlands are called Lakṣmī Jānarāṇa Chakras (discs). Those that have two doors, four convolutions, and decked with mark like cow's hoof and void of the garland mark are called Raghunātha chakras. Those that are very small in size, with two Chakras and look like fresh rain-

clouds and void of the garland mark are named Vâmana Chakras. Those that are very small in size, with two Chakras and the garland mark added, know the stone to be the S'ridhara Chakras. These always bring in prosperity to the household. Those that are big, circular, void of garland mark, with two circular Chakras, are known as Dâmodara forms. Those that are mediocre in size, with two Chakras and marked as if struck by an arrow, having marks of arrows and bow-cases are known as Râṇa-Râmas. Those that are middling, with seven Chakras, having marks of an umbrella and ornaments, are called Râjarâjes'varas. They bestow the royal Lakṣmī to persons. Those that have twice seven chakras, and are big, looking like fresh rain-clouds are named Anantaṣ. They bestow four fold fruits (Dharma, wealth, desire and liberation). Those that are in their form like a ring, with two chakras, beautiful, looking like rain-clouds, having cow-hoof marks and of mediocre size, are named Madhusûdanaṣ. Those that have one Chakra are called Sudars'anaṣ. Those that have their Chakras hidden are called Gadâdharas. Those that have two Chakras, looking horse-faced, are known as Hayagrîvas. O Chaste One! Those that have their mouths very wide and extended, with two Chakras, and very terrible, are known as Narasimhas. They excite Vairâgyas to all who serve them. Those that have two Chakras, mouths extended and with garland marks (elliptical marks) are called Lakṣmī Nrisinghas. They always bless the householders who worship them. Those that have two Chakras near their doors (faces), that look even and beautiful, and with marks manifested are known as Vâṇulevas. They yield all sorts of fruits. Those that have their Chakras fine and their forms like fresh rain-clouds and have many fine hole marks within their wide gaping facets are called Pradyumnas. They yield happiness to every householder. Those that have their faces of two Chakras stuck together and their backs capacious, are known as Saṅkaraṇas. They always bring in happiness to the householders. Those that look yellow, round and very beautiful are Aniruddhas. The sages say, they give happiness to the householders. Where there is the S'âlagrâma stone there exists Śrī Hari Himself; and where there is Hari, Lakṣmī and all the Tirthas dwell there. Worshipping S'âlagram Śilâ, destroys the Brahmahatyâ (killing a Brâhmin) and any other sin whatsoever. In worshipping the Sâlagrâma stone looking like an umbrella, kingdoms are obtained; in worshipping circular Śilâs, great prosperity is obtained; in worshipping cart-shaped stones, miseries arise; and in worshipping stones, whose ends look like spears (Śûlas, death inevitably follows. Those whose facets are distorted, bring in poverty; and yellow stones bring in various evils and afflictions. Those whose Chakras look broken, bring in diseases; and those whose Chakras

are rent asunder bring in death certainly. Observing vows, making gifts, installing images, doing Śrāddhas, worshipping the Devas, all these become highly exalted, if done before the Śālagrāma Śilā. One acquires the merits of bathing in all the Tirthas and in being initiated in all the sacrifices, if one worships the Śālagrāma Śilā. What more than this, that the merits acquired by all the sacrifices, all the Tirthas, all vows, all austerities and reading all the Vedas are all acquired by duly worshipping by the holy Śālagrāma Śilā. He who performs his Abhiṣ'ekā ceremony always with Śālagrāma water (being sprinkled with Śālagrāma water at the initiation and installation ceremonies), acquires the religious merits of performing all sorts of gifts and circumambulating the whole earth. All the Devas are, no doubt, pleased with him who thus worships daily the Śālagrāma. What more than this, that all the Tirthas want to have his touch. He becomes a Jīvanmukta (liberated while living) and becomes very holy; ultimately he goes to the region of Śrī Hari and remains in Hari's service there and dwells with him for countless Prākṛitic dissolutions. Every sin, like Brahma Hatyā, flies away from him as serpents do at the sight of Gaḍuḍa. The Devī Vasundharā (the Earth) becomes purified by the touch of the dust of his feet. At his birth, all his predecessors (a lakh in number) are saved. He who gets the Śālagrāma Śilā water during the time of his death, he is freed of all his sins and goes to the Viṣṇu Loka and gets Nirvāṇa; he becomes freed entirely from the effects of Karma and he gets, no doubt, dissolved and diluted for ever in (the feet of) Viṣṇu. He who tells lies, holding Śālagrāma in his hands, goes to the Kumbhipāka Hell for the life-period of Brahmā. If one does not keep his word, uttered with the Śālagrāma stone in his hand, one goes to the Asipatra Hell for one lakh manvantaras. He who worships the Śālagrāma stone without offering Tulasī leaves on it or separates the Tulasī leaves from the stone, will have to suffer separation from his wife in his next birth. So if one does not offer the Tulasī leaves in the conchshell, for seven births he remains without his wife and he becomes diseased. He who preserves the Śālagrāma stone, the Tulasī and the conchshell, in one place, becomes very learned and becomes dear to Nārāyaṇa. Look! He who casts his semen once in his wife, suffers intense pain, no doubt, at each other's separation. So you become dear to Śankhachūḍa for one Manvantara. Now, what wonder! That you will suffer pain, at his bereavement. (1) Nārada! Thus saying, Śrī Hari desisted. Tulasī quitted her mortal coil and assumed a divine form, began to remain in the breast of Śrī Hari like Śrī Lakṣmī. Devī. Hari also went with her to Vaikuṇṭha. Thus Lakṣmī, Sarasvatī, Gangā, and Tulasī, all the four came so

very dear to Hari and are recognised as Īśvaris. On the other hand, the mortal coil of Tulasi, no sooner quitted by Tulasi, became transformed into the river Gaṇḍaki. Bhagavān Hari, too, became also converted into a holy mountain, on the banks thereof, yielding religious merits to the people. The insects cut and fashion many pieces out of that mountain. Of them, those that fall into the river, yield fruits undoubtedly. And those pieces that fall on the ground become yellow coloured; they are not at all fit for worship. O Nārada! Thus I have spoken to you everything. What more do you want to hear now? Say.

Here ends the Twenty-fourth Chapter of the Ninth Book on the glory of Tulasi in the Māhāpurāṇam Śrī Mad Devī Bhāgavatam of 18,000 verses by Mahārṣi Veda Vyāsa.

CHAPTER XXV.

1-2 Nārada said :—When the Devi Tulasi has been made so dear to Nārāyaṇa and thus an object for worship, then describe Her worship and Stotra (the hymn of Tulasi) now. O Muni! By whom was She first worshipped? By whom were Her glories first sung? And how did She become therefore an object of worship? Speak out all these to me.

3. Sūta said :—Hearing these words of Nārada, Nārāyaṇa, laughing, began to describe this very holy and sin-destroying account of Tulasi.

4-15. Nārāyaṇa said :—Bhagavān Hari duly worshipped Tulasi, and began to enjoy her with Lakṣmī; He raised Tulasi to the rank of Lakṣmī and thus made her fortunate and glorious Lakṣmī and Gaṇḍā allowed and bore this new union of Nārāyaṇa and Tulasi. But Sarasvatī could not endure this high position of Tulasi owing to Her anger. She became self-conceited and beat Tulasi on some quarrel before Hari. Tulasi became abashed and insulted and vanished off. Being the Īśvari of all the Siddhis, the Devi, the Self-manifest and the Giver of the Siddhiyoga to the Jñānins, Tulasi, Oh! what a wonder, became angry and turned out as invisible to Śrī Hari even.

Not seeing Tulasi, Hari appeased Sarasvatī and getting Her permission went to the Tulasi forest. Going there and taking a bath in due accord, and with due rites, worshipped with His whole heart the chaste Tulasi and then began to meditate on Her with devotion. O Nārada! He gets certainly all siddhis who worships Tulasi duly with the ten lettered mantra :—“ Śrīṃ Hriṃ Klīm Aim Vrindāvanyai Svāhā,” the King of mantras, yielding fruits and all gratifications like the Kalpa Tree. O Nārada! At the time of worship, the lamp of ghee, was

lighted and dhūp, sindūra, sandal, offerings of food, flowers, etc., were offered to Her. Thus hymned by Hari, Tulasi came out of the tree, pleased. And She gladly took refuge at His lotus feet. Viṣṇu, then, granted her boon that "You will be worshipped by all; I will keep you in My breast and in My head and the Devas also will hold you on their heads." And He then took her to His own abode.

16 Nārada said:—"O Highly Fortunate One! What is Tulasi's dhyān, stotra and method of worship? Kindly describe all these.

17. Nārada said:—When Tulasi vanished, Hari became very much agitated at her bereavement and went to Vrindāvana and began to praise her.

18-44. The Bhagavān said:—The Tulasi trees collect in multitudinous groups; hence the Pundits call it Vrindā. I praise that dear Tulasi. Of old, She appeared in the Vrindāvana forest and therefore known as Vrindāvanī. I worship that fortunate and glorious One. She is worshipped always in innumerable universes and is, therefore, known as Viśvapūjitā (worshipped by all). I worship that Viśvapūjitā. By whose contact, these countless universes are always rendered pure and holy; and therefore She is called Viśvapāvanī (purifying the whole universe). I am suffering from her bereavement, I remember the Devī. Without Tulasi, the Devas do not get pleased, though other flowers be heaped on them; therefore She is considered as the essence of all the flowers. Now I am in sorrow and trouble and I am very eager to see her, who is of the nature of purity incarnate. The whole universe gets delighted when the Bhaktas receive her; hence She is called Nandini; so may She be pleased with me. There is nothing in the universe that can be compared to Her; hence She is called Tulasi; I take refuge of that dear Tulasi. That chaste dear one is the life of Kṛṣṇa, hence She is known as Kṛṣṇajivanī. Now may She save my life. O Nārada! Thus praising, Rāmāpatī remained there. His chaste Tulasi then came to His sight and bowed down to His lotus feet; when She becoming sensitive out of the insult, began to weep. Bhagavān Viṣṇu, seeing that sensitive dear one, immediately took her to His breast. Taking, then, Sarasvatī's permission, He took her to His own home and brought about, first of all, the agreement between her and Sarasvatī. Then He granted her the boon, "You will be worshipped by all, respected by all, and honoured by all; and all will carry you on their heads." I will also worship, respect and honour you and keep you on My head. Receiving this boon from Viṣṇu, the Devī Tulasi became very glad.

Sarasvatī then attracted her to her side, made her sit close to her. Lakṣmī and Gangā both with smiling faces attracted her and made her enter into the house. O Nārada ! Whosoever worships her with her eight names Vrindā, Vrindāvanī, Viśvapūjitā, Viśvapāvanī, Tulasī, Puṣpasārā, Nandanī and Kṛiṣṇa Jīvanī and their meanings and sings this hymn of eight verses duly, acquires the merit of performing As'vamedha Yajña (horse sacrifice). Specially, on the Full Moon night of the month of Kārtik, the auspicious birth ceremony of Tulasī is performed. Of old Viṣṇu worshipped her at that time. Whoever worships with devotion on that Full Moon combination, the universe purifying Tulasī, becomes freed of all sins and goes up to the Viṣṇu Loka. Offerings of Tulasī leaves to Viṣṇu in the month of Kārtik bring merits equal to those in giving away Ayuta Cows. Hearing this stotra at that period gives sons to the sonless persons, wives to the wife less persons and friends to friendless persons. On hearing this stotra, the diseased become free of their diseases, the persons in bondage become free, the terrified become fearless, and the sinners are freed of their sins. O Nārada ! Thus it has been mentioned how to chant stotra to her. Now hear her dhyān and method of worship. In the Vedas, in the Kāṇva Śākhā branch, the method of worship is given. You know that one is to meditate on the Tulasī plant, without any invocation (Āvāhana) and then worship her with devotion, presenting all sorts of offerings as required to her. Now hear Her Dhyānam. Of all the flowers, Tulasī (the holy basil) is the best, very holy, and captivating the mind. It is a flame burning away all the fuel of sins committed by man. In the Vedas it is stated that this plant is called Tulasī, because there can be made no comparison with Her among all the flowers. She is the holiest of them all. She is placed on the heads of all and desired by all and gives holiness to the universe. She gives Jīvanmuktī, muktī and devotion to Śrī Hari. I worship Her. Thus meditating on Her and worshipping Her according to due rites, one is to bow down to Her. O Nārada ! I have described to you the full history of Śrī Tulasī Devī. What more do you want to hear now, say.

Here ends the Twenty-fifth Chapter of the Ninth Book on the method of worship of Tulasī Devī in the Mahāpurāṇam Śrī Mad Devī Bhāgavatam of 18,000 verses by Maharṣi Veda Vyāsa.

CHAPTER XXVI.

1. Nārada said :—I have heard the anecdote of Tulasī. Now describe in detail the history of Sāvitrī. Sāvitrī is considered as the Mother of the Vedas. Why was She born, in days gone by ? By whom was She first worshipped and subsequently also ?

3. Nārāyaṇa said :—" O Muni ! She was first worshipped by Brahmā. Next the Vedas worshipped her. Subsequently the learned men worshipped her. Next the King As'vapati worshipped Her in India. Next the four Varnas (castes) worshipped Her.

5. Nārada said :—" O Brahman ! Who is that As'vapati ? What for did he worship ? When the Devī Sāvitrī became adorable by all, by which persons was She first worshipped and by which persons subsequently.

6-14. Nārāyaṇa said :—" O Muni ! The King As'vapati reigned in Bhadrades'a, rendering his enemies powerless and making his friends painless. He had a queen very religious ; her name was Mālatī ; She was like a second Lakṣmī. She was barren ; and desirous of an issue, She under the instruction of Vasiṣṭha, duly worshipped Sāvitrī with devotion. But She did not receive any vision nor any command ; therefore She returned home with a grievous heart. Seeing her sorry, the king consoled her with good words and himself accompanied her to Puṣkara-with a view to perform Tapas to Sāvitrī with devotion and, being self-controlled, practised tapasyā for one hundred years. Still he could not see Sāvitrī, but voice came to him. An incorporeal, celestial voice reached his ears : —" Perform Japam (repeat) ten lakhs of Gāyatrī Muntram." At this moment Parīśara came up there. The king bowed down to him. The Muni said :—" O King ! One japa of Gāyatrī, destroys the days sins. Ten Japams of Gāyatrī destroy day and night's sins.

15-40. One hundred Gāyatrī Japams destroy one month's sins. One thousand Japams destroy one year's sins. One lakh Gāyatrī Japams destroy the sins of the present birth and ten lakh Gāyatrī Japams destroy the sins of other births. One hundred lakhs of Jāpams destroy the sins of all the births. If ten times that (i. e. 1,000 lakhs) be done, then liberation is obtained. (Now the method, how to make Jāpam). Make the palm of the (right) hand like a snake's hood ; see that the fingers are all close, no holes are seen ; and make the ends of the fingers bend downwards ; then being calm and quiet and with one's face eastward, practise Jāpam. Then count from the middle of the ring (nameless) finger and go on counting right-handed (with the hands of the watch) till you come to the bottom of the index finger. This is the rule of counting by the hand. O King ! The rosary is to be of the seed of white lotus or of the crystals ; it should be consecrated and purified. Jāpam is to be done then in a sacred Tirtha or in a temple. Becoming self-controlled one should place the rosary on a banyan leaf or on a lotus leaf and smear it with cowdung ; wash it, uttering Gāyat. ī Mantra and over it perform one hundred times Gāyatrī Jāpam intently in accordance with

the rules. Or wash it with Pañchagavya, milk, curds, clarified butter, cow urine and cowdung), and then consecrate it well. Then wash it with the Ganges water and perform best the consecrations. O Rājaraṣi ! Then perform ten lakhs of Japam in due order. Thus the sins of your three births will be destroyed and then you will see the Devī Sāvitrī. O King ! Do this Jāpam, being pure, everyday in the morning, mid-day, and in the evening. If one be impure and devoid of Sandhyā, one has no right to do any action; and even if one performs an action, one does not get any fruit thereby. He who does not do the morning Sandhyā and the evening Sandhyā, is driven away from all the Brāhminic Karmas and he becomes like Śūdras. He who does Sandhyā three times throughout his life, becomes like the Sun by his lustre and brilliancy of tapas. What more than this, the earth is always purified by the dust of his feet. The Dvija who does his Sandhyā Bandanam and remains pure, becomes energetic and liberated while living. By his contact all the tīrthas become purified. All sins vanish away from him as snakes fly away at the sight of Garuḍa. The Dvija who becomes void of Sandhyā three times a day, the Devas do not accept his worship nor the Pitris accept his Piṇḍas. He who has no Bhakti towards the Mūla Prakṛiti, who does not worship the specific seed Mantra of Māyā and who does not hold festivities in honour of Mūla Prakṛiti, know him verily to be an Ajagara snake without poison. Devoid of the Viṣṇu mantra, devoid of the three Sandhyās and devoid of the fasting on the Ekādaśī Tithi (the eleventh day of the fortnight), the Brāhmin becomes a snake devoid of poison. The vile Brāhmin who does not like to take the offerings dedicated to Hari and who does the washerman's work and eats the food of Śūdra and drives the bullockes, becomes a snake devoid of poison. The Brāhmin who burns the dead bodies of the Śūdras, becomes like the man who is the husband of an unmarried girl. The Brāhmin also who becomes a cook of a Śūdra, becomes a snake void of poison. The Brāhmin who accepts the gifts of a Śūdra, who performs the sacrifice of a Śūdra, who lives as clerks and warriors becomes like a snake void of poison. The Brāhmin who sells his daughter, who sells the name of Hari or eats the food of a woman who is without husband and son, as well as of one who has just bathed after her menstruation period, becomes like a serpent void of poison. The Brāhmin who takes the profession of pimps and pampers and lives on the interest, is also like a serpent void of poison. The Brāhmin who sleeps even when the Sun has risen, eats fish, and does not worship the Devī is also like a poisonless serpent. Thus stating all the rules of worship in order, the best of the Muṇis told him the Dhyānam, etc., of the Devī

Sāvitṛī, what he wanted. Then he informed the King of all the mantras and went to his own Āśrama. The king, then worshipped accordingly and saw the Devī Sāvitṛī and got boons.

41-43. Nārada said :—What is the Sāvitṛī's Dhyān, what are the modes of her worship, what is stotra, mantra, that Parāśara gave to the King before he went away? And how did the King worship and what boon did he get? This great mystery, grand and well renowned in the Śrutis, about Sāvitṛī, I am desirous to hear in brief on all the points.

44-78. Nārāyaṇa said :—On the thirteenth day (the trayodas'ī, tithi) of the black fortnight in the month Jyāistha or on any other holy period, the fourteenth day (the chaturdās'ī tithi) this vow is to be observed with great care and devotion. Fourteen fruits and fourteen plates with offerings of food on them, flowers and incense are to be offered and this vow is to be observed for fourteen years consecutively. Garments, holy threads and other articles are also offered and after the Vrata is over, the Brāhmins are to be fed. The lucky pot (mangal ghaṭ) is to be located duly according to the rules of worship with branches and fruits. Gaṇeśa, Agni, Viṣṇu, Śiva and Śivā are to be worshipped duly.

In that ghaṭ Sāvitṛī is to be next invoked and worshipped. Now hear the Dhyānan of Sāvitṛī, as stated in the Mādhyam Dina Sākhā, as well the stotra, the modes of worship, and the Mantra, the giver of all desires. I meditate and adore that Sāvitṛī, the Mother of the Vedas, of the nature of Praṇava (Om), whose colour is like the burnished gold, who is burning with Brāhma teja (the fire of Brahma), effulgent with thousands and thousands of rays of the midday summer Sun, who is of a smiling countenance adorned with jewels and ornaments, wearing celestial garment (purified and unindammable by fire), and ready to grant blessings to Her Bhaktas; who is the bestower of happiness and liberation, who is peaceful and the consort of the Creator of the world, who is all wealth and the giver of all riches and prosperity, who is the Presiding Deity of the Vedas and who is the Vedas incarnate, I meditate on Thee. Thus reciting the Dhyānam, mantra and meditating on Her, one is to offer Naivedyas (offerings of food) to Her and then place one's fingers on one's head; one is to meditate again, and then invoke the Devī within the pot. One should next present fourteen things, uttering proper mantras according to the Vedas. Then one must perform special pūjā and chant hymns to the Devī and worship Her. The fourteen articles of worship are as under :—

(1) Seat (Āsan) ; (2) water for washing feet (Pādya), (3) offering of rice and Durba grass (Arghya), (4) water for bath (Snānlya), (5) anointment with sandalpaste and other scents (Anulepana), (7) incense (Dhūpa), (8) Lights (Dipa), (9) offerings of food (Naivedya), (10) Betels (Tambūl), (11) Cool water, (12) garments, (13) ornaments, (14) garlands, scents, offering of water to sip, and beautiful bedding. While offering these articles, one is to utter the mantras, this beautiful wooden or golden seat, giving spiritual merits is being offered by me to Thee. This water from the Tirthas, this holy water for washing Thy feet, pleasant, highly meritorious pure, and as an embodiment of Poojā is being offered by me to Thee. This holy Arghya with Durba grass and flowers and the pure water in the conch-shell is being offered by me to Thee. (as a work of initial worship). This sweet scented oil and water being offered by me to Thee with devotion for Thy bathing purposes. Kindly accept these. O Mother ! This sweet-scented water Divine-like, highly pure and prepared of Kunkuma and other scented things I offer to Thee. O Parames'vari ! This all-auspicious, all good and highly meritorious, this beautiful Dhūpa, kindly take, O World Mother ! This is very pleasant and sweet scented ; therefore I offer this to Thee. O Mother ! This light, manifesting all this Universe and the seed, as it were, to destroy the Darkness is being offered by me to Thee. Devī ! Kindly accept this delicious offering of food, highly meritorious, appeasing hunger, pleasant, nourishing and pleasure giving. This betel is scented with camphor, etc., nice, nourishing, and pleasure—giving ; this is being offered by me to Thee. This water is nice and cool, appeasing the thirst and the Life of the World. So kindly accept this. O Devī ! Kindly accept this silken garment as well the garment made of Kārpāsa Cotton, beautifying the body and enhancing the beauty. Kindly accept these golden ornaments decked with jewels, highly meritorious, joyous, beautiful and prosperous. Kindly accept these fruits yielding fruits of desires, obtained from various trees and of various kinds. Please have this garland, all auspicious and all good, made of various flowers, beautiful and generating happiness. O Devī ! Kindly accept this sweet scent, highly pleasing and meritorious. Please take this Sindūra, the best of the ornaments, beautifying the forehead, highly excellent and beautiful. Kindly accept this holy and meritorious threads and purified by the Vedic mantras and made of highly holy threads and knitted with highly pure knots. Uttering thus, offer the above articles that are to be offered to the Devī, every time the specific seed mantra being uttered. Then the intelligent devotee should recite the stotras and subsequently offer the Dakṣiṇās (presenta) with devotion to the Brāhmaṇas. The Radical or the Specific Seed Mantra mantra is the eight lettered mantra Sṛm Hrim Klim Svāitrai Svāhā ; So the sages know. The Stotra, as stated in the Mādhyandina

Śākhā, gives fruits of all desires. I am now speaking to you of that mantra, the Life of the Brāhmaṇas. Listen attentively. O Nārada ! Sāvitrī was given to Brahmā, in the ancient times of old in the region of Goloka by Kṛṣṇa ; but Sāvitrī did not come Brahma loka with Brahmā. Then by the command of Kṛṣṇa, Brahmā praised the mother of the Vedas. And when She got pleased, She accepted Brahmā as Her husband.

79-87. Brahmā said :—"Thou art the everlasting existence intelligence and bliss ; Thou art Mālaprakṛiti ; thou art Hiranya Garbha ; Thou didst get pleased, O Fair one ! Thou art of the nature of fire and Energy ; Thou art the Highest ; Thou art the Highest Bliss, and the caste of the twice-born. Dost thou get appeased, O Fair One ! Thou art eternal dear to the Eternal ; thou art of the nature of the Everlasting Bliss. O Devī, O Thou, the all auspicious One ! O Fair One ! Beest thou satisfied. Thou art the form of all (omnipresent) ! Thou art the essence of all mantras of the Brāhmaṇas, higher than the highest ! Thou art the bestower of happiness and the liberator O Devī, O Fair One ! Beest thou appeased. Thou art like the burning flame to the fuel of sins of the Brāhmaṇas ! O Thou, the Bestower of Brahma teja (the light of Brahma) O Devī ! O Fair One ! Beest thou appeased. By Thy mere remembrance, all the sins to me by body, mind and speech are burnt to ashes. Thus saying, the Creator of the world reached the assembly there. Then Sāvitrī came to the Brahmaloṇa with Brahmā. The King As'vapati chanted this stotra to Sāvitrī and saw Her and got from Her the desired boons. Whosoever recites this highly sacred king of Stotras after Sandhyā Bandanam, quickly acquires the fruits of studying the Vedas.

Here ends the Twenty Sixth Chapter of the Ninth Book on the narration of Sāvitrī in Śrīmad Devī Bhāgavatam of 16,000 verses by Mahārṣi Veda Vyāsa.

CHAPTER XXVII.

1-2. Nārāyaṇa said :—"O Nārada ! After having chanted the above hymn to the Goddess Sāvitrī and worshipped Her in accordance with due rites and ceremonies, the king As'vapati saw the Devī, effulgent like the lustre of thousand suns. She then smilingly told the king, as a mother to her son, whilst all the quarters were illumined with the lustre of Her body :—

3-14. Sāvitrī said :—"O King ! I know your desire. Certainly I will give what you and your wife long for. Your chaste wife is anxious for a daughter, while you want a son. So, one after another,

the desires of both of you will be fulfilled. Thus saying, the Devi went to the Brahma Loka. The King also returned to his house. First a daughter was born to him. As the daughter was born, as if a second Lakṣmi was born after worshipping Sāvitrī, the King kept her name as Sāvitrī. As time rolled on, the daughter grew, day by day, like the phases of bright fortnight moon, into youth and beauty. There was a son of Dyumat Sena, named Satyavāna, always truthful, good natured and endowed with various other qualifications. The daughter chose him for her bridegroom. The King betrothed her with jewels and ornaments, to Satyavāna, who gladly took her home. After one year expired, the truthful vigorous Satyavāna gladly went out, by his father's command, to collect fruits and fuel. The chaste Sāvitrī, too, followed him. Unfortunately Satyavāna fell down from a tree and died. Yama, the God of Death, saw his soul as a Puruṣa of the size of one's thumb and took it and went away. The chaste Sāvitrī began to follow Him. The high souled Yama, the Foremost of the Sadhus, seeing Sāvitrī following Him, addressed her sweetly:—
 "O Sāvitrī! Whither are you going in your this mortal coil? If you like to follow after all, then quit your this body.

15.25. The mortal man, with his transient coil of these five elements, is not able to go to My Abode. O Chaste One! The death time of your husband arrived; therefore Satyavāna is going to My Abode to reap the fruits of his Karma. Every living animal is born by his Karma. He dies again through his life long Karma. It is his Karma alone that ordains pleasure, pain, fear, sorrows, etc. By Karma, this embodied soul here becomes Indra; by Karma he can become a Brahmin's son. What more than this that Jiva, by his Karma, can be in Hari's service and be free from birth and death! By one's own Karma all sorts of Siddhis and immortality can be obtained; the four blessed regions as Viṣṇu's Śālokya, etc., also can be obtained by Karma. What more than this that by Karma, a being becomes divine, human, or a King, or Śiva or Gaṇeśa! The state of Munindra, asceticism, Kṣattriyahood, Vaisya-hood, Mlecchahood, moving things, stones, Rākṣasahood, Kinnaras, Kingship, becoming trees, beasts, forest animals, inferior animals, worms, Daityas, Dānavas, Asuras, all are fashioned and wrought by Karma and Karma alone. O Narada! Thus speaking, Yama remained silent.

Here ends the Twenty-seventh Chapter of the Ninth Book* on the birth etc. of Sāvitrī in Śrī Mad Devī Bhāgavatam of 18,000 verses by Mahārṣi Veda Vyāsa.

CHAPTER XXVIII.

1-4. Nārāyaṇa said:—"O Nārada! Hearing the words of Yama, the chaste intelligent Sāvitrī, replied with great devotion:—"O Dharmarājā! What is Karma? Why and how is its origin? What is the cause of Karma? Who is the embodied soul (bound by Karma)? What is this body? And who is it that does Karma? What is Jñāna? What is Buddhi? What is this Prāṇa of this embodied Jīva? What are the Indriyas? And what are their characteristics? And what are the Devatās thereof? Who is it that enjoys and who is it that makes one enjoy? What is this enjoyment (Bhoga)? And what is the means of escape from it? And what is the nature of that State when one escapes from enjoyment? What is the nature of Jivātmā? And what of Paramātmā? O Deva! Speak all these in detail to me.

5-21. Dharma said:—Karma is of two kinds—good and bad. The Karma that is stated in the Vedas as leading to Dharma is good; all other actions are bad. The God's service, without any selfish ends (Sankalapa) and without the hope of any fruits thereof (ubaituki), is of such a nature as to root out all the Karmas and gives rise to the highest devotion to God. A man who is such a Bhakta of Brahma becomes liberated, so the Śrutis say. Who then does the Karma and who is it that enjoys? (*i. e.* no such body). To such a Bhakta to Brahma, there is no birth, death, old age, disease, sorrow nor any fear. O Chaste One! Bhakti is two-fold. This is stated by all in the Śrutis. The one leads to Nirvāṇa and the other leads to the nature of Hari. The Vaiṣṇavas want the Bhakti to Hari *i. e.* the Saṅga Bhakti. The other Yogis and the best knowers of Brahma want the Nirguṇa Bhakti. He who is the Seed of Karma, and the Bestower for ever the fruits of Karma, Who is the Karma Incarnate and the Mūla Prakṛiti, is the Bhagavān; He is the Highest Self. He is the Material Cause of Karma. Know this body to be by nature liable to dissolve and die. Earth, air, Akāśa, water, and fire these are the threads, as it were, of the work of creation of Brahma Who is of the nature of Being. "Dehī" or the Embodied Soul is the Doer of Karma, the Kartā; he is the enjoyer; and Ātmā (self) is the prompter, the stimulator within to do the Karma and enjoy the fruits thereof. The experiencing of pleasures and pains and the varieties thereof is known as Bhoga (enjoyment). Liberation, Mukti is the escape there from.

The knowledge by which *Ātmā* (sat) and *Māyā* (Asat) are discriminated is called *Jñānam* (*Brahma Jñānam*). The knowledge is considered as the root discriminator of various objects of enjoyments. (i. e. by which the various objects are at once recognised as different from *Ātman*). By *Buddhi* is meant the right seeing of things, (as certain) and is considered as the seed of *Jñāna*. By *Prāṇa* is known as the different *Vāyus* in the body. And this *Prāṇa* is the strength of the embodied. Mind is the chief, the best, of the senses, it is a part of *Īśvara*: its characteristic is its doubtful uncertain state. It impels to all actions, irresistible. It is inascertainable, invisible; it obstructs the *Jñāna*. The senses are seeing, hearing, smelling, touching and tasting. These are the several limbs, as it were, of the embodied and the impellers to all actions. They are both enemies and friends as they give pain (when attached to worldly objects) and happiness (when attached to virtuous objects) both. The Sun, *Vāyu*, Earth, *Brahmā* and others are their *Devatās*. The *Jīva* is the holder, the sustainer of *Prāṇa*, body, etc. The *Paramātmā*, the Highest Self, is the Best of all, Omnipresent, transcending the the *Guṇas*, and beyond *Prakṛiti*. He is the Cause of all causes and He is the *Brahma* Itself. O Chaste One ! I have replied, according to the *Śāstras* to all your questions. These are *Jñānas* of the *Jñānis*. O Child ! Now go back to your house at pleasure.

22-30. *Sāvitrī* said:—Whither shall I go, leaving my Husband and Thee, the Ocean of Knowledge ? Please oughtest to answer the queries that I now put to Thee. What wounds do the *Jīvas* get in response to which *Karmas* ? What *Karmas* lead to the Heavens ? And what *Karmas* lead to various hells ? Which *Karmas* lead to *Mukti* ? And which *Karmas* give *Bhakti* ? What *Karmas* make one *Yogi* and what *Karmas* inflict diseases ? Which *Karmas* make one's life long ? or short ? Which *Karmas* again make one happy ? And what *Karmas* make one miserable ? Which *Karmas* make one deformed in one's limbs, one-eyed, blind, deaf, lame or idiotic ? Which *Karmas* again make one mad ? Make one very much avaricious or of a stealing habit ? What *Karmas* make one possess *Siddhis* ? Or make one earn the four *Lokas* *Sālokya*, etc. ? What *Karmas* make one a *Brāhmiṇ* or an ascetic ? Or make one go to Heaven or *Vaikuṇṭha* ? What *Karmas* enable one to go to *Goloka*, the par excellence and free from all diseases ? How many are the hells ? What are their names and how do they appear ? How long will one have to remain in each hell ? and what *Karmas* lead to what diseases ? O Deva, Now tell me about these that I have asked to you and oblige.

Here ends the Twenty-Eighth Chapter of the Ninth Book on the story of *Sāvitrī* in *Śrī Mad Dēvi Bhāgavatam* of 18,000 verses by *Maharṣi Veda Vyāsa*.

CHAPTER XXIX.

1. Nārāyaṇa said:—Yama got thunderstruck at these queries of Sāvitrī. He then began to describe, with a smiling countenance, the fruition of the several works of the Jīvas.

2-8. He said:—"O Child ! You are now a daughter only twelve years old. But you speak of wisdom like the Highest Jñānins and Yogīs, Sanaka and others. O Child ! By virtue of the boon granted by Sāvitrī, you have become incarnate of Her in part. The King As'vapati got you before by performing severe penances. As Lakṣmī is dear and fortunate with regard to Viṣṇu, as Mahādevī is to Mahādeva, Aditi to Kaś'apa, Ahalyā to Gautama, so you are to Satyavāna in respect of affection and good-luck and other best qualities. As Śacī is to Mahendra, as Rohiṇī is to Moon, as Rati is to Kāma, as Svāhā is to Fire, as Svadhā is to the Pitris, as Sanjñā is to the Sun, as Varuṇāni is to Varuna, as Dakṣiṇā is to Yajna, as Earth is to Varāha, as Devasenā is to Kārtika, so you are fortunate and blessed with respect to Satyavāna. O Sāvitrī ! I myself grant you this boon of my own accord. Now ask other boons. O highly fortunate One ! I will fulfil all your desires.

9-12. Sāvitrī said :—"O Noble One ! Let there be one hundred sons of mine by Satyavāna. This is the boon that I want. Let there be one hundred sons of my Father as well ; let my Father-in-law get back his (lost) eyesight and may he get back his lost kingdom. This is another boon that I want. Thou art the Lord of the world. So grant me this boon, too, that I may have this my very body for a lākh years when I may go to Vaiṣṇuṭha with Satyavāna. Now I am eager to hear the various fruitions of Karmas of several Jīvas. Kindly narrate them and oblige.

13-70. Dharma said:—You are very chaste. So what you have thought will verily come to pass. Now I describe the fruition of Karmas of the Jīvas. Listen. Excepting this holy land of Bhārata, nowhere do the people enjoy wholly the fruition of their two-fold Karmas, good and bad. It is only the Suras, Daityas, Dānavas, Gaudharvas, Rākṣasas, and men that do Karmas. The beasts and the other Jīvas do not do Karmas. The special Jīvas e. g. men, etc., experience the fruition of their Karmas in Heavens, hells and in all the other Yonis (wombs). Specially, as the Jīvas

room in all the different Yonis, they enjoy their Karmas, good or bad, as the case may be, carved in their previous births. The good works get fructified in Heavens; and the bad works lead the Jivas to hells. This Karma can be got rid of by Bhakti. This Bhakti is of two kinds :—(1) Nirguṇā of the nature of Nirvāṇa ; and (2) towards Prakṛiti, of the nature of Brahma, and with Māyā inherent. Diseases come as the result of bad and ignorant actions ; and healthiness comes from good and certain scientific Karmas. Similar are the remarks for short and long lives for happiness and pain. By bad works, one becomes blind or deformed in body. So by doing excellent Karmas, one acquires Siddhis, etc.. These are spoken generally. I will now speak in detail ; listen. This is very secret even in Purāṇas and Smritis. In this Bhāratavarṇa, men are the best of all the various classes of beings. The Brāhmanas are the best of men and are best in all Kinds of Karmas. They are responsible, too, for their actions. O Chaste One ! Of the Brāhmins, again, those that are attached to the Brāhmaṇas are the best. The Brāhmaṇas are of two kinds as they are Sakāma (with desires) or Niṣkāma (without desires). The Niṣkāmi Brāhmaṇas are superior to the Sakāmi Brāhmaṇas. For the Sakāmis are to enjoy the fruits of their Karmas, while the Niṣkāmi Brāhmaṇas are perfectly free from any such disturbances (they have not to come back to this field of Karma). The Niṣkāma Bhaktas, after they quit their bodies, go to a place free from sickness or disease, pure and perfect. From there they do not come back. The Niṣkāma Bhaktas assuming the divine forms go to the Goloka, and worship the Highest God, the Highest Self, the two-armed Kṛiṣṇa. The Sakāmi Vaiṣṇavas go to Vaikuṇṭha ; but they come back in Bhārata and get into the wombs of the twice-born. By degrees they also become Niṣkāma when they certainly acquire pure undefiled Bhakti. The Brāhmaṇas and Vaiṣṇavas that are Sakāmis in all their births, never get that pure undefiled intellect and never get the devotion to Viṣṇu. The Brāhmaṇas, living in the Tirthas (sacred places of pilgrimages) and attached to Tapas go to Brahmaloḥa (the region of Brahmanā) ; they again come down to Bhārata. Those that are devotedly attached to their own Dharma (religion) and reside in places other than Tirthas, go to Satyaloka and again come to Bhārata. The Brāhmaṇas, following their own Dharma and devoted to the Sun go to the world of the Sun and again come to Bhārata. And those who are devoted to Mūla Prakṛiti and devoted to Niṣkāma Dharma go to Maṇi Dvīpa and have not to come back from thither. The Bhaktas of Śiva, Śakti, and Gaṇeśa, and attached to their own Dharmas respectively go to the Śiva Loka and return from thence. Those Brāhmaṇas that worship the other Devas and attached to their

own Dharmas go to those regions of theirs respectively and again come to Bhārata. Attached to their own Dharmas, the Niṣkāmi, Bhaktas of Hari go by their Bhakti step by step to the region of Śrī Hari. Those that are not attached to their own Dharmas and do not worship the Devas and always bent on doing things as they like without any regard to their Āchāras go certainly to hells. No doubt in this. The Brāhmaṇas and the other three Vārṇas, attached to their own Dharmas all enjoy the fruits of their good works. But those who do not do their Svadharma, go verily down into hells. They do not come to Bhārata for their rebirth, they enjoy their fruits of Karmas in hells ! Therefore the four Vārṇas ought to follow their own Dharmas of the Brāhmaṇas, they are to remain attached to their own Dharmas and give their daughters in marriage to the similarly qualified Brāhmaṇas. They then go to the Chandraloka (the region of the Moon) There they remain for the life periods of the fourteen Indras. And if the girl be given, with ornaments, the results obtained would be twice. If the girl be given with a desire in view, then that world is obtained ; but if the girl be given without any desire but to fulfil the God's will and God's satisfaction only, then one would not have to go to that world. They go to Viṣṇu Loka, heretofore the fruits of all Karmas. Those that give to the Brāhmaṇas pasture ground and cattle, silver, gold, garment, fruits and water, go to the Chandraloka and live there for one Manvantara. They live long in those regions by virtue of that merit. Again those that give gold, cows, copper, etc., to the holy Brāhmaṇas, go to the Sūrya Loka (the region of the Sun) and live there for one Ayuta years (10,000 years), free from diseases, etc., for a long time. Those that give lands and lots of wealth to the Brāhmīns, go to the Viṣṇu Loka and to the beautiful Śveta Dvīpa (one of the eighteen minor divisions of the known continents). And there they live as long as the Sun and Moon exist. O Muni ! The meritorious persons live long in that wide region. Note :—Śveta Dvīpa may mean Vaikuṇṭha, where Viṣṇu resides. Those who give with devotion dwelling places to the Brāhmaṇas, go to the happy Viṣṇu Loka. And there, in that great Viṣṇu Loka, they live for years equal to the number of molecules in that house. He who offers a dwelling house in honour of any Deva, goes to the region of that Deva and remains there for a number of years equivalent to the number of particles in that house. The lotus-born Brahmā said that if one offers a royal palace, one obtains a result four times and if one offers a country, one gets the result one hundred times that ; again if one offers an excellent country, twice as much merit one acquires. One who dedicates a tank for the expiation of

all one's sins, one lives in Janar Loka (one of the pious regions) for a period equivalent to the number of particles therein). If any man offers a Vâpî (a well) in preference to other gifts, one gets ten fold fruits thereby. If one offers seven Vâpis, one acquires the fruits of offering one tank. A Vâpî is one which is four thousand Dhanus long and which is as much wide or less (*Note* :—Dhanu equals a measure of four hastas). If offered to a good bridegroom, then the giving of a daughter in marriage is equivalent to a dedication of ten Vâpis. And if the girl be offered with ornaments, twice the merits accrue. The same merit accrues in clearing the bed of the mud of a pond as in digging it. So for the Vâpî (well). O Chaste One ! He who plants an Aśvattha tree and dedicates it to a godly purpose, lives for one Ayuta years in Tapar Loka. O Sāvitrî ! He who dedicates a flower garden for the acquirement of all sorts of good, lives for one Ayuta years in Dhruva Loka.

O Chaste One ! He who gives a Vīmāṇa (any sort of excellent carriage) in honour of Viṣṇu, in this Hindoosthān, lives for one Manvantara in Viṣṇuloka. And if one gives a Vīmāṇa of variegated colours and workmanship, four times the result accrues. And one who gives a palanquin, acquires half the fruits. Again if anybody gives, out of devotion, a swinging temple (the Dōl Mandir) to Bhagavān Śrī Hari, lives for one hundred Manvantras, in the region of Viṣṇu. O Chaste One ! He who makes a gift of a royal road, decorated with palacial buildings on either side, lives with great honour and love in that Indraloka for one Ayuta years. Equal results follow whether the above things are offered to the Gods or to the Brāhmaṇas. He enjoys that which he gives. No giving. No enjoying. After enjoying the heavenly pleasures, etc., the virtuous person takes birth in Bhārata as a Brāhmin or in other good families, in due order, and ultimately in the Brāhmaṇa families. The virtuous Brāhmaṇa, after he has enjoyed the heavenly pleasures, takes his birth again in Bhārata in Brāhmaṇa, Kṣattriya or in Vais'ya families. A Kṣattriya or a Vais'ya can never obtain Brahmanahood, even if he performs asceticism for one Koṭi Kalpas. This is stated in the Śrūtis. Without enjoying the fruits, no Karma can be exhausted even in one hundred Koṭi Kalpas. So the fruits of the Karmas must be enjoyed, whether they be auspicious or inauspicious. By the help of seeing the Devas and seeing the Tirthas again and again, purity is acquired. O Sāvitrî ! So now I have told you something. What more do you want to hear? Say.

Here ends the Twenty-Ninth Chapter of the Ninth Book on the anecdotes of Sāvitrî on the fruits of making gifts and on the effects of Karmas in Śrī Mad Devī Bhāgavatam of 18,000 verses by Maharṣi Veda Vyāsa,

CHAPTER XXX.

1. Sāvitrī said :—" O Dharmarājan ! Kindly tell me in detail about those works that lead the meritorious persons to the Heavens and various other spheres.

2-20. Dhārmārāj said :—" O Child ! He who gives rice and food to the Brāhmaṇas in India, goes to the Sivaloka where he dwells with great respect for years equivalent to the measure of that food. This " Anna-dāna " (the giving of boiled rice and other eatables) is a great dān (charity) and this can be done not only to the Brāhmaṇas but to the other castes also, where similar results also follow. There is, or will be, no other charity superior to this charity of anna (rice, boiled it may be and other eatables.) For here no distinction is made as to what caste will get it or not, nor the discrimination of time, when to give such a charity. O Child ! Seats (Āsanas) given to the Devas and the Brāhmaṇas, carry the donor to the Viṣṇu Loka, where he dwells for Ayuta years with great respect and love. Giving excellent cows yielding milk to Brāhmaṇas take the donor to Viṣṇuloka, where he is glorified and remains for years equivalent to the number of pores in that cow or those cows. And if cows be given on a meritorious day, four times the merits accrue, and if given in a sacred place of pilgrimage, hundred times the result occurs; and if given in a tīrath, where Nārāyaṇa is worshipped, koṭi times the results accrue. He who gives with devotion, cows to the Brāhmaṇas in Bhārata, remains in the Chandraloka for one Ayuta years and is glorified. He who gives a two-mouthed cow to a Brāhmaṇa, goes to Viṣṇuloka and remains there for as many years as there exist the numbers of hairs on the body of that cow and is glorified. A gift of a beautiful white umbrella to a Brāhmaṇa makes one go to Varuṇaloka for Ayuta years where he remains with great pleasure. Giving garments to the diseased Brāhmaṇas makes one fit to remain with glory in Vāyuloka for one ayuta years. Giving to a Brāhmaṇa the Sālagrāma with garments makes one remain with glory in Vaikuṇṭha as long as there exist the Sun and Moon. Giving a beautiful bedding to a Brāhmaṇa, glorifies a man in the Chandraloka as long as there exist the Sun and Moon. To give lights to the Devas and Brāhmaṇa glorifies a man in Agniloka (the region of Fire) for one Manvantara. To give elephants to the Brāhmaṇas in Bhārata, makes one sit in the same throne with Indra for his life period.

Giving horses to the Brāhmaṇas makes one remain in Varuṇaloka for fourteen Indras' life periods. Giving a good palanquin to a Brāhmaṇa makes one remain in the Varuṇaloka for fourteen Indras' life-periods. Giving a good site or a good orchard to a Brāhmaṇa leads one to the Vāyuloka where he remains with glory for one Manvantara. Giving a white chāmara and fan to a Brāhmaṇa, leads the donor to the Vāyuloka where he remains for one ayuta years. Giving grains and jewels make one long-lived and both the donors and receivers go certainly to Vaikuṇṭha.

21-40. He who always recites the name of Śrī Hari, lives for ever and Death goes far far away from him. The intelligent man that celebrates the Swinging Festival (Dol Jātrā) in the last quarter of the Full Moon night in this land of Bharata, becomes liberated while living, enjoying pleasures in this world, goes in the end to Viṣṇuloka, where he remains for one hundred Manvantaras; there is no doubt in this. If the Swinging Festival be performed under the influence of the asterism Uttara Phālguni then the fruits become doubled; this is the saying of Brahmā Himself. The performer lives to the end of a Kalpa. To give til (Sesamum) to a Brāhmaṇ, leads one to Śiva Loka, where one enjoys for a number of years equal to the number of til. Then one is born in a good yoni and becomes longlived and happy. To give a copper plate yields double the effect. To give in India a chaste wife with garments and ornaments to a Brāhmaṇ (and then to purchase her with an equivalent in gold) leads one to Chandra Loka where one remains for fourteen Indra's life periods and enjoys day and night the celestial Apsarās. Thence the donor goes to the Gandharba Loka for one ayuta years and day and night enjoys Urvas'ī. Then he gets for thousand births chaste, fortunate, wealthy, gentle and sweet-speaking, beautiful wives. He who gives nice and delicious fruits to the Brāhmaṇas, remains with glory in the Indra Loka for a number of years equivalent to the fruits. He gets again a good Yoni (birth) and gets excellent sons. To give thousand trees while there are fruits on them, or nice fruits only to the Brāhmaṇas, makes one enjoy the Heavens for a long, long time and he then comes back to Bhārata. To give various things and good edifices with grains, etc., to the Brāhmaṇas leads one to the regions of the Devas where he remains for one hundred Manvantaras. Then he gets a very good birth and becomes the master of abundant wealth. He who gives with devotion to the Brāhmaṇas lands certainly goes for one hundred Manvantaras and remains there in glory for one hundred Manvantras; and, coming again to be born in good wombs, they become Kings. The earth does not leave him for hundred births. He becomes prosperous, wealthy and possesses many sons and

becomes the lord of his subjects. He who gives a good village with pasture land and cows, dwells with glory in Vaikuṇṭha for one lakh manvantaras. Then he gets a good birth (becomes born in a high caste family) and obtains a lakh villages. The earth quits him not even if he be born a lakh times. (This is very bad then, to one who does not like to be born again).

41-60. He who gives a village inhabited by good and obedient subjects with ripe excellent grains, various tanks, trees and adorned with fruits and leaves dwells in Kailāṣa with great glory for ten lakh Indra's life periods. Getting again born in a high family, he becomes Rājā Dhirāja in Bhārata and obtains Niyuta towns. There is no doubt in this. The earth quits him not, even if he be born āyuta times. Really he gets the highest prosperity in this earth. He who gives to a Brāhmaṇa one hundred towns and countries, inhabited by good or mediocre subjects, with wells, tanks, and various trees, remains with glory in Vaikuṇṭha for one koṭi manvantaras. Then he becomes born in this earth in a high caste family, becomes the Lord of Jambudvīpa and attains in this earth great prosperity like Indra. The earth quits him not even if he comes here Koṭi times ; in reality he is a Mahātmā (a great-souled man), Rājārjasa'vara (the Lord of Kings) and lives upto the end of a Kalpa. He who gives his whole property to a Brahmin, gets in the end four times that ; there is no doubt in this. He who gives Jambu Dvīpa to an ascetic Brāhmaṇa, gets undoubtedly in the end one hundred times the fruit. If you give away Jambu Dvīpa, the whole earth ; if you travel all the Tirthas, if you perform all sorts of asceticisms, if you give shelter to all, if you make gifts of all sorts, know that you will have to come again to be reborn in this earth ; but if you become a devotee of Mūla Prakṛiti, then be sure that you w'ont have to come here and be reborn. The devotees of Mūla Prakṛiti go to Maṇi Dvīpa, the Highest place of Śrī Bhuvaneś'ari Devī and remain there and they see the fall of innumerable Brahmins. The worshippers of the Devī Mantra when they quit their mortal coils, assume divine appearances endowed with Bibhūtiś (manifestations of powers) and free from birth, death and old age, assume the Sārūpya (the same form) of the Devī and remain in Her Service. They reside in Maṇidvīpa and see the part Pralayas. The Devas die, the Siddhas die, the whole universe vanishes ; but the Devī Bhaktas never die and they remain free from birth, death, and old age. He who offers Tulasi leaf to Bhagavān Hari in the month of Kārtik resides for three yugas in the temple of Hari. Getting again a good birth, he acquires the devotion to Śrī Hari and becomes the Foremost of those who restrain their senses. He who bathes in the Ganges early before the rising of the Sun remains in enjoyment in the temple of Hari for sixty thousand yugas. Getting again a good birth, he gets

the Viṣṇu Mantra, and, quitting his mortal coil, becomes united with the Feet of Sri Hari.

61-77. He has not to come back from Vaikuṇṭha to this earth. He remains in Hari's Service and gets the same form of Hari. He who bathes daily in the Ganges, becomes purified like the Sun and gets the result of performing the Horse-sacrifice at every step. The earth becomes purified by the dust of his feet and he enjoys in Vaikuṇṭha as long as the Sun and Moon exist. Then again he becomes born in a good and beautiful womb, and is liberated by acquiring the devotion to Hari. He becomes very energetic and the foremost of the ascetics, pure, religious, learned, and self-restrained. When the Sun comes midway between Pisces and Cancer and heats intensely the earth, the man who in Bhārata gives cool water to drink to the people, resides in happiness in Kailāś'a for fourteen Indras' life periods. Getting again a good birth here, he becomes beautiful, happy, devoted to Śiva, energetic and expert in the Vedas, and the Vedāṅgas. He who gives to a Brāhmaṇa the Śaktu (sattu) in the month of Vaiśākhe enjoys in the Śiva temple for as many years as there are number of particles in that quantity of sattu (powders in parched oat). He who performs the Kriṣṇa Janmāṣṭamī vow in this Bhārata, is freed from the sins incurred in his hundred births; there is no doubt in this. The observer of the vow remains in great enjoyment in Vaikuṇṭha for fourteen Indras' life periods, gets again a good birth here and acquires Hari-Bhakti. He who performs the Śivarātri vow in this Bhārata Varṣa, resides with great joy in Śiva Loka for seven manvantaras. He who offers the Bel leaves to Śiva in Śivarātri time, resides with great joy in Śiva's Abode for as many yugas as there are number of leaves. Getting again a good birth here, he acquires the devotion to Śiva and becomes learned, prosperous and possesses sons, subjects and lands. He who performs vow and worships Śankara in the month of Chaitra or Māgha and who, with a branch of a tree in hand, dances day and night for one month, or half a month, for ten days or for seven days, dwells in Śiva Loka for as many yugas as the number of days he dances. He who performs the vow of Śrī Rāma Navamī, lives in the abode of Viṣṇu for seven Manvantaras in great joy. Getting again a good birth, he becomes devoted to Śrī Rāma, the foremost of those who have self restraint and he becomes very wealthy.

78-87. He who performs the Sāradyā Pūjā" (the great Durgā Pūjā in the month of autumn) of the Mūla Prakṛiti with incense, lights, offerings of food, and animal sacrifices of buffaloes, goats, sheep, rhinoceros, frogs or other animals, together with dancing, music, and various other aus-

picious things, resides in the Śiva Loka for seven Manvantaras. Getting an excellent birth, and a pure understanding, he gets unbounded prosperity, sons and, no doubt, grandsons and he becomes a very powerful sovereign possessing many horses and elephants. There is no doubt in this. Again he who worships daily with devotion for a fortnight beginning from the eighth day of the bright fortnight the Mahā Devī Lakṣmī, remains in the region of Goloka for fourteen Indras' life periods. Then, obtaining an excellent birth, he becomes a sovereign. He who in the full moon night in the month of Kārtik prepares a Rāsa maṇḍal with one hundred Gopas and Gopis and worships Śrī Kṛṣṇa and Rādhā in Śalagrāma or in images with sixteen varieties of offerings remains in Goloka for Brahmā's life-time and coming again to Bhārata acquires an unflinching devotion to Śrī Kṛṣṇa.

88-99. And when this Bhakti becomes greatly intensified, he gets initiated into Śrī Hari mantra and after quitting his mortal coil, he goes to the Goloka. Then he gets the Sārūpya (the same form) of Kṛṣṇa and becomes the chief Pāriṣad (attendant of Kṛṣṇa) and, becoming free from old age, he has no-fear to fall again down to this earth. He who observes the Ekādaśī day, remains fasting and performing penances in the bright or dark eleventh day, remains in Vaiṣṇava in great enjoyment and comfort. Then, again coming into this Bhārata he becomes a devotee of Hari. And when that Bhakti is intensified he becomes solely devoted to Hari and quitting his mortal coil, goes again to the Goloka and gets the Sārūpya of Kṛṣṇa and becomes His Pāriṣada (attendant). Then, freed of old age and death, he does not fall. He who worships Indra in the month of Bhādra in the twelfth day of the white fortnight is worshipped in the regions of Indra for sixty thousand years. He who performs in Bhārata the worship of the Sun on Sunday Sankrānti (when the Sun goes from one sign to another) and the bright seventh Tithi, according to due rules and ceremonies and eats the food called Haviṣyāṇna (rice boiled in ghee), dwells in the Sūryaloka for fourteen Indras' life periods. Then coming to Bhārata, he becomes free from all diseases and becomes prosperous. He who worships Sāvitrī on the fourteenth day of the black fortnight dwells in the region of Brahmā for seven Manvantaras with great éclat and glory. Coming again to Bhārata he enjoys beauty, unequalled valour, long life, knowledge and prosperity. He who worships on the fifth day of the bright fortnight in the month of Māgha, with his senses controlled and full of devotion, the Devī Sarasvatī with sixteen articles of food, resides in Maṇi Dvīpa for one day and one night of Brahmā.

100-140. On getting re-birth, he becomes a poet and a learned man. He who duly gives with devotion for his whole life, cow and gold to a Brāhmaṇa dwells in Viṣṇu Loka for twice as many years as there are

the numbers of hairs on the bodies of these cows and plays and jests with Viṣṇu and doing auspicious things he finds pleasure. In the end he comes again to this Bhārata and becomes the King of Kings. He becomes fortunate, prosperous, possesses many sons, becomes learned, full of knowledge and happy in every way. He who feeds a Brāhmaṇa here with sweetmeats goes to Viṣṇu Loka and enjoys there for as many years as there are hairs on the body of the Brāhmin. In the end he comes again to Bhārata and becomes happy, wealthy, learned, long lived, fortunate and very powerful. He who utters the name of Hari or gives the name (i.e. the mantra) of Hari to others, is worshipped in Viṣṇu loka for as many yugas as the number of times, the name or mantra was uttered. Coming again to Bhārata, he becomes happy and wealthy. And if such things be done in Nārāyaṇa Kṣettra, koti times the above results ensue. He who repeats the name of Hari koti times in Nārāyaṇa Kṣettra, becomes, no doubt, freed of all sin and liberated while living and he will not get rebirth. He lives always in Vaikuṇṭha. He gets the Sālokya (the same region of Viṣṇu, is not liable to fall, becomes a Bhakta of Viṣṇu. He who daily worships the earthen phallic symbol (after making it daily) for his whole life, goes to the Śiva Loka and dwells there for as many years as there are the number of particles of earth. Getting rebirth he becomes the King of Kings. He who worships daily the Sālagrāma stone and eats the water (after bathing it) is glorified in Vaikuṇṭha for one hundred Brāhmā's lives and becomes born again. When he acquires the rare Hari Bhakti and quitting his mortal coil goes to Viṣṇu Loka, whence he is not to return. He who performs all the Tapasyās (asceticisms) and observes all the vratas (vows), dwells in Vaikuṇṭha for fourteen Indras' life periods. Getting rebirth in Bhārata he becomes the King of Kings and then he becomes liberated. He is not to return any more. He who bathes in all the Tirthas and makes a journey round the whole world, gets Nirvāṇa. He is not reborn. He who performs the Horse-Sacrifice in this holy land Bhārata enjoys half the Indraship for as many years as there are hairs on the body of the horse. He who performs a Rājāsūya Sacrifice, gets four times the above result. Of all the sacrifices, the Devī Yajña, or the Sacrifice before the Devī is the Best. O Fair One! Of old, Viṣṇu, Brāhmā, Indra and when Tripurāsura was killed, Mahā Deva did such a sacrifice. O Beautiful One! This sacrifice before the Śakti is the highest and best of all the sacrifices. There is nothing like this in the three worlds. This Great Sacrifice was done of yore by Dakṣa when he collected abundant sacrificial materials of all sorts. And a quarrel ensued on this account between Dakṣa and Śankara The Brāhmins

conducting the sacrifice cursed the Nandi and others. And Nandi cursed the Brāhmaṇas. Mahādeva, therefore, disallowed the going on of sacrifice and brought it to a dead stop. Of yore the Prajāpati Dakṣa did this Devī Yajña ; it was done also by Dharma, Kaś'apa ; Ananta, Kardama, Svāyambhuva Manu, his son Priyavrata, Śiva, Sanat Kumāra, Kapila and Dhruva. The performance of this sacrifice brings fruits equal to performing thousands and thousands of Rājāsūya sacrifices. Therefore there is no other sacrifice greater than this Devī Yajña. One becomes surely endowed with a long life of one hundred years and is liberated while living. He becomes equal to Viṣṇu in knowledge, energy, strength, and asceticism. This is as true as anything. O Child ! This Devī Yajña is the best and highest of all the sacrifices as Viṣṇu is the highest amongst the Devas ; Nārada, amongst the Vaiṣṇavas ; the Vedas, amongst all the Śāstras ; the Brāhmaṇas amongst all the castes ; the Ganges amongst the sacred places of pilgrimages, Śiva amongst the Holy of Holies, the Ekādaśī vow amongst all the Vratas ; Tulasī, amongst all the flowers ; the Moon, amongst the asterisms ; Garuḍa, amongst the birds ; Prakṛiti, Rūdhā, Sarasvatī and Earth amongst the females ; the mind, amongst the quick-going and restless senses ; Brahmā, amongst the Prajāpatis ; Brahmā, amongst all the subjects ; Vṛindrāban, amongst all the forests ; Bhārat Varṣa, amongst all the Varṣas ; Lakṣmī, amongst the prosperous ; Sarasvatī, amongst the learned ; Durgā, amongst the chaste ; Radhikā, amongst the fortunate. If one hundred horse sacrifices are performed, Indrabhood is sure to be obtained. It is by the influence of bathing in all the Tīrthas, performing all the sacrifices, observing all the Vratas, practising all the austerities, studying all the Vedas and circumambulating the whole earth, that this Highest Śakti's service is obtained and this service of Śakti is the direct cause of Mukti (liberation). To worship the lotus-feet of the Devī is the best and highest, is stated in all the Purāṇas, in all the Vedas, and in all the Itihāsas. To sing the glories of Mūla Prakṛiti, to meditate on Her, to chant Her Name and attributes, to remember Her stotras, bow down before Her, to repeat Her Name, and to drink daily Her Pādodaka (water after washing Her feet) and the offerings already offered to Her, these are approved of by all ; and everyone desires this. So worship, worship this Mūla Prakṛiti, Who is of the nature of Brahma, and, lo ! Who is again endowed with Māyā. O Child ! Take your husband and live happily with him in your home. O Child ! Thus I have described to you the fruition of the Karmas. This is auspicious to every human being, desired by all and approved of by all. The Real Knowledge springs from this. There is no doubt in this.

Here ends the Thirtieth Chapter of the Ninth Book on the conversation between Śāvitri and Yama and on the fruition of Karmas in the Great Purāṇam Śrī Maṇḍ Devī Bhāgavatam of 18,000 verses by Maṇḍarī Veda Vyāsa.

CHAPTER XXXI.

1-2. Nārāyaṇa said :—“ O Nārada ! Hearing thus the supreme nature of Mūla Prakṛiti from Dharmarāja Yama, the two eyes of Śāvitri were filled with tears of joy and her whole body was filled with a thrill of rapture, joy and ecstasy. She again addressed Yama :—“ O Dharmarāja ! To sing the glories of Mūla Prakṛiti is the only means of saving all. This takes away the old age and death of both the speaker and the hearer.

3-12. This is the Supreme Place of the Dānavas, the Siddhas, the ascetics. This is the Yoga of the Yogins and this is studying the Vedas of the Vaidiks. Nothing can compare even to one-sixteenth of the sixteenth parts of the (full) merits of those who are in Śakti's Service ; call it Mukti, immortality, or attaining endless Siddhis, nothing can come to it. O Thou, the Foremost of the Knowers of the Vedas ! I have heard by and by everything from Thee. Now describe to me how to worship Mūla Prakṛiti and what are the ends of Karmas, auspicious and inauspicious. Thus saying, the chaste Śāvitri bowed down her head and began to praise Yama in stotras according to the Vedas. She said :—“ O Dharmarajan ! The Sun practised of yore very hard austerities at Puṣkara and worshipped Dharma. On this, Dharma Himself became born of Sūrya as his son. And Thou art that son of Sūrya, the incarnation of Dharma. So I bow down to Thee. Thou art the Witness of all the Jīvas ; Thou seest them equally ; hence Thy name is Samana. I bow down to Thee. Sometimes Thou by Thy own will takest away the lives of beings. Hence Thy name is Kṛitānta. Obeisance to Thee ! Thou holdest the rod to distribute justice and pronounce sentence on them and to destroy the sins of the Jīvas ; hence Thy name is Daṇḍadhara ; so I bow down to Thee.) Note :—Any Jīva, in course of his travelling towards Mukti, can expect to pass through the stage Yamaship ; and if he pleases, he can become a Yama.) At all times Thou destroyest the universe. None can resist Thee. Hence Thou art named Kāla ; so obeisance to Thee ! Thou art an ascetic, devoted to Brahma, self-controlled, and the distributor of the fruits of Karmas to the Jīvas ; Thou restrainest Thy senses. Hence Thou art called Yama. Therefore I bow down to Thee.

18-17. Thou art delighted with Thy Own Self ; Thou art omniscient ; Thou art the Tormentor of the sinners and the Friend of the Virtuous. Hence Thy name is Puṇya Mitra ; so I bow down to Thee. Thou art born as a part of Brahmā ; the fire of Brahma is shining through Thy body. Thou dost meditate on Para Brahma, Thou art the Lord. Obedience to Thee ! O Muṇi ! Thus praising Yama, She bowed down at the feet of Him. Yama gave her the mantra of Mūla Prakṛiti. How to worship Her and He began to recite the fruition of good Karmas. O Nārada ! He who recites these eight hymns to Yama early in the morning, getting up from his bed, is freed of the fear of death. Rather he becomes freed of all his sins. So much so, that even if he be a veritable awful sinner and if he recites daily with devotion this Yamastakam, Yama purifies him thoroughly.

Here ends the Thirty-first Chapter of the Ninth Book on the Yama's giving Śakti Mantra to Sāvitrī in the Mahāpurāṇam Śrī Mad Devī Bhāgavatam of 18,000 verses by Mahārṣi Veda Vyāsa.

CHAPTER XXXII.

1-28. Nārāyaṇa said :—Then, initiating her with the Great Seed, the Ādi Radical Mantra of the Mahā Śakti, Śrī Bhūvanas'varī in accordance with due rules, the son of Sūrya began to recite the various effects of various Karmas, auspicious and inauspicious. Never do the persons go to hell when they perform good Karmas ; it is only the bad works that lead men to hells. The different Purāṇas narrate various heavens. The Jīvas go to those places as the effects of their various good Karmas. The good Karmas do not lead men to hells ; but the bad Karmas do lead them veritably to various hideous hells. In different Śāstras, different hell-pits are ascertained. Different works lead men to different hells. O Child ! Those hell-pits are very wide, deep, painful and tormenting, very horrible and ugly. Of these ! Eighty six pits or Kuṇḍas are prominent. Many other Kuṇḍas exist. Now listen to the names of the Kuṇḍas mentioned in the Vedas. Their names are:—Vahṇi Kuṇḍa, Tapta Kuṇḍa, Kṣāra Kuṇḍa, Bhayāṇaka Kuṇḍa, Viṣ Kuṇḍa, Mātra Kuṇḍa, Śleṣma Kuṇḍa, Gara Kuṇḍa, Dāṇvikā Kuṇḍa, Vasā Kuṇḍa, Śukra-Kuṇḍa, Śopita Kuṇḍa, As'rū Kuṇḍa, Gātramala Kuṇḍa, Karṇamala Kuṇḍa, Majjā Kuṇḍa, Māmsa Kuṇḍa, impassable Nakra Kuṇḍa, Loma Kuṇḍa, Kes'a Kuṇḍa, impassable Asthi Kuṇḍa, Tāṃra Kuṇḍa, the exceedingly hot and painful Lauha Kuṇḍa (the pit of molten iron). Charma Kuṇḍa, the hot Surā Kuṇḍa, sharp Thorny Kuṇḍa, Viṣa Kuṇḍa, the hot Taila Kuṇḍa, very heavy Astra Kuṇḍa, Krimi Kuṇḍa, Pāya Kuṇḍa, terrible Sarpa

Kuṇḍa, Maśaka Kuṇḍa, Dams'a Kuṇḍa, dreadful Garala Kuṇḍa, Vajra Daṁṣṭra Vriśchika Kuṇḍa, Śara Kuṇḍa, Sāla Kuṇḍa, awful Khadga Kuṇḍa, Gola Kuṇḍa, Nakra Kuṇḍa, sorrowful Kāka Kuṇḍa, Manthūna Kuṇḍa, Vija Kuṇḍa, painful Vajra Kuṇḍa, hot Pās'āṇa Kuṇḍa, sharp Pās'āṇa Kuṇḍa. Lālā Kuṇḍa, Masi Kuṇḍa Chakra Kuṇḍa, Vakra Kuṇḍa very terrible Kurma Kuṇḍa, Jvālā Kuṇḍa, Bhasma Kuṇḍa, Dagdha Kuṇḍa, and others. Besides these, there are the Taptasūchi, Asipatra, Kṣuradhāra, Sūchīmukha, Gokhāmūkha, Kūmbhīpāka, Kālasūtra, Matsyoda, Krimi Kautuka, Pāms'ubhojya, Pās'aveṣṭa, Sūlaprota, Prakampana Ulkāmukha, Andhakūpa, Vedhana, Tādāna, Jālarandhra, Dehachūrṇa, Dalana, Śoṣaṇa, Kaṣa, Śūrpa, Jvālāmūkha, Dhūmāndha, Nāgaveṣṭana and various others. O Sāvitrī! These Kuṇḍas give much pain and torment greatly the sinners; they are under the constant watch of innumerable servants. They hold rods in their hands; some of them have nooses; others hold clubs, Śaktis, awful scimitars; they are fierce fanatics, maddened with vanity. All are filled with Tamoguṇas, merciless, irresistible, energetic, fearless and tawny-eyed (like copper). Some of them are Yogis; some are Siddhas, they assume various forms. When the sinners are about to die, they see these servants of Yama. But those who do their own duties, who are Śāktas, Sauras, or Gāṇapatyas or those who are virtuous Siddha Yogis, they never see the servants of Yama. Those who are engaged in their own Dharmas, who are possessed of wisdom, who are endowed with knowledge, who are mentally strong, who are untouched by fear, who are endowed with the feelings of the Devas, and those who are real Vaiṣṇavas, they never see these servants of Yama. O Chaste One! Thus I have enumerated to you the Kuṇḍas. Now hear who live in the Kuṇḍas.

Here ends the Thirty-second Chapter of the Ninth Book on the enumeration of various hells for sinners in the Māhābhārata Śrī Mad Devī Bhāgavatam of 18,000 verses by Maharṣi Veda Vyāsa.

CHAPTER XXXIII.

1-19. Dharmarājan said:—Those that are in Hari's service, pure, the Siddhas in Yoga (those that have attained success in Yoga), the performers of Vratas (vows), the chaste, the ascetics, the Brahmachāris never go to hells. There is no doubt in this. Those persons that are proud of their strong positions and who use very harsh burning words to thier friends, they go to Vahni Kuṇḍa and live there for as many years as there are hairs on his body; next they attain animal births for three births and get themselves scorched under the strong heat of the Sun. He goes to the Tapta Kuṇḍa hell who does not

entertain any Brāhmaṇa guest with any eatables who comes to his house hungry and thirsty. He lives there for as many years as there are hairs on his body and he has to sleep on a bed of fire, very tormenting. Then he will have to be born for seven births as birds. If anybody washes any clothing with any salt on Sunday, or on the day of Samkrānti (when the Sun enters another sign), or on any new-moon day or on any Śrāddha day (when funeral ceremonies are performed), he will have to go to the Kṣāra Kuṇḍa hell where he remains for as many years as there are threads in that clothing and finally he becomes born for seven births as a veritable washerman. The wretch that abuses Mūla Prakṛiti, the Vedas, the Śāstras, Purāṇas, Brahmā, Viṣṇu, Śiva and the other Devas, Gaurī, Lakṣmī, Sarasvatī and the other Devis, goes to the hell named Bhayānaka Narakakuṇḍa. There is no other hell more tormenting than this. The sinners live here for many Kalpas and ultimately become serpents. There is no sin greater than the abuse of the Devī. There is no expiation for it. So one ought never to abuse the Devī. If one discontinues the allowances given by oneself or other persons to the Devas or Brāhmaṇas, one goes to Viṣṭhā Kuṇḍa and has to eat the feces there for sixty thousand years and finally to be born in Bhārata as worms in faeces the same number of years. If any person without the owner's permission digs another's tank dried of water, or makes water in the water of any tank, he goes to Mūtra Kuṇḍa and drinks urine for as many years as there are the particles in that tank. Then he becomes born in this Bhārata as an ox for one hundred years. If any person eats good things himself without giving any portion thereof to the member of his family, he goes to Śleṣma Kuṇḍa where he eats phlegm, for full one hundred years. Then he becomes born as Preta (disembodied spirits) in this Bhārata for hundred years and drinks phlegm, urine and puss; then he becomes pure. He who does not support his father, mother, spiritual teacher, wife, sons, daughters and the helpless persons, goes to Gara Kuṇḍa where he eats poison for full one hundred years. Finally he becomes born and wanders as Bhūtas (disembodied spirits). Then he becomes pure.

20-41. He who becomes angry and shrinks his eyes at the sight of a guest who has come to his house offends the Devas or Pitris, who do not accept the water offered to them by that villain. On the contrary, he earns all the sins of Brāhmahatyā (murder of a Brāhmaṇa and so forth) and finally goes to Dāṣikākuṇḍa where he remains for one hundred years and eats polluted things. Then wandering as Bhūtas for one hundred years he becomes purified. If anybody makes a gift of any article to a Brāhmaṇa and then again gives that article to a different man, he goes to Vasa Kuṇḍa

where he eats marrow for one hundred years. Then he has to roam about in India for seven births as a Krikalāsa (lizard) and finally (he becomes born as a very poor man with a very short life. If any woman or any man makes another of a different sex eat semen, out of passion, he goes to Śukra Kuṇḍa where he drinks semen for one hundred years. Then he crawls about as worms for one hundred years. And then he gets purified. If anybody beats a Brāhmaṇa who is a family preceptor and causes his blood to come out, he will have to go to Rakta Kuṇḍa where he has to drink blood for one hundred years. Finally he has to roam about for seven births in India as tigers; then he becomes pure by degrees. If any body mocks and laughs at any devotee of Kṛiṣṇa who sings with rapt consciousness and sheds tears of joy, he will have to go to As'ru Kuṇḍa where he drinks tears for one hundred years. Then he has to roam as a Chāṇḍāla for three births and then he becomes pure. He who always cheats his friends, lives for one hundred years in Gātramala Kuṇḍa. Then roaming about for three births as an ass and for three births as a fox concurrently, he becomes purified. Out of vanity, if anybody jests at a deaf person, he goes to Karṇamalakūṇḍa where he eats for one hundred years the wax of the ear. Next he comes to the earth as a deaf and a very poor man for seven births, when at last he gets purified. If anybody commits murder out of greed to support his family, he goes to the hell Majjākūṇḍa where he eats marrow for one lakh years. Next he becomes a fish for seven births, for seven births he becomes a mosquito, for three births he becomes a boar, for seven births he becomes a cock, deer and other animals concurrently; at last he gets purified. If any stupid person sells the daughter whom he has supported, out of greed for money, he goes to Māṇsakūṇḍa and lives there for as many years as there are hairs on her body. The Yama's servants beat him with their clubs. His head becomes overloaded with the burden of the flesh; and, out of hunger, he licks the blood coming out of his head. Next that sinner comes to Bhārata and for sixty years becomes a worm in any daughter's faeces, for seven births he becomes a hunter; for three births, a boar; for seven births, cock; for seven births, frog; for seven births, leech; and for seven births, crow; when he gets purified. One who shaves on the day of observing vows, fasting and funeral ceremony day, becomes impure and unfit to do any action, and, in the end, he goes to the Nakha Kuṇḍa where he receives blows of clubs and eats nails for one hundred Deva years. If anybody worships, out of carelessness, the earthen Śiva phallic symbol with any hairs on it, he goes to the hell Kes'a Kuṇḍa where he remains for as many years as there are particles in that hair; then he gets to the yoni (womb) of a Yāvanāni (a Mlechcha woman) out of Hara's wrath. After one hundred

years he becomes freed from that and then he becomes a Kūṅṅasa; there is no doubt in this. He who does not offer Pinda to the Viṣṇupāda in honour of his Pitris at Gayā goes to the hell Asthikaṇḍa where he remains for as many years as there are dirt on his body. Then he becomes a man; but for seven births he becomes lame and poor. Then he gets purified. The stupid man who commits outrage and violence on his pregnant wife, resides for one hundred years in the hot Tāmra Kuṇḍa (where coppers are in a molten condition). He who takes the food of a childless widow and the same of any woman that has just bathed after menstruation goes for one hundred years to the hot Lauha Kuṇḍa (where iron is in a molten condition). For seven births he becomes then a crow and for seven births he becomes born of a washerwoman, full of sores and boils, and poor. Then he gets purified.

51-61. If one touches the things of the Devas after touching skins or impure hydes, one remains in the Charma Kuṇḍa for full one hundred years. If any Brāhmin eats a Śūdra's food, requested by him, he lives for one hundred years in the hot Surā Kuṇḍa. Then for seven births he performs, the funeral rites for a Śūdra; at last he becomes pure. If any foul-mouthed person uses always harsh and filthy language to his master, he will have to go to Tikṣṇa Kanṭaka Kuṇḍa where he eats thorns. Besides, the Yama's servants give severe beatings to him with their clubs. For seven births he will have to become horses when he gets purified. If any man ministers poison to another and so takes away his life, he will have to remain for endless years in Viṣa Kuṇḍa, where he will have to eat poison. Then he will have to pass for one hundred years as a murderer Bhilla, full of sores and boils, and for seven births he will have to be a leper when at last he gets purified. Being born in this holy land Bhūratavasiṣa, if any man strikes a cow with a rod or any driver does so whether by himself or by his servant, he will have to dwell certainly in the hot Lauha Kuṇḍa for four yugas. He will have to pass as many years as a cow as there are hairs on that cow when ultimately he gets purified. If anybody strikes any other body with a red-hot iron dart (Kunta weapon), he will have to dwell in the Kunta Kuṇḍa for ayuta years. Then he will have to remain for one birth in a good womb, with a diseased constitution, when ultimately he will be purified.

62-85. If any Brāhmin villain eats, out of greed, any flesh (not sacrificed before the goddess) or anything not offered to Hari, he will have to remain in the Krīmi Kuṇḍa where he eats those things for as many years as there are hairs on his body. Then he will have to pass for three births as Mlechhas when ultimately he becomes born in a Brāhmin

family. If any Brâhmin performs the S'râdh of a Śûdra, eats the food pertaining to a Śrâdh of a Śûdra or burns the dead body of a Śûdra, he will have to dwell certainly in Pûya Kuṇḍa, where, being beaten by the rod of Yama, he eats the puss, etc., for as many years as there are hairs on his body. Then he becomes reborn in this Bhârata as one greatly diseased, poor, deaf and dumb and ultimately he will have to roam for seven births as a Śûdra. He who kills a black serpent on whose hood there is the lotus mark, lives in Sarpa Kuṇḍa for as many years as there are hairs on his body and he is bitten by serpents there and beaten by the servants of Yama and eats the excrescences of snakes and finally becomes born as a serpent. Then he becomes a man shortlived and having the cutaneous disease and ringworm. And his death also comes out of snake-bite. He who kills mosquitoes and other small fanged-animals, that earn their substance rightly and pass so their lives, goes to Dams'a mas'a Kuṇḍa where he is eaten by mosquitoes and other fanged-creatures and lives there without food and crying, weeping, for as many years as the number of lives destroyed. Besides the Yama's servants tie his hands and feet and beat him. Then he becomes born as flies when ultimately he becomes purified. He who beats and chastises any man not fit to be chastised and beaten and as well as a Brâhmaṇa, goes to Vajra Daṁṣṭra Kuṇḍa, full of worms, and lives there day and night for as many years as there are the number of hairs on the chastised person. When he is bitten by the worms and beaten by Yama's servants, he cries sometimes, weeps sometimes, and becomes very miserable. Next he is reborn as a crow for seven births when ultimately he gets purified. If any foolish king punishes and gives trouble to his subjects out of greed of money, he goes to Vriṣchika Kuṇḍa where he lives for as many years as there are hairs on the bodies of his subjects. There is no doubt in this. Finally he becomes born in this Bhârata as a scorpion; then a man diseased and defective in limbs, when ultimately he becomes freed of his sins. If any Brâhmin carries or raises weapons, washes the clothes of others who do not perform Sîndhyâs and abandons his devotion to Hari, he lives in Sarâdi Kuṇḍa for as many years as there are hairs on his body; he is, then, pierced by arrows. Finally he becomes purified. If any king maddened by his own folly and fault, shuts his subjects in a dark cell and kills them, then he will have to go to a dreadful dark hell filled with worms having fanged teeth and covered with dirt. This hell is named Gola Kuṇḍa. He lives there bitten by insects for as many years as there are hairs on the bodies of his subjects. Finally he becomes a slave of those subjects, when he gets purified.

88-103. If anybody kills the sharks and crocodiles, etc., that rise out of the water spontaneously, he will have to remain, then, in Nakra

Kuṇḍa for as many years as there are thorns or edged points on those animals. Then he will have to be born as crocodiles, etc., for some time, when he will be purified. If any man, overpowered with lust, sees another's wife's uncovered breast, loins, and face, he will have to remain in Kāka Kuṇḍa for as many years as there are hairs in his own body. Here the crows take out his eyes. Finally for three births he gets himself burned by Fire when he becomes pure. He who steals in India the gold of the Devas and the Brāhmaṇas, dwells certainly in Manthāna Kuṇḍa for as many years as there are hairs on his body. My servants give him good beatings, and cudgellings; his eyes are covered by Manthāna Danda insects (or animals) and he eats their dirty faeces. Then he is reborn as a man but for three births he becomes blind and for seven births he becomes very poor, cruel, and a sinful goldsmith and then he is born a Svarṇavaṇṇik (Sonār bone). O Fair One! He who steals in India copper or iron, silver or gold, dwells in Vija Kuṇḍa for as many years as there are hairs on his body. There the Vijas (a kind of insect) cover his eyes and he eats the ex-crescences of those insects. My messengers torment him. Finally he gets purified. If any body steals in India any Devatā or the articles of a Devatā, he dwells in Vajra Kuṇḍa for as many years as there are hairs on his body. There his body gets burnt up. My messengers torment him and he cries and weeps and remains without any food. Then he gets purified. If any body steals the metal gold or silver, cows, or garments of any Deva or a Brāhmaṇa, certainly he dwells in hot Pāṣāṇa Kuṇḍa for as many years as there are hairs on his body. Next for three births he becomes a tortoise and all sorts of white birds. Finally for three births he becomes a leper and for one birth he becomes a man with white marks on his body. Next for seven births he becomes diseased with a severe colic pain and bad blood and lives short. When he gets purified. If any body steals brass or Kāmsya properties of any Deva or a Brāhmaṇa, he will have to remain in the sharp Pāṣāṇa Kuṇḍa for as many years as there are hairs on his body. Next he becomes born in Bhārata for seven births as horses; and ultimately his both the testicles get enlarged and he gets diseases in his legs when he gets purified. If any body verily eats the food of an adulterate woman or lives on her alms, he will have to go to the Lālā Kuṇḍa for as many years as there are hairs on his body. My messengers torment him there and he eats the saliva and thus lives miserably. Then he gets eye diseases and colic; when ultimately he gets purified.

104-126. If any Brāhmaṇa lives on writing only or on the service of Mlecchas, he lives in Masi Kuṇḍa very painfully, eating ink, tormented by My messengers for as many years as there are hairs

on his body. Then he becomes a black animal for three births and for another three births he becomes a black goat. Then he becomes a Tāl tree when he gets purified. If any body steals a Deva's or a Brāhmaṇa's grains, or any other good materials, betel, Āsan (seat) or bedding, he lives in Chūrṇa Kuṇḍa for one hundred years, tormented by My Dūtas (messengers). Next for three births he gets himself born as a goat, cock, and monkey. Finally he becomes born as a man with the heart disease, without any issue, poor, and short lived. When, at last, he gets purified. If any body steals any Brāhmin's property and thereby does chakra pūjā (the famous chakra circle worship in Tantra), or prepares a potter's wheel or any other wheels, he will have to go to Chakra Kuṇḍa and remain there for one hundred years, tormented by My messengers. Then he will be born for three births as an oilman suffering from very severe diseases when he will ultimately be poor, without any issue and diseased. Finally he gets purified. If any body casts a sinful eye on any Brāhmaṇa or on cows, he will have to remain in Vakra Kuṇḍa for one hundred Yugas. Next for three births he becomes a cat, for three births he becomes a vulture; for three births he becomes a boar; for three births he becomes a peacock; for seven births he becomes a man deformed and defective in limbs, his wife being dead, without any issue. Finally he becomes purified. If any person born in a Brāhmin family eats the flesh of a tortoise that is prohibited, he lives in Kūrma Kuṇḍa, for one hundred years, eaten by tortoises. Then he becomes for three births a tortoise; for three births, a boar; for three births a cat; for three births, a peacock; till at last he gets purified. If anybody steals clarified butter or oil of any Deva or a Brāhmaṇa he will have to go to Jvālā Kuṇḍa or Bhaṣma Kuṇḍa. That sinner remains in oil for one hundred years and gets soaked through and through. Then for seven births he becomes a fish and a mouse when he gets purified. If anybody, born here in this holy land Bhārata, steals sweet scented oil of a Deva or of a Brāhmaṇa, the powdered myrobalan or any other scent, he goes to Dagdha Kuṇḍa where he lives, burnt day and night for as many years as there are hairs on his body. For seven births he becomes born emitting a nasty smell, for three births he becomes musk (mriga-nābhi;) for seven births, as a Manthāna insect. Then he becomes born as a man. If, out of envy, a powerful man appropriates to his purpose another's ancestral property by cheating, by using force, he goes to the hot Sūchi Kunda, being tormented there like a Jiva dropped in the midst of a very hot oil tank, full of boiling oil. His body is, then, being burnt up severely as the

result of his own Karma ; the wonder being that his body never gets completely destroyed nor reduced to ashes. For seven manvantaras he lives there without any food. My messengers give him good beatings and cudgellings and chastise him ; he cries aloud. Next he gets himself born as worms of faeces for sixty thousand years. When he becomes born as a pauper without owning any land. Thus that villain, getting a fresh lease of human birth, begins again to do fresh good acts.

Here ends the Thirty-third Chapter of the Ninth Book on the description of the destinies of different sinners in different hells in Śrī Mad Devī Bhāgavatam of 18,000 verses by Mahārṣi Veda Vyāsa.

CHAPTER XXXIV.

1-28. Dharma Rāja Yama said :—"O Fair One ! If, in this Bhārata, any murderer, merciless and fierce, kills any man, out of greed for money, he goes and miserably dwells in the Asipattra hell for fourteen Indra's life periods. And if that murderer kills a Brāhmaṇa, he lives in that hell for one hundred manvantaras. While in hell, his body becomes fiercely cut and wounded by the swords. There My messengers chastise him and beat him and he cries aloud and passes his time without any food. Then he becomes born for one hundred years as a Manthāna insect, for hundred births as a boar, for seven births as a cock ; for seven births as a fox, for seven births as a tiger ; for three births, as a wolf ; for seven births, as a frog ; then as a buffalo when he becomes freed of his sins of murders. If any body sets fire to a city or a village, he will have to live in Kṣuradhāra Kuṇḍa for three yugas with his body severed. Then he becomes a Preta (disembodied spirit) and travels over the whole earth, being burnt up with fire. For seven births he eats unclean and unholy food and spends his time as a pigeon. Then for seven births he becomes diseased with a severe colic pain, for seven births as a leper ; when ultimately he gets a pure human body. If any-body whispers in one's ear another's calumny and thus glorifies himself and abuses and vilifies the Devas and Brāhmaṇas, he goes and remains in Sūchi Kuṇḍa for three Yugas, and he is pierced there by needles. Then he becomes a scorpion for seven births, a serpent for seven births, and an insect (Bhāṣma Kīṭa) for seven births ; then he gets a diseased human body when, at last, he becomes purified. If any-body breaks into another's house and steals away all the household articles, cows, goats or buffaloes, he goes to Gṛhī Mākṣī Kuṇḍa where faeces are

like cow's hoofs, there, beaten by My servants, for three Yugas. (Gokā is Gokāra, hoof of a cow). Then, for seven births, he becomes a diseased cow; for three births, a sheep; for three births, a goat; and finally he becomes a man. But in this man-birth he is born first as diseased, poor, deprived of wife and friends, and a repenting person; when ultimately he is freed of his sin. If any-body steals any ordinary thing, he goes to Nakra Mukha Kunda and lives there for three years, greatly tormented by My messengers. Next for seven births, he becomes a diseased ox. Then he attains a very diseased man-birth, and ultimately he is freed of his sins. Such are the horrible results. If anybody kills a cow, elephant, horse, or cuts a tree, he goes to Gaja Dams'a Kuṇḍa for three yugas. There he is punished by My messengers freely by the teeth of elephants. Then he attains three elephants' births, three horse-births; then he becomes born as a cow and ultimately he is born a Mlechcha when he becomes pure. If anybody obstructs any thirsty cow from drinking water, he goes to Krimi Kuṇḍa and Gomukha Kuṇḍa filled with hot water and lives there for one manvantara. Next when he attains a human birth he owns not any cattle nor any wealth; rather he is born as a man, very much diseased, in low castes, for seven births when he becomes freed. If anybody, being born in Bhārata, kills cows, Brāhmins, women, beggars, causes abortions or goes to those not fit to be gone into, he lives in the Kumbhipāka hell for fourteen Indra's life periods. There he is pulverised always by My messengers. He is made to fall sometimes in fire, sometimes over thorns, sometimes in hot oil, sometimes in hot water, sometimes in molten iron or copper. That great sinner gets thousand vulture births, hundred bear births, seven crow births and seven serpent births. He then becomes worms of faeces for sixty thousand years. Thus travelling frequently in ox births he at last becomes born as a very poor leper.

29-31. Sāvitrī said:—"O Bhagavan! What is, according to the Sāstras, Brahmahatyā (murdering a Brāhmin) and Gobatyā (killing a cow)? Who are called Agamyās (women unfit to be approached)? Who are designated as void of Sandhyā (daily worship of the twice born castes)? Who can be called uninitiated? Who are said to take Pratigrahas (gift, in a Tirath)? What are the characteristics of a real Grāmayāji (village priests), Devala, (Brāhmaṇa of an inferior order who subsists upon the offerings made to the images which he attends), the cook of a Sūdra, of one who is infatuated (Pramatta) and the Vṛṣalipati (one who has married an unmarried girl twelve years old in whom menstruation has commenced; a barren woman). Kindly describe all those to me.

32-91. Dharmarājan said :—“O Fair Sāvitri ! If anybody makes a distinction between Kṛiṣṇa and His Image or between any Deva and his image, between Śiva and His phallic emblem, between the Sun and the stone Sūrya Kānta (a precious stone of a bright and glittering colour) between Gapeś'a and Durgā, he is said to be guilty of the sin Brahmahattya. If anybody makes any difference (superiority or inferiority) between his own Iṣṭa Deva (his Deity), his Spiritual Teacher, his natural father, and mother, is certainly involved in the sin of Brahmahattya. He who shows any difference (superiority or inferiority) between the devotees of Viṣṇu and those of other Devas, is said to commit Brahmahattya. He who makes any difference in matters of respect between the waters of the feet of any Brāhmaṇa and those of Sālagrāma stone, is said to commit Brahmahattya. The difference between the offerings to Hari and Hara leads to Brahmahattya. He who shows any difference between Kṛiṣṇa, Who is verily the God of gods, the Cause of all causes, the Origin of all, Who is worshipped by all the Devas, Who is the Self of all, Who is attributeless and without a second yet Who by His Magic powers assumes many forms and who is Is'āna, is said to commit, indeed, the Brāhmahattya. If any Vaiṣṇava (a devotee of Viṣṇu) abuses and envies a Śākta (a devotee of Śakti), he commits Brahmahattya. He who does not worship, according to the Vedas, the Pitris and the Devas or prohibits others in doing so, commits Brahmahattya. He who abuses Hṛiṣīkeś'a, Who is the Highest of the Holy things, Who is Knowledge and Bliss and Who is Eternal, Who is the only God to be served by the Devas and Vaiṣṇavas, and those Who are worshippers of His Mantra, and those who do not worship themselves are said to commit Brahmahattya. He who abuses and vilifies Mūlāprakṛiti Mahā Devī, Who is of the nature of Causal Brahma (Kāraṇa Brahma), Who is All Power and the Mother of all, Who is worshipped by all and who is of the nature of all the Devas and the Cause of all causes, Who is Ādyā Śakti Bhagavati, is said to commit Brahmahattya. He who does not observe the Holy Śrī Kṛiṣṇa Janmāṣṭamī, Śrī Rāma Navamī, Śivarātri, the Ekādaśī happening on Sunday, and five other holy Pārvaṇas (festivals), commits Brahmahattya; is considered more sinful than a Chāṇḍālā. He who in this land of Bharata, digs earth on the day of Ambuvācī or makes water etc. in the waters of the tanks, is involved in the sin of Brahmahattya. He who does not support his spiritual teacher, mother, father, chaste wife, son and daughter, though they are faultless, commits Brahmahattya. He whose marriage does not take place during his whole life-time, who does not see the face of his son, who does not cherish devotion to Hari, who eats things unoffered to Śrī Hari, who never worshipped throughout his life Viṣṇu or an earthen symbol of Śiva, surely commits Brahmahattya. O Fair One ! Now I will

recite the characteristics, according to the S'âstras, of Gohattyâ, (Killing a cow). Listen. If anybody does not prohibit one, seeing one to beat a cow, or if he goes between a cow and a Brâhmin, he is involved in the sin of Gohattyâ. If any illiterate Brâhman, carrying an ox, daily beats with a stick, the cows, certainly he commits the Gohattyâ. If anybody gives the remains of another's meal to a cow to eat, or feeds a Brâhmin who carries, rather moves or drives, cows and oxen; or eats himself the food of such a Brâhmin driver, he commits Gohattyâ. Those who do sacrifices of the husband of a barren woman (Vrişali) or eat his food, commit sin equal to one hundred Gohattyâs; there is no doubt in this. Those who touch fire with their feet, beat the cows or enter the temple bathing but not washing their feet, commit Gohattyâ. Those who eat without washing their feet or those who sleep with their feet wattled with water and those who eat just after the Sun has risen, commit Gohattyâ. Those who eat the food of women without husbands or sons or the food of pimps and pampers or those who do not perform their Sandhyâs thrice, commit Gohattyâ. If any woman makes any difference between her husband and the Devatâ, or chastises and uses harsh words to her husband, she commits Gohattyâ. If any body destroys cow's pasture land, tanks, or land for forts and cultivates there grains, he commits Gohattyâ. He who does not do Prâyas'chitta (expiation, atonement) for the expiation of the sin of Gohattyâ done by his son (for fear of his son's life), commits the sin himself. If any trouble arises in the state or from the Devas, and if any master does not protect then his own cows, rather torments them, he is said to commit Gohattyâ. If any Jîva oversteps the image of a Deva, fire, water, offerings to a god, flowers, or food, he commits the great sin Brahmahattyâ. When a guest comes, if the master of the house always says "there is nothing, nothing with me; no, no" and if he be a liar, cheat and an abuser of the Devas, he commits the above sin. O fair One! Whoever seeing his spiritual teacher, and a Brâhman, does not bow down and make respectful obeisance to them, commits Gohattyâ. If any Brâhmin, out of sheer anger, does not utter blessings to a man who bows down or does not impart knowledge to a student, he commits Gohattyâ. O Fair One! Thus I have described to you the characteristics, approved by Sâstras, of cow-killing (Gohattyâ) and murdering a Brâhmin (Brahmahattyâ). Now hear which women are (Agamyâs) not fit to be approached and those which are fit to be approached (Gamyâs). One's own wife is fit to be approached (Gamyâ) and all other women are Agamyâs, so the Pundits, versed in the Vedas, declare. This is a general remark; now hear everything in particular. O Chaste One! The Brâhmin wives of Śûdras or the Śûdra wives of Brâhmanas are Atyâgamyâs (very

unfit to be approached) and blameable both in the Vedas and in the society. A Śūdra going to a Brāhmaṇi woman commits one hundred Brāhmahatyaś; so a Brāhmaṇa woman going to a Śūdra goes to the Kumbhipāka hell. As a Śūdra should avoid a Brāhmaṇi, so a Brāhmaṇa should avoid a Śūdra woman. A Brāhmaṇa going to a Śūdra woman is recognised a Briṣalipati (one who has married an unmarried girl twelve years old in whom menstruation has commenced). So much so that that Brāhmaṇa is considered an outcast and the vilest of the Chāṇḍālis. The offerings of Piṇḍas by him are considered as feces and water offered by him is considered as urine. No where whether in the Devaloka or in the Pitriloka, his offered Piṇḍas and water are accepted. Whatever religious merits he has acquired by worshipping the Devas, and practising austerities for Koṭi births, he loses all at once by the greed of enjoying the Śūdra woman. There is no doubt in this. A Brāhmin, if he drinks wine, is considered as the husband of a Vriśali, eating feces. And if he be a Vaiṣṇava, a devotee of Viṣṇu, his body must be branded with the marks of a Taptamudrā (hot seal); and if he be a Śaiva, his body is to be branded with the Tapta Śūla (hot trident). The wife of a spiritual teacher, the wife of a king, step-mother, daughter, son's wife, mother-in-law, sister of the same father and mother, the wife of one's brother (of the same father and mother), the wife of a maternal uncle, the father's mother, mother's mother, the mother's sister, sisters, the brother's daughter, the female disciple, the disciple's wife, the wife of the sister's son, the wife of the brother's son, these all are mentioned by Brahmā as Atyāgamyās (very unfit to be approached). The people are hereby warned. If anybody, overpowered by passion, goes to these Atyāgamyā women, he becomes the vilest of men. The Vedas consider him as if going to his mother and he commits one hundred Brāhmahatyaś sins. These have no right to do any actions. They are not to be touched by any. They are blamed in the Vedas, in the society everywhere. Ultimately they go to the dreadful Kumbhipāka hells. O Fair One! He who performs Sandhyāś wrongly or reads it wrongly or does not perform at all the three Sandhyāś daily, is called as void of Sandhyā. He is said to remain uninitiated who does not, out of sheer vanity, receive any Mantra, whether he be a Vaiṣṇavite, Śaivite, or a Saṃ worshipper or the Ganeśa worshipper. Where there is the running stream of the Ganges, lands on either side, four hands in width, are said to be the womb of the Gangā (Gangā Garbha) Bhagavān Nārāyaṇa incessantly dwells there. This is called the Nārāyaṇa (Kṣetra). One goes to Viṣṇupada who dies in such a place. Vārāṇasī (Benares), Vadari, the Confluence of the Ganges with the ocean (Gangā-Sāgara), Kuṣkara, Hari Hara Kṣetra in Behar near Chāprā, Prabhāsa,

Kāmarūpa, Hardwar, Kedāra, Mātripura, the banks of the river Sarasvatī, the holy land Hindrāban, Godāvari, Kaus'iki, Trivenī (Allahabad), and the Himālayās are all famous places of pilgrimages. Those who willingly accept gifts in these sacred places are said to be Tirthapratigrāhis (the acceptors of the gifts in the Tirtha-). These Tirthapratigrāhis go in the end to Kumbhipāka hell. The Brāhmaṇa who acts as priests to the Śūdras is called Śūdrayāji; the village priests are called Grāmyājis. Those who subsist on the offerings made to the gods are called Devalas. The cooks of the Śūdras are called Sūpakāra-. Those who are void of Saṁdhyā Bandanams are called Pramattas (mal). O Bhadre! These are the marks of the Vriṣṭipatis that I have (now) enumerated. These are the Great Sinners (Mahā Pūtakas). They go ultimately to the Kumbhipāka hell. O Fair One! I now state by and by the other Kupaḥs (hells) where other people go. Listen. |

Here ends the Thirty-fourth Chapter of the Ninth Book on the description of the various hells in the Mahā Purāṇam Śrīmad Devi Bhāgavatam of 48,000 verses by Mahurṣi Veda Vyāsa.

CHAPTER XXXV.

1-59. Dharmarājan said: —“O Chaste One! Without serving the Gods, the Kurva ties can never be severed. The pure acts are the seeds of purities and the impure acts lead to impure seeds. If any Brāhmaṇa goes to any unchaste woman and eats her food, he will have to go ultimately to the Kālasūtra hell. There he lives for one hundred years when ultimately he gets a human birth when he passes his times as a diseased man and ultimately he gets purified. These women who are addicted to their (one) husbands only are called Pativrātās. Those addicted to two persons are named Kulātās; to three, are called Dharṣiṇis; to four, called Pums'chalīs; to five, six persons, called Veśyās; to seven, eight, nine persons are called Pungīs; and to more than these, are called Mahāves'yās. The Mahāves'yās are unfit to be touched by all the classes. If any Brāhmaṇa goes to Kulātā, Dharṣiṇi, Pums'chali, Pungī, Veśyā and Mahāves'yās, he will have to go to the Matsyodā Kuṇḍa. Those who go to Kulātās remain there for one hundred years; those who go to Dharṣiṇis, remain for four hundred years, those who go to Pums'chalīs for six hundred years; those who go to Veśyās, for eight hundred years; those who go to Pungīs, remain for one thousand years and those who go to Mahāves'yās remain in the Matsyodā Kuṇḍa for ten thousand years. My messengers chastise and beat and torment them very severely. And when their terms expire, the Kulātā-goers become Tittiri (a bird), the Dharṣiṇi-goers

become crows, the Pums'chali-mongers become cuckoos, the Ves'yā haunters become wolves ; the Pungī-goers become for seven births boars. If any ignorant person eats food during the lunar and solar eclipses, he goes to Aruntada Kuṇḍa for as many years as there are particles in that food. He then becomes born diseased with Gulma (a chronic enlargement of spleen) having no ears nor teeth, and after passing his time so, he becomes freed of his previous sin. If anybody makes a promise to give his daughter to one but he gives actually to a different person, he goes to Pāma'ṇ Kuṇḍa where he eats ashes for one hundred years. Again if anybody sells his daughter, he sleeps on a bed of arrows in Pams'uveṣṭa Kunda for one hundred years, chastised and beaten by My messengers. If any Brāhmana does not worship with devotion the phallic emblem of Śiva, he goes to the dreadful Śūlaprota Kunda for that heinous sin. He remains there for one hundred years ; then he becomes a quadruped animal for seven births and again he becomes born a Devala Brāhmin for seven births when he becomes freed. If any Brāhmana defeats another Brāhmana in a bad useless argument and trilles him and makes him tremble, he goes to the Prakampana Kunda for as many years as there are hairs on his body. If any woman, being very furious with anger, chastises and uses harsh words to her husband, she goes to Ulkāṁukha Kuṇḍa for as many years as there are hairs on his body. My servants put fiery meteors or torches in her mouth and beat on her head. At the end of the term, she becomes a human being but she has to bear the torments of widow hood for seven births. Then she is again born as diseased ; when at last she gets herself freed. The Brāhmana woman, enjoyed by a Śūdra, goes to the terrible dark Andhakūpa hell, where she remains, day and night, immersed in the impure water and eats that for fourteen Indra's life periods. Her pains are unbounded and My messengers beat her severely and incessantly.

At the expiry of the term in that hell, She becomes a female crow for thousand births, a female boar for one hundred births, a female fox for one hundred births, a hen for one hundred years, a female pigeon for seven births, and a female monkey for seven births. Then she becomes a Chāṇḍālī in this Bhārata, enjoyed by all. Then she becomes an unchaste woman with the phthisis disease, a washerwoman, and then an oilwoman with leprosy when she becomes freed. O Fair One ! The Ves'yās live in the Vedhana, and Jalarandhra hells ; the Pungīs live in the Dandatāḍana hell ; the Kulāṣas live in the Dehachūrṇa hells ; the Svairinis live in the Daṣana hells ; the Dharpīs live in Śoṣana hells. Their pains know no bounds at all those places. My messengers always beat and chastise them and they eat always the urine and faeces for

one Manvantara. Then, at the expiry of their hell period, they become worms of faeces for one lakh years when they become freed. If a Brāhmaṇa goes to another Brāhmaṇa's wife, if a Kṣātriya, Vaiśya and Śūdra do so, they go to the Kaṣāya hell. There they drink the hot Kaṣāya water for twelve years when they become purified. The lotus-born Brahmā has said that the wives of Brāhmins, Kṣātriyas, etc., live in hells like Brāhmins, Kṣātriyas, etc., and they then get freed. If a Kṣātriya or a Vaiśya goes to a Brāhmin's wife, he is involved in the sin of his going to his mother and goes and lives in the Śūrpa hell. There the worms of the size of a Śūrpa bit that Kṣātriya, that Vaiśya and that Brāhmaṇa's wife. My messengers chastise them and they have to eat the hot urine. Thus they suffer pains for fourteen Indra's life periods. When they become boars for seven births and goats for seven births, when at last they are freed. Now if any body makes a false promise or swears falsely, taking the Tūlasi leaf in his hands, if anybody makes a false promise, taking the Ganges water, Śīlagrāma stone, or any other images of God in his hand; if any body swears falsely, placing his right palm on the palm of another; if anybody swears falsely, being in a temple or touching a Brāhmaṇa or a cow; if any body acts against his friends or others, if he be treacherous or if he gives a false evidence; then all these persons go to Jvālā Mukha hell, and remain there for fourteen Indra's life periods, chastised and beaten by My messengers and feeling pain as if one's body is being burnt by red hot coal. One who gives a false evidence, with the Tūlasi (holy basil) in his hand becomes a Chāṇḍāla for seven births; one who makes a false promise with the Ganges water in his hand, becomes a Mleccha for five births; one who swears falsely while touching the Śīlagrāma stone, becomes a worm of the faeces for seven births; one who swears falsely, touching the image of the God, becomes a worm in a Brāhmin's house for seven births; one who gives a false evidence touching with the right hand, becomes a serpent for seven births; then he becomes born as a Brāhmin, void of the knowledge of the Vedas, when he becomes freed. One who speaks falsely, while in a temple, is born as a Devala for seven births.

45-47. If one swears falsely, touching a Brāhmaṇa, one becomes a tiger. Then he becomes dumb for three births, then for three births he becomes deaf, without wife, without friends, and his family becomes extinct. Then he becomes pure. Those that rebel against their friends, become mongooses; the treacherous persons become rhinoceroses; the hypocrite and treacherous persons become tigers and those who give false evidences become frogs. So much so, that their seven generations

above and seven generations below go to hell. If any Brāhmaṇa does not perform his daily duties (Nitya Karma), he is reckoned as Jada (an inert matter). He has no faith in the Vedas. Rather he laughs at the Vedic customs. He does not observe vows and fastings; he blames others who give good advices. Such persons live in Dhūmrāṇḍhakāra hell where they eat dark smoke only. Then he roams about as an aquatic animal for one hundred births successively. Then he becomes born as various fishes when he is freed. If anybody jests at the wealth of a Deva or a Brāhmaṇa, then he with his ten generations above and below becomes fallen and he himself goes to the Dhūmrāṇḍhakāra hell, terribly dark and filled with smoke. There his pains know no bounds and he lives there for four hundred years, eating smoke only. Then he becomes a mouse for seven births, and he becomes various birds and worms, various trees and various animals when ultimately he gets a human birth. If a Brāhmin earns his livelihood by being an astrologer or if he be a physician and lives thereby or if he sells lac, iron, or oil, etc., he goes to the Nāgav śṭana Kuṇḍa hell where he lives for as many years as there are hairs on his body, tied up by snakes. Then he becomes born as various birds; ultimately he gets a human birth and becomes an astrologer for seven births and a physician for seven births. Then for sometime he becomes a cowherd (milkman), for sometimes a blacksmith; for sometimes a painter, when he becomes freed of his sin. O Chaste One! Thus I have described to you all the famous Kuṇḍas or hells. Besides there are innumerable small Kuṇḍas. The sinners go there and suffer the fruits of their own Karmas and travel through various wombs. O Fair One! What more do you now want to hear? Say.

Here ends the Thirty-Fifth Chapter of the Ninth Book on the description of the various hells for the various sinners in the Mahā Purāṇam Śrī Mad Devī Bhāgavatam of 18,000 verses by Mahārṣi Veda Vyāsa.

CHAPTER XXXVI.

1-7. Sāvitrī said:—“O Dharmarājan! O Highly Fortunate One! O Thou! Expert in the Vedas and the Amgas thereof! Now kindly describe that which is the essence of the various Purāṇas and Itihāsas, which is the quintessence, which is dear to all, approved of by all, which is the seed by which the Karmic ties are cut asunder, which is high, noble and happy is this life. Kindly describe the above by which man can acquire all his desires, and what is the only source of all the good and auspicious things. And by knowing which man has

not to face any dangers or troubles, nor has he to go to the dreadful hells that thou hast severally just now described and that by which men can be freed of those various wombs. Kindly now describe all these. O Bhagavan ! What is the size of the several kuṇḍas or bells that Thou hast just now enumerated ? How do the sinners dwell there ? When a man departs, his body is reduced to ashes. Then of what sort is that other body by which the sinners enjoy the effects of their Karma ? and why do not those bodies get destroyed when they suffer so much pains for so long a time ? What sort of body is that ? Kindly describe all these to me.

8-33. Nārāyaṇa spoke :—Hearing the questions put forward by Sāvitrī, Dharmarāja remembered Sri Hari and began to speak on subjects that sever the bonds of Karma :—“ O Child ! O One of good vows ! In the four Vedas, in all the books on Dharma, (Smritis) in all the Samhitās, all the Itihāsas, all the Purāṇas, in the Nārada Pañcharātram, in the other Dharma Śāstras and in the Vedāṅgas, it is definitely stated that the worship of the Pañcha Devatās (the five Devatās) Śiva, Śakti, Viṣṇu, Ganeśa, and Sūrya is the best, the highest, the destroyer of the old age, disease, death, evils and sorrows, the most auspicious and leading to the highest bliss. In fact, the worship of these Pañcha Devatās is the source of acquiring all the Siddhis (the success) and saves one from going to the hells. From their worship springs the Bhaktic Tree and then and then only the Root of the Tree of all Karmic bonds is severed for ever and ever. This is the step to Mukti (final liberation) and is the indestructible state. By this one can get Sālokya, Sārṣṭi, Sārūpya, and Sāmīpya, the different state of beatitudes in which the soul (1) resides in the same world with the Deity, (2) possesses the same station, condition, or rank, or equality with the Supreme Being in power and all the Divine attributes (the last of the four grades of Mukti, (3) possesses the sameness of form or gets assimilated to the Deity or (4) gets intimately united, identified or absorbed into the Deity. O Auspicious One ! The worshipper of these five Devatās has never to see any of the hells, watched by My messengers. Those who are devoid of the devotion to the Devi see My abode ; but those who go to the Tirthas of Hari, who hold Harivāsaras (festivities on the days of Hari) who bow down at the feet of Hari and worship Hari, never come to My abode named Samyamana. Those Brāhmaṇas that are purified by their performing the three Sandhyās and by their following the pure Āchāras (customs and observances), those that find no pleasure until they worship the Devi, those that are attached to their own Dharmas and their own Āchāras, never come to My abode.

My terrible messengers, seeing the devotees of Śiva, run away out of terror as snakes run away terrified by Gaṇḍuḍa. I also order My messengers with nooses in their hands never to go to them. My messengers go mostly to other persons than the servants of Hari. No sooner do My Messengers see the worshippers of the Kṛiṣṇa Mantra, than they run away as snakes get terrified at the sight of Gaṇḍuḍa. Chitrāgupta, too, one of the beings in Yama's world, recording the vices and virtues of mankind, strike off the names of the Devī worshippers, out of fear and prepare Madhuparka, etc, for them (a mixture of honey; respectful offering made to a guest or to the bridegroom on his arrival at the door of the father of the bride). They rise higher than the Brahma Lokas and go to the Devī's abode, i.e., to Maṇḍivīpa. Those that are the worshippers of the Śakti Mantra and are highly fortunate, whose contact removes the sins of others, they deliver the thousand generations (from the downward course). As bundles and bundles of dry grasses become burnt to ashes, no sooner they are thrown into fire, so the delusion at once becomes itself deluded at the sight of the forms of those devotees. At their sight, lust, anger, greed, disease, sorrow, old age, death, fear, Kāla (time that takes away the life of persons), the good and bad karmas, pleasures and enjoyments drop off to a great distance. O Fair One! Now I have described to you the states of those persons that are not under the control of Kāla, good and bad karmas, pleasures and enjoyments etc., and those that do not suffer those pains. Now I am speaking of this visible body. Listen. Earth, water, fire, air, and ether are the five Mahā Bhūtas (the great elements); these are the seeds of this visible body of the person and are the chief factors in the work of creation. The body that is made up of earth and other elements is transient and artificial, i.e., that body becomes burnt to ashes. Within this visible body, bound, is there a Puruṣa of the size of a thumb; that is called the Jīva Puruṣa; the subtle Jīva assumes those subtle bodies for enjoying the effects of karmas. In My world, that subtle body is not burnt by the burning fire. If that subtle body be immersed in water, if that be beaten incessantly or if it be struck by a weapon or pierced by a sharp thorn, that body is not destroyed. That body is not burnt nor broken by the burning hot and molten material, by the red hot iron, by hot stones by embracing a hot image or by falling into a burning cauldron. That body has to suffer incessant pains. O Fair One! Thus I have dwelt on the subject of the several bodies and the causes thereof according to the Śāstras. Now I will describe to you the characters of all the other Kūndas. Listen.

Here ends the Thirty-sixth Chapter of the Ninth Book on the destruction of the fear of the Yama of those who are the worshippers of the Five Devatās, in the Mahā Purāṇa in Śrī Mātṛ Devī Bhāgavatam of 18,000 verses by Mahārṣi Veda Vyāsa.

CHAPTER XXXVII.

1-80. Dharmarāja said :—All the Kuṇḍas (hells) are circular in form like the Full Moon. Of these, the Vahnikuṇḍa has the fire lit at its bottom, by the help of various kinds of stones. This Kuṇḍa will not be destroyed till Mahāpralaya comes. Here the sinners are tormented severely. It looks like a blazing coke. The flames are rising from it one hundred hands high. In circumference those flames are two miles. This is named Vahnikuṇḍa. It is full of sinners crying loudly. It is constantly watched by My messengers who are chastising and punishing the sinners. Next comes the Tapta Kunda. It is filled with hot water and full of rapacious animals. The sinners there are severely beaten by My messengers and they are always crying out very loudly, which is being echoed and re-echoed all around terribly. It extends for one mile. This Kuṇḍa is filled with hot salt water and the abode of many crows. Then there is the Bhayānaka Kuṇḍa. It extends for two miles and it is filled with sinners. They are being punished by My messengers and they are incessantly crying "Save us, Save us."

Next comes the Viṣṭhā Kuṇḍa. It is filled with feces and excrements, where the sinners are moving without any food and with their palates and throats dry. Its size is two miles and it is very bad and ugly, with foetid and nasty smell. It is always filled with sinners, who are being chastised by My Dūtas (messengers) and eat those feces and excrements. The worms therein are constantly biting and stinging them and they are crying "deliver us, deliver us." Then comes the hot Mūṭra Kuṇḍa. It is filled with the hot urine and the worms thereof. The great sinners always dwell here. It measures four miles; and it is quite dark. My Dūtas always beat them and their throats, lips, palates are all dry. Then comes the Śleṣma Kunda. It is filled with phlegm and the insects thereof. The sinners dwell in phlegm and eat that phlegm. Then comes the Gara Kuṇḍa. It is filled with (factitious) poison. It measures one mile. The sinners eat this poison and dwell here. The worms thereof bite them. They tremble at the chastisement of My Dūtas and cry aloud. My messengers look like serpents, with teeth like thunderbolt and they are very furious and fierce, with their throats dry and their words very harsh. Then comes Dūṣikā Kuṇḍa. It is filled with the rheum

and dirt of the eyes and it measures one mile. Innumerable worms are born therein. Numberless sinners live there, and as they move, the insects immediately bite and sting them. Next comes the *Vasā Kuṇḍa*. It is filled with the serum or marrow of the flesh and it measures one-half mile. The sinners dwell there, chastised and punished by My messengers. Then comes the *Śukra Kuṇḍa*. It measures two miles in diameter. The insects, born in the semen, bite the sinners, and they move on and on. Then comes the *Rakta Kuṇḍa*, with very offensive, foetid smell. It is deep like a well and filled with blood. The sinners dwell here, drinking blood. The insects therein are always biting them. Then follows the *As'ru Kuṇḍa*. It measures in size one fourth the measure of the well (above-mentioned). It is always filled with hot tears of the eyes; and many sinners are seen there living weeping and crying and being bitten by the snakes. Then there is the *Gātra Mala Kuṇḍa*. The sinners are chastised and punished there by My messengers and being bitten by the insects thereof, they eat the dirt of the body and dwell there. Then comes the *Karṇa Mala Kuṇḍa*. The sinners eat the wax of the ear and fill the place. The insects always bite them and they are crying aloud. It measures one fourth the measure of a *Vāpī*. Then comes the *Majjā Kuṇḍa*. It is filled with fat and marrow, emitting foetid offensive odour. It measures one fourth the measure of a *Vāpī*. The great sinners always dwell there. Then comes the *Māmsa Kuṇḍa*. This is filled with the greasy flesh. It measures (one-fourth) that of a *Vāpī*. Those who sell their daughters dwell here. My messengers always chastise and punish them and horrible insects bite and sting them and they cry, out of fear and agony, "Save us, Save us," and eat at times that flesh. Then come in succession the four *Kuṇḍas* *Nakha*, *Loma* and others. They also measure each one-fourth that of a *Vāpī*. The sinners dwell there, always chastised by My messengers. Next comes the very hot *Tāmrā Kuṇḍa*. Burning coals exist on the top of very hot coppers. There are lakhs and lakhs of very hot copper figures in that *Kuṇḍa*. The sinners, being compelled by My messengers, are made to embrace each of these hot copper figures and they cry loudly and live there. It measures four miles. Then come the burning *Agārā Kuṇḍa* and the hot *Laubha Dhāra Kuṇḍa*. Here the sinners are made to embrace the hot iron figures and, feeling themselves burnt, cry out of fear and agony. Whenever My messengers punish them, they immediately cry out "Save us, Save us." It measures eight miles; and it is pitch dark and very awful. This is named the hot *Laubha Kuṇḍa*. Then come the *Charma Kuṇḍa* and *Sūrā Kuṇḍa*. The sinners, beaten by My men, eat the skin and drink the hot urine and

dwell there. Then comes the Śālmali Kuṇḍa ; it is overspread with thorns and thorny trees, causing intense pain. It measures two miles. Millions and millions of great sinners are made by My men to fall from the tops of those trees down below where their bodies get pierced by very sharp thorns, six feet long; and thus they dwell there, beaten by My men. Out of thirst, their palates get dried up; and they cry out repeatedly "Water, Water." Out of fear, they get very anxious and then their heads get broken by the clubs brought down on them by My men. So they move there like the Lsings burnt in very hot oil. Then comes the Viṣṭa Kuṇḍa. It measures two miles in diameter and is filled with the poison of the serpent called Takṣakas. My men punish the sinners and they drink the poison thereof and dwell there. Then comes the hot Taila Kuṇḍa. There are no insects here. Only the great sinners dwell. All around burning coals are flaring and when My men beat the sinners, they run hither and thither. It is filled with horrible intense darkness and it is exceedingly painful. It looks dreadful and measures two miles. Then comes the Kunta Kuṇḍa. Sharp pointed iron weapons like tridents are placed in order all round. The sinners, pierced by those weapons, are seen encircling the Kuṇḍa. It measures one-half mile. Beaten by My men, their throats and lips get dried up. Then comes the Kṛmī Kuṇḍa. It is filled with terrible worms and insects, snake, like-with sharp teeth, of the size of a Śanku (a Śā tree) deformed and hideous looking; and it is filled with pitch darkness, terrible to look at. Beaten by My men, the great sinners dwell there. Then comes the Pūya Kuṇḍa. It measures eight miles in diameter (or in circumference?). The sinners dwell and eat the puss; thereof and, are beaten by My men. Then comes the Sarpa Kuṇḍa. Millions and millions of snakes of the length of a Tāl tree are existing there. These serpents encircle the sinners and as they bite them, My men also beat them at the same time. So there arises a general hue and cry. "Save us, Save us; we are done for." Then come in order the Damsā Kuṇḍa, Maśaka Kuṇḍa, and the Garala Kuṇḍa. These are filled with gad-flies, mosquitoes, and poison respectively. Each of them measures one mile. The sinners' hands and feet are tied up. So when the gad-flies and mosquitoes fiercely sting them, and My men violently beat them simultaneously, they raise a loud uproar and are made to move on, in their tied states by My persons. Their bodies get thoroughly reddened and covered with blood by the stinging of the flies, etc. Then come the Vajra Kuṇḍa and the Vriśchika Kuṇḍa filled respectively with Vajra insects and the scorpions. Each of them measures one-half that of the Vāpī. The

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sinners that dwell there, are incessantly bitten by insects (Vajras and scorpions. Then come in order the Śara Kuṇḍa, Śūla Kuṇḍa, and the Khaḍga Kuṇḍa. They are filled respectively with arrows, spikes, and scimitars. Each of them measures one half that of the Vāpī. The sinners are pierced by arrows, etc., and become covered over with blood and dwell there. Then comes the Gola Kuṇḍa. It is filled with boiling hot water and it is pitch dark. The sinners live there, bitten by the insects. This Kuṇḍa measures half that of the Vāpī. The insects bite them and My men beat them; so their fear knows no bounds; everyone of them is weeping and crying loudly. This Kuṇḍa is filled with hideously offensive smells. So the pains of the sinners are infinite. The Nakra Kuṇḍa comes next. It measures half the Vāpī, is filled with millions and millions of crocodiles living in water. The horrible looking deformed sinners live there. The Kāka Kuṇḍa then follows. The sinners here are being bitten by hundreds of deformed crows eating faeces, urines and phlegm. Then come the Manthāna Kunda and Vija Kunda. These are filled respectively with insects called Manthāna and Vija. Each of them measures one hundred Dhanus. (One Dhanu-four hastas.) Those insects are stinging the sinners and they cry out very loudly. Then follows the Vajra Kuṇḍa. It measures one hundred Dhanus. Many insects with their teeth as hard as thunderbolt live there and bite the sinners who cry out loudly. It is pitch dark. Then comes the hot Pāṣāṇa Kunda. It measures twice that of the Vāpī. It is so built of hot stones as it resembles a burning mass of coal. The sinners become restless with the heat and turn round and round in the middle. Then comes the Pāsāṇa Kuṇḍa and the Lālā Kunda. The Pāsāṇa Kuṇḍa is made up of the sharp pointed stones, having sharp edges. Innumerable sinners dwell there. Many red beings live in the Lālā Kuṇḍa. Then comes the Ma i Kuṇḍa. Its size is one hundred Dhanus and its depth is two miles. It is made up of hot stones, each measuring the Anjana mountain. The sinners, beaten and driven by My persons, move on and on in the middle. Then comes the Chūrṇa Kunda. It measures two miles (in circumference) and is filled with (seven) chūrṇas (powders). The sinners, driven and beaten My men, go on, restless hither and thither and eat the powders and get themselves burnt. Then comes the Chakra Kunda. Here a potter's wheel with sixteen sharp-edged spokes is constantly whirling round and round; the sinners are being crushed by this wheel.

81-80. Then comes the Vakra Kuṇḍa. Its depth is eight miles. It is fashioned very much curved; and with a sharp slope it has gone down. It is built on the plan of a mountain cave, filled with hot water and it is enveloped with deep dense darkness. The aquatic animals there are biting

the sinners, who get very much restless and are crying out very loudly. Then comes the Kûrma Kuṇḍa. Here millions and millions of tortoises in the water awfully distorted, are biting the sinners. Then comes the Jvālā Kuṇḍa. It is built of fierce fiery flames. It measures two miles in circumference. The sinners here are always in great difficulty, with intense pain and crying out loudly. Next follows the Bhāṣma Kuṇḍa. It measures two miles. The sinners get themselves well burnt in hot ashes and live there, eating the ashes. It is filled with hot stones and hot irons. The sinners here are always being burnt in hot irons and hot stones and their throats and palates are being parched up. Then comes the Dagdha Kuṇḍa. It is deep and horrible. It measures two miles in circumference. My messengers threaten always the sinners there. Then comes the Sūchi Kuṇḍa. It is filled with salt water. Waves are always rising there. It is filled with various aquatic animals making all sorts of noises. It measures eight miles in circumference and it is deep and dark. The sinners here cannot see each other and are bitten by the animals. Pained very much, they cry out loudly. Then comes the Asipattra Kuṇḍa. On the top surface of the Kuṇḍa there is a very big Tāl tree very high. The edges of the leaves of this tree are sharp like the edge of a sword. One mile below this Tāl tree is situated the Kuṇḍa. The sharpened Tāl leaves, then, fall on the bodies of the sinners from the height of a mile and they get cut and wounded; blood comes out of them and the sinners, in great pain, cry out "say, save." It is very deep, very dark and filled with Rakta Kīṭa a kind of blood like insects. This is the horrible Asipatra Kunda. Next comes the Kṣura Dhāra Kuṇḍa, measuring one hundred Dhanus (one Dhanu-four hastas). It is filled with keen-edged weapons, as sharp as nice razors. The blood of the sinners is flowing here profusely. Then comes the Sūchi Mukha Kuṇḍa, filled with sharp weapons of the form of long needles. It measures fifty Dhanus. The sinners get pierced by them and are constantly emitting blood. Their intense pain knows no bounds. Then comes the Gokāmukha Kunda; inhabited by a sort of insect, called Gokā. They look like mouths; hence they are named Gokā-mukha. It is deep like a well and it measures twenty Dhanus. The great sinners suffer an intense amount of pain there. They have got to keep their mouths always downwards as the Gokā insects always bite and sting them. Then comes the Nakra Kunda. It resembles like the mouth of a crocodile and measures sixteen Dhanus. It is deep like a well and numbers of sinners dwell there. Then comes the Gaja Damsā Kunda. It measures one hundred Dhanus. Next comes the Gomukha Kuṇḍa. It measures thirty Dhanus and resembles the mouth of a cow. It gives incessant pains and troubles to the sinners.

81-101. Then comes the Kumbhipāka Kuṇḍa. It is like a wheel resembling that of the Kālachakra, very horrible; and it is rotating incessantly. It looks like a water-jar, measuring eight miles, and it is quite dark. Its depth is one lakh Paruṣas of the height of 100,000 persons. There are many other Kuṇḍas, Tapta Taila Kuṇḍa and Tapta Taila Tāmra Kuṇḍa, etc., within it. This Kuṇḍa is filled with almost unconscious great sinners and insects. They beat each other and cry out loudly. My messengers also threaten them with clubs and Muṣṣalas. So at times they fall dizzy-headed, at times they get unconscious, and sometimes they get up and cry. O Fair One! The numbers of sinners here equal to four times that of all the other sinners in all the other Kuṇḍas. They know no death, however much you beat them. Their lives persist. For the body is built up for sufferance, it is indestructible. This Kumbhipāka Kuṇḍa is the chief of all the Kuṇḍas. This Kuṇḍa where the sinners are tied to a thread built by Kāla, where My men lift the sinners on high at one time, and sink them down below at another time, where the sinners becoming suffocated for a long time, get unconscious, where their sufferings know no bounds, where it is filled with boiling oil, is named the Kālasutra Kuṇḍa. Then comes the Matayola Kuṇḍa, hollow like a well. It is filled with boiling water and it measures twenty-four Dhanus. Next comes the Abaṭola Kuṇḍa. It measures one hundred Dhanus. The sinners get their bodies burned and chastised by My persons, live there. No sooner they drop into the water of this Kuṇḍa, than they are attacked with all sorts of diseases. Then comes the Krimikantuka Kuṇḍa. The sinners are bitten by the Krimi Kantaka insects and cry out loudly, creating a general commotion and live there. Its another name is Aruntula Kuṇḍa. Next comes the Pāms'u Kuṇḍa. It measures one hundred Dhanus. It is overspread with burning rice husks. The sinners eat those hot husks and live there. Then comes the Pas'aveṣṭana Kuṇḍa. It measures two miles. No sooner the sinners fall in this Kuṇḍa than they are twined round by this rope or Pās'a. Hence its name. Then comes the Sūlaprota Kuṇḍa. It measures twenty Dhanus. No sooner the sinners fall here than they are encircled with the Sūlāstra (darts). Then comes the Prakampana Kuṇḍa. It measures one mile. It is filled with ice-cold water. The sinners, going there, shiver at once. Next follows the Ulkā Kuṇḍa. It measures twenty Dhanus. It is filled with burning torches and meteors. My messengers thrust the torches and meteors into the mouths of the sinners living there. Next comes the Andha-Kūpa Kuṇḍa. It is pitch-dark, shaped like a well, circular and very horrible. The sinners beat each other and eat the insects thereof. Their bodies are burnt with hot water; they cannot see anything on account of dire darkness.

102-118. The Kuṇḍa where the sinners are pierced by various weapons is known as the Vedhana Kuṇḍa. It measures twenty Dhanus. Then comes the Daṇḍatāḍana Kuṇḍa. It measures sixteen Dhanus. The sinners dwell here, threatened by My messengers. Then comes the Jālarauḍhra Kuṇḍa. Here the sinners live encompassed by a great net as fishes, etc., are tied in a net. Next comes the Deha-chūrṇa Kuṇḍa. It is quite dark and its depth is that of the height of one koṭi persons; its circumference is twenty Dhanus. The sinners, here, encompassed by iron chains are made to fall below where their bodies are reduced to powders and they are inert and almost unconscious. The Kuṇḍa where the sinners are crushed and threatened by My messengers is known as the Dalana Kuṇḍa; it measures sixteen Dhanus in circumference. Next comes the Śoṣana Kuṇḍa. It is deep up to the height of one hundred persons and it is very dark. It measures thirty Dhanus. On falling on the hot sand, the throats and palates of sinners get dried up. Their pain knows no bound. Hence it is called the Śoṣana Kuṇḍa. Then comes the Kaṣa Kuṇḍa. It measures one hundred Dhanus. It is filled with the juices of skins and its smell is very offensive. The sinners eat those astringent waters and live there. Then comes Śūrpa Kuṇḍa. It measures twelve Dhanus and is extended like a winnowing basket. It is filled with hot iron dust and many sinners live there, eating those foetid iron dusts. Next comes the Jvālāmukha Kuṇḍa. It is filled with red hot sand. From the (bottom) centre rises a flame, overspreading the mouth of the Kuṇḍa. It measures twenty Dhanus. The sinners are burnt here by the flame and live awfully; they get fainted no sooner they are dropped in this Kuṇḍa. Then comes the Dhumrāṇḍba Kuṇḍa. It is dark, quite filled with smoke. Within that the hot bricks are placed. The sinners get suffocated with smoke; and their eyesight becomes also obstructed. It measures one hundred Dhanus. Then comes the Nāgaveṣṭana Kuṇḍa. It is encircled and filled with the serpents. No sooner the sinners are let fall there, than they are surrounded by the snakes. O Sāvitrī! Thus I have spoken to you about the eighty-six Kuṇḍas and their characteristics. Now what more do you want to hear? Say.

Here ends the Thirty-seventh Chapter of the Ninth Book on the eighty-six Kuṇḍas and their characteristics in the Mahā Purāṇam Śrī Mad Devi Bhāgavatam of 18, '00 verses by Maharṣi Veda Vyāsa.

CHAPTER XXXVIII.

1-6. Sāvitrī said :—"O Lord ! Give me the devotion to the Devi to that Ādyā Śakti Bhagavati Mahā Māye, Parames'vari Māyi that is the Essence of all essences, the Door of final liberation to the human beings, and the Cause of delivering them from hells, that is the Root of all the Dharmas that lead to Mukti, that destroys all the inauspiciousness, that takes away the fear of all the Karmas, and that takes away always all the sins committed before. O Thou, the Foremost amongst the knowers of the Vedas ! How many kinds of Muktis are there in this world ? What is the True Bhakti ? What are its characteristics ? What is to be done by which the enjoyment of the karmas done can be desisted and nullified ? O Bhagavan ! The woman kind has been created by the Creator as devoid of any Tattvajñāna or true knowledge ; now tell me something about this True Knowledge. All the charities, sacrifices, bathing in the sacred places of pilgrimages, observing vows and austerities cannot be compared with one sixteenth of imparting knowledge to those who are ignorant (of true knowledge). Mother is hundred times superior to father; this is certain; but the Spiritual Teacher, the Giver of True Knowledge, is hundred times more to be revered and worshipped than the mother. O Lord !

7-79. Dharmarāja said :—"O Child ! What boons you desired of Me before, I granted them all to you. Now I grant this boon to you that "Let the devotion towards the Śakti now arise in your mind" O Auspicious One ! You want to hear the reciting of the Glories of Śrī Devī; by this, both he who puts forward the question and he who hears the answer, all their families are delivered. When the Śeṣa Nāga Ananta Deva with His thousand mouths is unable to recite the glories of the Devi, when Mahāleva cannot describe with His five mouths, when the Creator Brahmā is incapable to recite Her glories with His four mouths, when Viṣṇu, the Omniscient, falls back, when Kārtikya with His six mouths cannot sufficiently describe, when Gageśa, the Guru of the Gurus of the great yogis is incapable, when the Pundits, the knowers of the four Vedas, the Essence of all the Śāstras, cannot know even a bit of Her, when Sarasvatī becomes inert in going to describe Her glories ; when Sanatkumāra, Dharmas, Sanātana, Sananda, Sanaka, Kapila, Sūrya and other sons of the Creator have fallen back, when the other Siddhas, Yogindras, Munindras are quite incapable to glorify the deeds of Prakṛiti Devi, then how can I recite fully the Glories of Her ? Whose lotus-feet Brahmā,

Viṣṇu, Śiva and others meditate ; and lo ! when it becomes difficult for Her devotees even to think of Her, then what wonder is there that She will be so very rare to others ! Brahmā, skilled in the knowledge of the Vedas knows more of Her than what other ordinary persons know so little of Her auspicious Glories. More than Brahmā, Gaṇeśa, the Guru of the Jñānins, knows ; again Śambhu, the Omniscient, knows the best of all. For, in ancient times, the knowledge of the Prakṛiti Devī was given to Him by Kṛiṣṇa, the Highest Spirit in a solitary place in the Rāsa Maṇḍalam in the region of Goloka. Mahādeva, again, gave it to Dharma in the Śivaloka ; Dharma again gave the Prakṛiti Mantra to My father. My father became successful (Siddha) in the worship of Prakṛiti Devī when he practised austerities. Of old, the Devas wanted to offer to me the Government of the Yama Loka ; but as I was very much dispassionate towards the world, I became unwilling and became ready to perform austerities. Then my Father told the Glories of Prakṛiti Devī. Now I describe to you what I heard from my Father and what is stated in the Vedas, though very difficult to comprehend. Listen carefully.

O Fair faced One ! As the eternal space does not know its own extent, so Prakṛiti Devī Herself knows not Her own Glories ; then what can be said of any other person on this ! She is the Self of all, endowed with all powers and lordship, the Cause of all causes, the Lord of all, the Origin of all and the Preserver of all ; She is Eternal, always with Her Cosmic Body, full of everlasting bliss, without any special form, unrestrained, having no fear, without any disease and decay, unattached, the Witness of all, the Refuge of all, and Higher than the Highest ; She is with Māyā and She is Mūla Prakṛiti ; the objects created by Her being known as the Prakṛit creation ; Who remains as Prakṛiti and Puruṣa inseparable from each other as Agni and Her burning force ; the Mahā Māyā, of the nature of everlasting existence, intelligence and bliss. Though formless, She assumes forms for the gratification of the desires of Her Bhaktas. She created first the beautiful form of Gopāla Sundarī i. e., the form of Śrī Kṛiṣṇa very lovely and beautiful, captivating the mind. His body is blue like the fresh rain cloud ; He is young and dressed like that of a cow-herd. Millions of Kandarps (the Love deity) are, as it were, playing in His body. His eyes vie with the midday lotus of the autumn. The beauty of His face throws under shade the millions and millions of the Full Moon. His body is decorated with invaluable ornaments decked with jewels. Sweet smile reigns over in His lips ; it is adorned moreover with His yellow coloured invaluable robe. He is Parama Brahma. His whole body is burning with the Brahma Teja, the Fire of Brahma.

His Body is Fiery. He is lovely, sweet to look at, of a peaceful temper, the Lord of Rādhā and He is Infinite. (*Note:—The Universe; as we see, is unreal like what we see in the Kaleidoscope; various apparent pictures of an endless variety of beautiful colour, and forms.*) He is sitting on a jewel throne in the Risa Maṇḍalam, and is incessantly looked upon by the smiling lovely Gopis at one and the same time. He is two-armed. A garland made of wild flowers is hanging from His neck. He is playing on His flute. His breast is resplendent with Kaustubha gem that He always wears. His body is anointed with Kunkuma (saffron), aguru (the fragrant and cooling paste of the Aguru wood), musk, and sandal-paste. The garland of beautiful Champaka and Mālātī flowers is hanging from His neck. On His head, the beautiful crest is being seen, a little obliquely situated in the form of the beautiful Moon. Thus the Bhaktas, filled with Bhaktis, meditate on Him. O Child! It is through His fear that the Creator is doing His work of creation of this Universe; and is recording the Prārabdha fruits of their Karmas. It is through His fear that Viṣṇu is awarding the fruits of Tapas and preserving the Universe. By His command the Kālagni Rudra Deva is destroying all. By Whose favour Śiva has become Mrityumjaya, the Conqueror of Death and the Foremost of the Jñānis; knowing whom Śiva has become Himself endowed with knowledge and the Lord of the knowers of knowledge, full of the Highest Bliss, devotion and dispassion. Through Whose fear the wind becomes the foremost of runners and carries things, the Sun gives heat, Indra gives rain, Yama destroys, Agni burns, and Water cools all the things. By Whose command the Regents of the (ten) quarters of the sky are watching and preserving nice orders; through Whose fear the planets are describing their several orbits. Through Whose fear, trees flower and yield fruits; By Whose command the Kāla destroys all. By Whose command all the beings whether on land or in water are quitting their lives in time; until the proper time comes no man does not die even if he be pierced whether in battle or in danger. By Whose command the wind supports the water; the water supports the tortoise; the tortoise supports the Ananta and the Ananta supports the earth; the earth supports the ocean, mountain and all the jewels. The earth is of the nature of forgiveness, i. e. endures all. For this reason all things, moving and non-moving, rest on Her and again melt away in Her. Seventy-one Divine Yugas constitute one Indra's life period. Twenty-eight Indra's life periods constitute Brahmā's one day and one night. Thus thirty days constitute Brahmā's one month; so two months constitute one Ritu (season); six Ritus make one year. Thus one hundred years constitute Brahmā's

life. When Brahmā dies, Śrī Hari's eye closes. That is the Prākṛitik Pralaya. At this time, everything, moving and non-moving, from the Deva loka to Bhū loka (earth) dies. The Creator Brahmā gets dissolved in the navel of Śrī Kṛṣṇa. The four-armed Viṣṇu, of Vaikuṇṭha, sleeps on Kṣīra Samudra, the ocean of milk, i. e., He dissolves on the left side of Śrī Kṛṣṇa, the Highest Spirit. All the other Śaktis (forces) dissolve in Mūla Prakṛiti, the Māyā of Viṣṇu. The Mūla Prakṛiti Durgā, the Presiding Deity of Buddhi (reason) dissolves in the Buddhi of Kṛṣṇa. Skandī, the part of Nārāyaṇa, dissolves in His breast. Gaṇeśa, the foremost of the Devas, born in part of Kṛṣṇa, dissolves in the arm of Śrī Kṛṣṇa. And those who are born in parts of Padmā, dissolve in Her body and Padmā dissolves in the body of Rādhā. All the cow-herdesses and all the bodies of the Devas dissolve in Rādhā's body. But Rādhā, the Presiding Deity of the Prāṇa of Śrī Kṛṣṇa, dissolves in the Prāṇa of Śrī Kṛṣṇa. Sāvitrī, the four Vedas and all the Śāstras dissolve in Sarasvatī; and Sarasvatī gets dissolved in the tongue of Śrī Kṛṣṇa, the Highest Self. The Gopas in the region of Goloka dissolve in the pores of His skin; the Prāṇa Vāyu of all dissolve in His Prāṇa Vāyu; the fire dissolves in the fire in His belly; water dissolves in the tip of His tongue, and the Vaiṣṇavas, (devotees of Viṣṇu), drinking the nectar of Bhakti, the Essence of all essences, dissolve in His lotus feet. All smaller Virāṭs dissolve in the Great Virāṭ and the Great Virāṭ dissolves in the Body of Śrī Kṛṣṇa. O Child! He is Kṛṣṇa, on the pores of Whose skin are situated endless Universes; at the closing of Whose eyes, the Prākṛitik Pralaya comes and on the opening of Whose eyes, the creation takes place. The closing and opening of the eyes takes the same time. Brahmā's creation lasts one hundred years and the Pralaya lasts one hundred years. O One of good vows! There is no counting how many Brahmās or how many creations and dissolutions have taken place. As one cannot count the number of dusts, so one cannot count the creations and dissolutions. This is the Great Unspeakable Wonder! Again on Whose closing of the eyes the Pralaya takes place and on whose opening of the eyes the creation takes place, out of the will of God, That Kṛṣṇa dissolves at the time of Pralaya in Prakṛiti. This Highest Śakti, the Mūla Prakṛiti is the Only-One without a second; it is the only one Nirguṇa and the Highest Puruṣa. It is considered as "Sat" existing, by the Seers of the Vedas. Such a thing as Mūla Prakṛiti is the unchanged state (Mukti). During the Pralaya, this only One Mūla Prakṛiti appears as Jñāna Śakti or the Knowledge Force. Who can in this universe recite Her glories? Mukti is of four kinds.

(1) Ślokyā, (2) Sārūpya, (3) Sāmīpya and (4) Nirvāṇa. So it is stated in the Vedas. Out of them Bhakti towards the Deva is the highest; so much so that the Deva Bhakti is superior to Mukti. Mukti gives Ślokyā, Sārūpya, Sāmīpya, and Nirvāṇa. But the Bhaktas do not want anything. They want service of the Lord. They do not want anything else. The state of becoming Śiva, of becoming an Amara or an immortal, becoming a Brahmin, the birth, death, disease, old age, fear, sorrow, or wealth, or assuming a divine form, or Nirvāṇa or Mokṣa all are looked on alike by the Bhaktas with disregard and contempt. Because Mukti is without any service while Bhakti increases this service. Thus I have told you the difference between Bhakti and Mukti. Now hear about the cutting off of the fruits of the past Karmas. O Chaste one! This service of the Highest Lord severs the ties of Karmas (past acts). This service is really the True Knowledge. So, O Child! I have now told you the Real Truth, leading to auspicious results. Now you can go freely as you desire. Thus saying to Sāvitrī, Yama, the son of Sūrya, gave life back to her husband and blessing her, became ready to go to His own abode. Seeing Dharmarāja ready to go away, Sāvitrī became sorry to have the bereavement of a good company, bowed down at His feet and began to cry. Yama, the Ocean of Mercy, hearing the crying of Sāvitrī began to weep and told the following words:—

80-96. Dharma said:—“ O Child! You enjoy in this holy Bhārata happiness for one-lakh years and you will in the end go to the Deviloka or Mani Dvīpa. Now go back to your house and observe for fourteen years the vow called Sāvitrī-vrata for the mukti of women. This Vrata is to be observed on the fourteenth day of the white fortnight in the month of Jyāistha. Then observe the Mahā-Lakṣmī Vrata. Its proper time is the eighth day of the bright fortnight of the month of Bhādra. For sixteen years consecutively without any break this vow is to be observed. The woman who practises with devotion this vow, goes to the abode of Mūla Prakṛiti. You would worship on every Tuesday in every month the Devī Mangalā Candikā, the giver of all good; on the eighth day in the bright fortnight you should worship Devī Śāṅghī (i.e. Devasenā); you should worship Manasā Devī, the giver of all siddhis, on the Samkrānti day (when the Sun enters another sign) in every year; you should worship Rādhā, the Central Figure of Rāsa, more than the Prāṇa of Kṛiṣṇa on every Full Moon night in the month of Kārtik and you should observe fasting on the eighth day in the bright fortnight and worship the Viṣṇu Māyā Bhagavati Devī, the Destructrix of all difficulties and dangers.

(Note.—The Rāsa is the playing out of the Vedāntic saying of Brahma as “Raso vai Sah;” He is of the nature of Rasa, the most sweet and lovely Divine Principle which unites the Rasika and the Rasikā). The chaste woman having husband and sons who worships the World Mother Māla Prakriti, whether in Yantra, or in Mantra or in image, enjoys all pleasures in this world; and, in the end, goes to the Deviloka or Mañi Dvīpa. O Child! The worshipper Sādhaka (one who is in one's way to success) must worship all the manifestations of the Devi, day and night. At all times one must worship the omnipresent Durgā, the Highest Īvari. There is no other way to attain blessedness than this. Thus saying, Dharinarāja went to His own abode. Sāvitrī, too, with her husband Satyavān went to her home. Both Sāvitrī and Satyavān, when they reached home, narrated all their stories to their friends and acquaintances. In time, by the blessing of Yama, Sāvitrī's father got sons and father-in-law recovered his eyesight and kingdom and Sāvitrī herself got sons. For one lakh years, Sāvitrī enjoyed pleasures in this holy land of Bhārata, and ultimately went with her husband to the Deviloka. Sāvitrī is the Presiding Deity of the Sūryamaṇḍalam, the solar orb. The Sun is the central Para Brahman. The Gāyatrī Mantra, the Presiding Devī, proves the existence of the highest Brahman in the centre of the Sun. Therefore She is called Sāvitrī. Or Her name is Sāvitrī because all the Vedas have come out of Her. Thus I have narrated the excellent anecdote of Sāvitrī, and the fruitions of the Karman of the several Jīvas. Now what more do you want to hear? Say.

Here ends the Thirty-eighth Chapter in the Ninth Book on the glories of the Devi and on the nature of Bhakti in the Mahā Purāṇam Śrī Mad Devi Bhāgavatam of 19,000 verses by Mahārṣi Veda Vyāsa.

CHAPTER XXXIX.

1-3 Nārada said :—“O Lord! I have heard in the discourse on Sāvitrī and Yama about the Formless Devi Māla Prakriti and the glories of Sāvitrī, all true and leading to the endless good. Now I want to hear the story of the Devi Lakṣmī. O Thou, the Chief of the knowers of the Vedas! What is the nature of Lakṣmī? By whom was She first worshipped? and by what Mantra? Kindly describe Her glories to me.

4-33. Nārāyaṇa said :—Of old, in the beginning of the Prākṛitik Creation, from the left side of Kṛiṣṇa, the Supreme Spirit, appeared in the Rāsamāṇḍalam (the Figure Dance) a Devi. She looked exceedingly handsome, of a dark blue colour, of spacious hips, of thin waist, and

with high breast, looking twelve years old, of steady youth, of a colour of white Champak flower and very lovely. The beauty of Her face throws under shade millions and millions of autumnal full moons. Before Her wide expanded eyes, the midday lotus of the autumnal season becomes highly ashamed. By the Will of God, this Devī suddenly divided Herself into two parts. The two looked equal in every respect; whether in beauty, qualities, age, loveliness, colour, body, spirit, dress, ornaments, smile, glance, love, or humanity, they were perfectly equal.

Now she who appeared from the right side is named Rādhā and she who came from the left side is named Mahā Lakṣmī. Rādhā wanted first the two armed Śrī Kṛṣṇa, Who was Higher than the highest; then Mahā Lakṣmī wanted Him. Rādhā came out of the right side and wanted first Kṛṣṇa; so Kṛṣṇa, too, divided himself at once into two parts. From His right side came out the two-armed and from his left side came out the four-armed. The two-armed person first made over to Mahā Lakṣmī the four-armed One; then the two-armed Person Himself took Rādhā. Lakṣmī looks on the whole universe with a cooling eye; hence She is named Lakṣmī and as She is great, She is called Mahā Lakṣmī. And for that reason the Lord of Rādhā is two-armed and the Lord of Lakṣmī is four-armed. Rādhā is pure Aprākritī Śuddha Sattva (of the nature of pure Sattva Guṇa, the illuminating attribute) and surrounded by the Gopas and Gopīs. The four-armed Puruṣa, on the other hand, took Lakṣmī (Padmā) to Vaiṣṇuṭha. The two-armed person is Kṛṣṇa; and the four-armed is Nārāyaṇa. They are equal in all respects. Mahā Lakṣmī became many by Her Yogic powers. (i. e. She remained in full in Vaiṣṇuṭha and assumed many forms in parts). Mahā Lakṣmī of Vaiṣṇuṭha is full, of pure Sattva Guṇa, and endowed with all sorts of wealth and prosperity. She is the crest of woman-kind as far as loving one's husbands is concerned. She is the Svarga Lakṣmī in the Heavens; the Nāga Lakṣmī of the serpents, the Nāgas, in the nether regions; the Rāja Lakṣmī of the kings and the Household Lakṣmī of the householders. She resides in the houses of householders as prosperity and the most auspicious of all good things. She is the progenetrix, She is the Surabhi of cows and She is the Dakṣiṇā (the sacrificial fee) in sacrifices. She is the daughter of the milk ocean and she is Padminī, the beauty of the spheres of the Moon and the Sun. She is the lustre and beauty of the ornaments, gems, fruits, water, kings, queens, heavenly women, of all the houses, grains, clothing, cleansed places, images, auspicious jars, pearls, jewels, crest of jewels, garlands, diamonds, milk, sandal, beautiful twigs, fresh rain cloud, or of all other colours. She was first worshipped in Vaiṣṇuṭha by Nārāyaṇa. Next She was worshipped by Brahmā and then

by Śankara with devotion. She was worshipped by Viṣṇu in the Kṣhīrode Samudra. Then she was worshipped by Svâyambhuva Manu, then by Indras amongst men, then by Munis, Rishis, good householders, by the Gandharbas, in the Gandharbaloka ; by the Nāgas in the Nāgaloka. She was worshipped with devotion by Brahṁā for one fortnight commencing from the bright eighth day in the month of Bhādra and ending on the eighth day of the dark fortnight in the three-worlds. She was worshipped by Viṣṇu, with devotion in the three worlds on the meritorious Tuesday in the months of Pauṣa, Chaitra, and Bhādra. Manu, also, worshipped Her on the Pauṣa Sankrānti (the last day of the month of Pauṣa when the Sun enters another sign) and on the auspicious Tuesday in the month of Māgha. Thus the worship of Mahā Lakṣmī is made prevalent in the three worlds. She was worshipped by Indra, the Lord of the Devas and by Mangala (Mars) on Tuesday. She was then worshipped by Kṛtārā, Nila, Subala, Dhruva, Uttānapada, Śakra, Bālī, Kaśyapa, Dakṣa, Kardama, Sūrya, Priyavrata, Chandra, Vāyu, Kuvera, Varuṇa, Yama, Hutaśana and others. Thus Her worship extended by and by to all the places. She is the Presiding Deity of all wealth ; so She is the wealth of all.

Here ends the Thirty-ninth Chapter of the Ninth Book on the story of Mahā Lakṣmī in the Mahā Purāṇam Śrī Mad Devī Bhāgavatam of 18,000 verses by Mahārṣi Veda Vyāsa.

CHAPTER XL.

12. Nārada said:—"O Lord ! How did the eternal Devī Mahā Lakṣmī, the dweller in Vaikuṇṭha, the beloved of Nārāyaṇa, the Presiding Deity of Vaikuṇṭha, come down to the earth and how She, became the daughter of the ocean ? By whom was She first praised ? Kindly describe all these in details to me and oblige.

3-10. Nārāyaṇa said:—O Nārada ! In ancient days when on Durvāsās curse, Indra was dispossessed of his kingdom, all the Devas came down to earth. Lakṣmī, too, getting angry, quitted the Heavens, out of pain and sorrow and went to Vaikuṇṭha and took the shelter of Nārāyaṇa. The Devas, then, went to Brahṁā with their hearts full of sorrow and, taking Him from there, they all went to Nārāyaṇa in Vaikuṇṭha. Going there they all took refuge of the Lord of Vaikuṇṭha. They were very much distressed and their throats, palates and lips were quite dry. At that time Lakṣmī, the wealth and prosperity of all, came down on earth by the command of Nārāyaṇa and became born in part as the daughter of the ocean. The Devas, then, with the Daityas churned the Kṣhīrode Ocean and, out of that, Mahā

Lakṣmī appeared. Viṣṇu looked on Her. Her joy knew no bounds. She smiling, granted boons to the Devas and then offered a garland of flowers on the neck of Nārāyaṇa (as a symbol of marriage celebrated) O Nārada! the Devas, on the other hand, got back their kingdoms from the Asuras. They then worshipped and chanted hymns to Mahā Lakṣmī and since then they became free from further dangers and troubles.

11-12. Nārada said :—" O Bhagavan! Duvāsā was the best of the Munis; he was attached to Brahma and had spiritual knowledge. Why did he curse Indra? What offence had he committed? How did the Devas and Daityas churn the ocean? How, and by what hymns Lakṣmī became pleased and appeared before Indra? What passed on between them. Say all this, O Lord.

13-25. Nārāyaṇa said :—In ancient days, Indra the Lord of the three worlds, intoxicated with wine and becoming lustful and shameless, began to enjoy Rambhā in a lonely grove. After having enjoyed her, he became attracted to her; his mind being wholly drawn to her, he remained there in that forest, his mind becoming very passionate. Indra then saw the Muni Duvāsā on his way from Vaikuṇṭha to Kailāśa burning with the fire of Brahma. From the body of the Rishi, emitted, as it were, the rays of the thousand mid-day Suns. On his head was the golden matted hair. On his breast there was the hoary holy thread; he wore torn clothes; on his hands there was the Daṇḍa and Kamaṇḍalu; on his forehead there was the bright Tilaka in the form of the Crescent Moon.

(Tilaka— a sectarian mark on the forehead made with coloured earth or sandalpaste.) One hundred thousand disciples, thoroughly-versed in the Vedas and the Vedāṅgas, were attending him. The intoxicated Purandara, seeing him, bowed down to him and he began to chant with devotion hymns to his disciples also. They were very glad. The Rishi with his disciples then blessed Indra and gave him one Pārijāta flower.

When the Muni was returning from the region of Vaikuṇṭha, Viṣṇu, gave him that beautiful Pārijāta flower. Old age, death, disease, sorrows, etc., all are removed by the influence of the flower; and the final liberation is also attained. The Devendra was intoxicated with his wealth; so taking the flower given by the Rishi, he threw it on the head of the elephant Airāvata. No sooner the elephant touched the flower, than he became suddenly like Viṣṇu, as it were, in beauty, form, qualities, fire and age. The elephant, then, forsook Indra and

entered into a dense forest. The Lord of the Devas could, in no way, get him under his control. On the other hand, the Muni Durvāsā seeing that Mahendra had thus dishonoured the flower, became inflamed with rage and cursed him saying "O Indra ! You are so mad with wealth that you have dishonoured me. The flower that I gave you so lovingly, you have thrown that, out of vanity, on the elephant's head !

26-45. No sooner one gets the fool, water, fruits that had been offered to Viṣṇu, one should eat that at once. Otherwise one incurs the sin of Brah-mahatya. If anybody forsakes the things offered to Viṣṇu, that he has got perchance, he becomes destitute of wealth, prosperity, intelligence, and his kingdom. And if he eats the food already offered to Viṣṇu with devotion, he then elevates his hundred families passed before him and he himself becomes liberated while living. If anybody daily eats Viṣṇu's Naivedyam (food offered to Viṣṇu) and bows down before Him or worships Hari with devotion and chants hymns to Him, he becomes like Viṣṇu in energy and wealth. By mere touch with the air round about his body, the places of pilgrimage become all purified. O You Stupid ! The earth becomes purified by the contact of the dust of the feet of such a one devoted to Viṣṇu. If anybody eats the food unoffered to Hari and flesh that is not offered to any Deity ; if he eats the food of any unchaste woman, any woman without husband and sons, the food offered at any Śūdra's Śrādh (funeral) ceremony, the food offered by a Brāhmaṇa, who is a priest to the Śūdras in honour of a Śiva Lingam, the food of a Brāhmaṇ priest who subsists on the presents of a temple, the food of one who sells his daughter, the food of one who subsists on dealings with womb concerns, the leavings of others, the stale food left after all others had eaten, the food of the husband of an unmarried girl (twelve years old in whom menstruation has commenced), the driver of oxen, the food of one uninitiated in one's Iṣṭamantram, of one who burns a corpse, of a Brāhmaṇ who goes to one not fit for going, the food of a rebel against friends, of one who is faithless, treacherous who gives false evidence, the food of a Brāhmaṇ who accepts offerings in a sacred place of pilgrimage, all his sins (incurred in the ways above-mentioned) will be removed if he eats the prasādam of Viṣṇu, i.e. the food offered to Viṣṇu. Even if a Chāṇḍāla be attached to the service of Viṣṇu, he sanctifies his millions of persons born in his family before him. And the man who is devoid of the devotion to Hari is not able even to save himself. If anybody takes unknowingly the remains of an offering (such as flowers) made to Viṣṇu,

he will certainly be freed from all the sins incurred in his seven births. And if he does this knowingly and with intense devotion, he will certainly be freed of all sorts of sins incurred in his Koṭi births. So, O Indra ! I am a devotee of Śrī Hari. And when you have cast away the Pārijāta flower offered by me on the elephant's head, then I say unto you that the Mahā Lakṣmī will leave you and She will go back to Nārāyaṇa. I am highly devoted to Nārāyaṇa ; so I do not fear anybody, I fear neither the Creator, nor Kāla, the Destroyer, nor old age, nor death ; what to speak of other petty persons ! I do not fear your father Prajāpati Kaś'apa nor do I fear your family priest Brihaspati. Now he, on whose head there lies the flower Pārijāta offered by me, verily he should be worshipped by all means. Hearing these words of Durvāsā, Indra became bewildered with fear, and being greatly distressed and holding the feet of Muni, cried out loudly. He said :—" The curse is now well inflicted on me ; and it has caused my delusion vanish. Now I do not want back my Rāja Lakṣmī from you ; instruct me on knowledge. This wealth is the source of all coils ; it is the cause of the veil to all knowledge, it hides the final liberation and it is a great obstacle on the way to get the highest devotion.

47-67. The Muni said :—" This birth, death, old age, disease, and afflictions, all come from wealth and the manipulation of great power. Being blind by the darkness of wealth, he does not see the road to Mukti. The stupid man that is intoxicated with wealth is like the one that is intoxicated with wine. Surrounded by many friends, he is surrounded by the unbreakable bondage. The man that is intoxicated with wealth, blind with property and overwhelmed with these things has no thought for the real knowledge. He who is Rājasik, is very much addicted to passion and desires ; he never sees the path to Sattvaguna. The man that is blind with sense-objects is of two kinds, firstly, Rājasik and secondly Tāmasik. He who has no knowledge of the Śāstras is Tāmasik and he who has the knowledge of the Śāstras is Rājasik. O Child of the Devas ! Two paths are mentioned in the Śāstras ; one is Pravritti, going towards the sense objects and the other is Nivritti, going away from them. The Jivas first follow the path of Pravritti, the path that is painful, gladly and of their own accord like a mad man. As bees, blind with the desire of getting honey, go to the lotus bud and get themselves entangled there, so the Jivas, the embodied souls, desirous first of getting enjoyments come to this very painful circle of births and deaths, this worldly life, which in the end is realised as vapid and the only cause of old age, death, and sorrow and get themselves enmeshed there.

For many births he travels gladly in various wombs, ordained by his own Karmas, till at last by the favour of gods, he comes in contact with the saints. Thus one out of a thousand or out of an hundred finds means to cross this terrible ocean of world. When the saintly persons kindle the lamp of knowledge and shew the way to Mukti, then the Jiva makes an attempt to sever this bondage to the world. After many births, many austerities and many fastings, he then finds safely the way to Mukti, leading to the highest happiness. O Indra ! What you asked me, I thus heard from my Guru. O Nārada ! Hearing the words of the Muni Duvvāsa Indra became dispassionate towards the Saṃsāra. Day by day his feeling of dispassion increased. One day, when he returned to his own home from the hermitage of the Muni, he saw the Heavens overspread by the Daityas and it had become terrible. At some places outrage and oppression knew no bounds; some places were devoid of friends; at some places, some persons had lost their fathers, mothers, wives, relations; so no rest and repose could be found. Thus, seeing the Heavens in the hands of the enemies, Indra went out in quest of Brihaspati, the family preceptor of the Devas. Seeking to and fro Indra ultimately went to the banks of the Mandākinī and saw that the Guru Deva had bathed in the waters of the Mandākinī and sitting with his face turned towards the East towards the Sun, was meditating on Para Brahma, Who has His faces turned everywhere. Tears were flowing from his eyes and the hairs of the body stood erect with delight. He was elderly in knowledge; the spiritual teacher of all, religious, served by all great men; he was held as most dear to all the friends. Those who are Jñāins regard him as their Gurus. He was the eldest of all his brothers; he was considered as very unpopular to the enemies of the Devas. Seeing the family priest Brihaspati merged in that state of meditation, Indra waited there. When after one Prabara (three hours), the Guru Deva got up, Indra bowed down to his feet and began to weep and cry out repeatedly. Then he informed his Guru about his curse from a Brāhmin, his acquiring the true knowledge as so very rare, and the wretched state of Amarāvati, wrought by the enemies.

68-62. O Best of Brāhmaṇas ! Hearing thus the words of the disciple, the intelligent speaker Brihaspati spoke with his eyes reddened out of anger. "O Lord of the Devas ! I have heard everything that you said; do not cry; have patience; hear attentively what I say. The wise politicians of good behaviour, with moral precepts, never lose their heads and get themselves distressed in times of danger. Nothing is everlasting; whether property or adversity; all are transient;

they only give troubles. All are under one's own Karma ; one is master of one's own Karma. What had been done in previous births, so one will have to reap the fruits afterwards. (Therefore property or adversity, all are due to one's own Karma.) This happens to all persons eternally, births after births. Pain and happiness are like the ring of a rolling wheel. So what pain is there ? It is already stated that one's own Karma must be enjoyed in this Holy Bhārata. The man enjoys the effects of his own Karmas, auspicious or inauspicious. Never the Karma gets exhausted in one hundred Koṭi Kalpas, without their effects being enjoyed. The Karma, whether auspicious or inauspicious must be enjoyed. Thus it is stated in the Vedas and as well by Śrī Kriṣṇa, the Supreme Spirit. Bhagavan Śrī Kriṣṇa addressed Brahmā, the lotus-born, in the Sāma Veda Sākhā that all persons acquire their births, whether, in Bhārata or in any other country, according to the Karma that he had done. The course of a Brāhmaṇa comes through this Karma ; and the blessings of a Brāhmaṇa come again by this Karma. By Karma one gets great wealth and prosperity and by Karma again one gets poverty. You may take one hundred Koṭi births; the fruit of Karma must follow you. O Indra ! The fruit of Karma follows one like one's shadow. Without enjoyment, that can never die. The effects of Karma become increased or decreased according to time, place, and the person concerned. As you will give away anything to persons, of different natures, in different times and in different places, your merit acquired will also vary accordingly. Gifts made on certain special days bring in Koṭi times the fruits (merits, puṇyam) or infinite times or even more than that. Again gifts, similar in nature, made in similar places yield puṇyam the same, in character also. Gifts made in different countries yield puṇyama, Koṭi times, infinite times, or even more than that. But similar things given to similar persons yield similar puṇyama. As the grains vary in their natures as the fields differ, so gifts made to different persons yield different grades of puṇyas infinitely superior or infinitely inferior as the case may be.

Giving things to a Brāhmaṇa on any ordinary days yields simple puṇya only. But if the gift be made to a Brāhmaṇa on an Anavasyā day (new moon day) or on a Sankrānti day (the day when the Sun enters another's sign) then hundred times more puṇyam is acquired. Again charities made on the Chāturmāsya period (the vow that lasts for four months in the rainy season) or on the full moon day, yield infinite puṇyama. So charities made on the occasion of the lunar eclipses yield Koṭi times the result and if made on the occasion of the solar eclipses yield ten times more puṇyama. Charities made on Akṣayya Tritiyā or the Navamī day yield infinite and endless results. So charities on other holy days yield religious merits

higher than those made on ordinary days. As charities made on holy days yields religious merits, so bathing, reciting mantrams, and other holy acts yield meritorious results. As superior results are obtained by pious acts ; so inferior results are obtained by impious acts. As an earthen potter makes pots, jars, etc., out of the earth with the help of rod, wheel, earthen cups or plates and motion, so the Creator awards respective fruits to different persons, by the help of this thread (continuity) of Karma. Therefore if you want to have cessation of this fruition of Karma, then worship, Nārāyaṇa, by whose command all these things of Nature are created. He is the Creator of even Brahmā, the Creator, the Preserver of Viṣṇu, the Preserver, the Destroyer of Śiva, the Destroyer and the Kāla (the great Time) of Kāla (the Time). Śankara has said :—He who remembers Madhusūdana (a name of Viṣṇu) in great troubles, his dangers cease and happiness begins.

O Nārada ! The wise Brihaspati thus advised Indra and then embraced him and gave him his hearty blessings and good wishes.

Here ends the Fortieth Chapter of the Ninth Book on the birth of Lakṣmī in the discourse of Nārada and Nārāyaṇa in the Mahā Purāṇam Śrī Mad Devī Bhāgavatam of 18,000 verses by Mahārṣi Veda Vyāsa.

CHAPTER XLI.

1-2. Nārāyaṇa said :—"O Twice-born ! Indra then remembered Hari and took Brihaspati, the Guru of the Devas, to the assembly of Brahmā, accompanied by the other Devas. They soon reached the region of Brahmā and no sooner they saw Him, than Indra and the other Devas and Brihaspati all bowed down to Him.

3-25. Brihaspati, the Āchārya of the Devas, then communicated all to Brahmā. Hearing this, He smiled and spoke, addressing Indra :—"O Indra ! You have been born in My race ; nay, you are My grandson ; the Ārya Brihaspati is your Guru ; you yourself are the ruler of the Devas and you are very wise and sagacious ; the mother of your father is the powerful Dakṣa, a great Viṣṇu Bhakta. How is it, then that when the three sides of the family are pure, one would turn out so haughty and arrogant ! Whose mother is so much devoted to her husband, whose father, mother's father and mother's, brother are self-controlled and of pure Sattva Guṇa, he is not expected to be so very haughty ! Every man may be guilty to Hari for the three faults :—For some fault due to that of his father, or of his mother's father, or of Guru, the Spiritual Teacher. Bhagavān Nārāyaṇa, resides in this great holy temple of our this physical body controlling the hearts of all. At whatever moment, Śrī Nārāyaṇa quits this temple-body, at that moment this body becomes dead. I myself am the mind ; Śankara is the Knowledge, Viṣṇu is the vital

breaths, Bhagvatī Durgā is the intelligence (Buddhi), sleep, etc., the powers of Prakṛiti; when these are being reflected on by the Ātman, Jīva is formed with a body for enjoyment called Bhoga Śarīrabhṛt. When a king departs, his attendants also follow him; so when this Ātman departs from this temple of body, his attendants, mind, buddhi, etc., instantly depart from this body and follow the Ātman. O Indra! We all, are verily, the parts of Śrī Kṛṣṇa. I myself, Śiva, Ahaṁta Deva, Viṣṇu, Dharma, Mahā Virāt, you all are His parts and entirely devoted to Him. And you have shown contempt for His flowers. Bhagavān Śankara, the Lord of the Bhūtas, worshipped the lotus-feet of Śrī Kṛṣṇa with that flower. The Rīṣi Duvāsā gave you that flower. But you showed disrespect to it. The flower, Pārijāta, after being offered at the lotus-feet of Kṛṣṇa, should be placed on the head of an Immortal; His worship is to be done first; and it is the foremost amongst the Devas. So you are now being afflicted by the inevitable course of Fate; Fate is the most powerful of all. Who can save that unlucky man against whom Fate has turned? Seeing that you have rejected the flower offered to Śrī Kṛṣṇa, Śrī Lakṣmī Devī has left you out of anger. Now come with Me and with your family priest Brihaspati to Vaikuṇṭha and worship the Lord of Lakṣmī; then by His grace you may get back your Heavens. Thus saying, Brahmā with Indra and all the other Devas, went to the Eternal Puruṣa, Bhagavān Nārāyaṇa and saw that He was full of Fire and Energy like one hundred koṭi summer mid-day Suns, yet perfectly cool and calm. He has no beginning, and no end, nor any middle. He is Infinite. The four-armed Pāṇḍas, Sarasvatī, the four Vedas, and the Ganges, all were surrounding Him. Seeing Him, Brahmā and the other Devas bowed down with devotion and began to chant hymns to Him with tears in their eyes. Brahmā, then, informed Him of everything when all the Devas, dispossessed of their places, began to weep before Him. Nārāyaṇa saw that the Devas were very afraid and much distressed. They had no jewel ornaments as before, no vehicles (Vāhanas), nor the Daivic splendour as before, not that brilliance; always fearful. Then Nārāyaṇa, the Destroyer of fear, seeing the Devas in that state, addressed Brahmā and the other Devas:—"O Brahman! O Devas! Discard all fears. What fear can overcome you? I am here. I will give you again the immoveable prosperous Rājya Lakṣmī (the Lakṣmī of the kings).

26.47. But for the present, I give you some advice proper for this moment. Listen. There are endless universes where exist innumerable persons. All of them are under Me. So know verily, that

I am under them also. My devotees regard Me as the Highest. They know no other than Me ; they are fearless ; so I do not remain in that house where My devotees are dissatisfied. I instantly quit that house with Lakṣmī. Durbāṣā Rīṣi is born in part of Śankara. He is highly devoted to Me. He is a pakṣa Vaiṣṇava. He cursed you and, as a matter of fact, I and Lakṣmī instantly left your house.

Lakṣmī does not reside in that house where conchshells are not blown, where there are no Tulasi trees, where there is no worship of Śiva and Śivā, where the Brāhmaṇas are not fed. O Brāhmaṇ ! O Devas ! Where I and My Bhaktas are blamed, Mahā Lakṣmī becomes greatly displeased. She instantly goes away out of that house. Lakṣmī does not stay even for a moment in that house where the stupid person, without any devotion for me, takes his food on the Harivāśara Ekādas'ī day (the eleventh day of the moon's wane or increase) or on My anniversary birthday. If anybody sells My name or his own daughter, where the guests are not served, Lakṣmī quits that house instantly and goes away.

(Note :—That Guru is the Real Guru, who, being capable, imparts the name of God to worthy persons without taking any fee at all.) If the son of an unchaste woman be a Brāhmaṇa, he and the husband of an unchaste woman are great sinners. If anybody goes to such a person's house or eats the food of a Śūdra during a Srāddha ceremony, Lakṣmī becomes very angry and vacates that house. Being a Brāhmiṇ, if one burns a Sudra's corpse, one becomes very wretched and the vilest of the Brāhmiṇs. Lakṣmī never stays for a moment more in that house. Being a Brāhmiṇ, if he be a Śūdra's cook and drives oxen, Lakṣmī fears to drink water there and quits his house. Being a Brāhmiṇ, if his heart be unholy, if he be cruel, envies others and blames persons, if he officiates as a priest for the Śūdra, Lakṣmī Devī never stays in his house. The World-Mother never stays even for a moment in his house who eats at the house of one who marries an unmarried girl twelve years old in whom menstruation has commenced. He who cuts grass by his nails, or writes on the ground with his nails, or from whose house a Brāhmaṇa guest goes back disappointed, Lakṣmī never stays in his house. If any Brāhmaṇa eats food at the early sunrise, sleeps during the day or engages in a sexual intercourse during the day, Lakṣmī never stays in his house. Lakṣmī slips away from that Brāhmaṇa who is devoid of Āchāra (rules of conduct), who accepts gifts from Śūdras, from him who remains uninitiated in his Mantram. The ignorant man who sleeps naked and with his feet wet, who laughs always, and always

talks at random on disconnected subjects like a mad man, is forsaken at once by Lakṣmī. Lakṣmī becomes angry and goes away from the house of that man who applies oil all over his body first and then touches the bodies of others and always makes some sounding noise on several parts of his body. If any Brāhmaṇa forsakes observing vows, fastings, the Sandhyā ceremony, purity and devotion to Viṣṇu, Kamalā (Lakṣmī) does not remain in his house any longer. If anybody blames always the Brāhmaṇas and shews his hatred always towards the Brāhmaṇas, if he does injury to the animals, and if he does not indulge in his heart anything of pity, kindness, Lakṣmī, the Mother of the Worlds, quits him. O Lotus-born ! But where Hari is worshipped and Hari's Name is chanted, Lakṣmī, the Mother of all auspiciousness, remains there. Lakṣmī remains where the glories of Śrī Kṛṣṇa and His Bhaktas are sung.

48-59. Lakṣmī always remains there with the greatest gladness where couch-shells are blown, where there are conchshells, the Śālagrāma stone, the Tulasi leaves and the service and meditation of Lakṣmī are daily done.

Where the phallic emblem of Śiva is worshipped, and His glories sung, where Sri Durgā is worshipped and Her glories are sung, Lakṣmī, the Dweller in the Lotus, remains there. Where the Brāhmaṇas are honoured and they are gladly feasted, where all the Devas are worshipped ; the chaste Lakṣmī, the Lotus-faced, remains there. Thus saying to the Devas, the Lord of Lakṣmī said :—O Devī ! Go without any any delay to the Kṣīroda Ocean and incarnate there in part. He then addressed Brahmā and said :—“O Lotus-born ! You also better go there and churn the Kṣīroda Ocean ; when Lakṣmī will arise, give her to the Devas.” O Devas ! Thus saying, the Lord Kamalā went to His inner compartment. On the other hand the Devas, after a long time, reached the shores of the Kṣīroda Ocean. The Devas and the Daityas then made the Golden Mountain (the Sumera) the churning rod, the Deva Kurma (the tortoise), the churning pot and Ananta Deva (the thousand headed serpent) the churning cord and began to churn the ocean. While churning was going on, by and by arose Dhanvantari, Amṛita (the nectar), the horse Uchchaiṣravā, various other invaluable jewels that were desired, the elephant Airāvata and the beautiful eyed Lakṣmī. Visṇupriyā, — Sri Lakṣmī Devī, 110 sooner She got up from the ocean, she, the chaste woman, presented on the neck of Nārāyaṇa, of beautiful appearance, the Lord of all, Who slept on the Kṣīroda ocean the garland (indicative of accepting Him for her bridegroom). Then Brahmā and Mahesvara and the other Devas gladly worshipped Her and chanted hymns. At this time Lakṣmī Devī being pleased, cast a favourable glance towards the homes of the Devas,

in order to free them from their curse. Then, by the grace of Mahā Lakṣmī and by the granting of the boon by Brahmā, the Devas got back their own possessions from the hands of the Daityas. O Nārada ! Thus I have described to you the story of Lakṣmī Devī, the Essence of all Essences, and very pleasant to hear. Now what more do you want to hear ? Say.

Here ends the Forty-first Chapter of the Ninth Book on the churning of the ocean and on the appearing of Lakṣmī in the Mahā Purāṇam Śrī Māt Devī Bhāgavatam of 19,000 verses by Maharṣi Veda Vyāsa

CHAPTER XLII.

1-50. Nārada said:—O Bhagavan ! I have heard about the glories of Hari, about the Tattvajñānam (the True Knowledge) and the story of Lakṣmī. Now tell me Her Dhyānam (meditation) and Stotram (recitation of hymns) of Her. Nārāyaṇa said:—“O Nārada ! Indra then, bathed first in the Tirath (holy place) and, wearing a cleansed cloth, installed, first of all, an earthen jar (ghaṭa) on the beach of the Kṣīroda Ocean. Then he worshipped with devotion Gaṇeśa, Sūrya, Fire, Viṣṇu, Śiva, and Śivā, the six deities with scents and flowers. Next Indra invoked Mahā Lakṣmī, of the nature of the highest powers and greatest prosperity, and began to worship Her as Brahmā, who was acting as an officiating priest in the presence of the Munis, Brāhmaṇas, Brihaspati, Hari and the other Devas, had dictated him. He first smeared one Pārijāta flower with sandal paste and reciting the meditation mantra of Mahā Lakṣmī offered it to Her feet. The meditation mantra that was recited by Devendra, was what Bhagavān Hari first gave to Brahmā. I am now telling you that. Listen.

“O Mother ! Thou residest on the thousand-petalled lotus. The beauty of Thy face excels the beauty of koṭi autumnal Full Moons. Thou art shining with Thy own splendour. Thou art very beautiful and lovely Thy colour is like the burnished gold ; Thou art with form, chaste, ornamented all over with jewel ornaments ; Thou art wearing the yellow cloth and look ! What beauty is coming out of it ! Always a sweet smile reigns on Thy lips. Thy beauty is constant ; Thou art the bestower of prosperity to all. O Mahā Lakṣmī ! I meditate on Thee” Thus meditating on Her endowed with various attributes with this mantra, Indra worshipped devotedly with sixteen upachāras (articles offered). Every upachāra (article) was offered with the repetition of mantra. All the things were very excellent, right and commendable. “O Mahā Lakṣmī !

Viśvakarmā has made this invaluable Āsan (a carpet seat) wonderfully decked with jewels ; I am offering this Āsan to Thee. Accept." O Thou residing in the Lotus ! This holy Ganges water is considered with great regard and desired by all. This is like the fire to burn the fuel in the shape of the sins of the sinners. O Thou ! The Dweller in the Lotus ! This Dūrbha grass, flowers, this Arghya (offering) of the Ganges water perfumed with sandalpaste, I am offering to Thee. Accept. O Beloved of Hari ! This sweet scented flower oil and this sweet scented Āmalaki fruit lead to the beauty of the body ; therefore I present this to Thee. Accept. O Devi ! I am presenting this cloth made of silk to Thee ; accept. O Devi ! This excellent ornament made of gold and jewels, which increases the beauty, I am presenting to Thee. Accept. O Beloved of Kṛṣṇa ! I am presenting this sweet scented holy Dhūpa prepared from various herbs and plants, exquisitely nice and the root of all beauty, to Thee. Accept. This sweet scented pleasant sandalpaste I offer to Thee, O Devi ! Accept. O Ruler of the Devas ! I present this pleasing holy Dīpa (lights) which is the eye of this world and by which all the darkness is vanished ; accept. O Devi ! I present to Thee these very delicious offerings of fruits, etc., very juicy and of various kinds. Accept. O Devas'ī ! This Anna (food) is Brahma and the chief means to preserve the life of living beings. By this the nourishment of the body and the mental satisfaction are effected. Therefore I am presenting this food to Thee. Accept. O Mahā Lakṣmī ! I am presenting this most delicious Paramānna, which is prepared out of rice, milk and sugar, to Thee. Accept. O Devi ! I am presenting this most delicious and pleasant svastika prepared of sugar and clarified butter to Thee ; accept. O Beloved of Achyuta ! I am presenting to Thee various beautiful Pakkānnas, ripe delicious fruits and clarified butter out of cow's milk ; accept. O Devi ! The sugarcane juice, when heated, yields a syrup which again heated yields very delicious and nice thing called Gur. I am presenting this Gur to Thee ; accept. O Devi ! I am presenting to Thee the sweetmeats prepared out of the flour of Yava and wheat and Gur and clarified butter ; accept. I am presenting with devotion the offering made of Svastika and the flour of other grains ; accept. O Kamale ! I am presenting to Thee this fan and white chāmara, which blows cool air and is very pleasant-when this body gets hot ; accept. O Devi ! I am presenting this betel scented with camphor by which the inertness of the tongue is removed ; accept. O Devi ! I am presenting this scented cool water, which will allay the thirst and which is known as the life of this world ; accept. O Devi ! I am presenting this cloth made of cotton and silk that increases the beauty and splendour of the body. Accept. O Devi ! I am presenting to Thee, the ornaments made of gold and jewels which are the source of beauty and love-liness. Ac-

cept. O Devi ! I am presenting to Thee these pure garlands of flowers which blossom in different seasons, which look very beautiful and which give satisfaction to the Devas and to the kings. Accept. O Devi ! I am presenting to Thee this nice scent, this very holy thing to Thee by which both the body and mind become pure, which is most auspicious and which is prepared of many fragrant herbs and plants ; accept. O Beloved of the God Kṛiṣṇa ! I am presenting this Āchamaniya water to Thee for rinsing the mouth, pure and holy, and brought from holy places of pilgrimages ; accept. O Devi ! I am presenting to Thee, this bed made of excellent gems and jewels and flowers, sandalpaste, clothings and ornaments ; accept. O Devi ! I am presenting to Thee all those things that are extraordinary, very rare in this earth and fit to be enjoyed by the Devas and worthy of their ornaments ; accept. O Devarṣi ! Uttering those mantras, the Devendra offered those articles, with intense devotion according to the rules. He, then, made Japam of the Mūla Mantra (the Radical Seed Mantra) ten lakhs of times. Thus his Mantra revealed the Deity thereof and thus came to a successful issue. The lotus born Brahmā gave this Mantra "Śrīm, Hṛīm Kṛīm Aim Kamalavāśinyai Svāhā", to the Devendra. This is like a Kalpavrikṣa (the tree in Indra's garden yielding whatever may be desired). This Vaidik mantra is the chief of the mantras. The word "Svāhā" is at the end of the mantra. By virtue of this Mantra, Kuvera got his highest prosperity. By the power of this Mantra, the King-Emperor Dakṣa Sāvarṇi Manu and Mangala became the lords of the earth with seven islands. Priyavrata, Uttānapāda, and Kedārarāja all these became Siddhas (were fructified with success) and became King-Emperors. O Nārada ! When Indra attained success in this Mantra, there appeared before him Mahā Lakṣmī, seated in the celestial car, decked with excellent gems and jewels. The Great Halo, coming out of Her body made manifest the earth with seven islands. Her colour was white like the white champaka flower and Her whole body was decked with ornaments. Her face was always gracious and cheerful with sweet smiles. She was ever ready to show Her kindness to the Bhaktas. On Her neck there was a garland of jewels and gems, bright as ten million Moons. O Devarṣi ! No sooner did Indra saw that World Mother Mahā Lakṣmī, of a peaceful appearance, than his body was filled with joy and the hairs of the body stood on ends. His eyes were filled with tears ; and, with folded palms, he began to recite stotras to Her, the Vaidik stotras, yielding all desires, that was communicated to him by Brahmā.

51-75. Indra said:—" O Thou, the Dweller in the lotus ! O Nārāyaṇ ! O Dear to Kṛiṣṇa ! O Padmāsane ! O Mahā Lakṣmī !

Obeisance to Thee ! O Padmadalekṣaṇe ! O Padmanibhānane ! O Padmāsane ! O Padme ! O Vaiṣṇavi ! Obeisance to Thee ! Thou art the wealth of all ; Thou art worshipped by all ; Thou bestowest to all the bliss and devotion to Śrī Hari. I bow down to Thee. O Devi ! Thou always dwellest on the breast of Kṛiṣṇa and exercise Thy powers over Him. Thou art the beauty of the Moon ; Thou takest Thy seat on the beautiful Jewel Lotus. Obeisance to Thee ! O Devi ! Thou art the Presiding Deity of the riches ; Thou art the Great Devi ; Thou increasest always Thy gifts and Thou art the bestower of increments. So I bow down to Thee. O Devi ! Thou art the Mahā Lakṣmī of Vaikuṇṭha, the Lakṣmī of the Kṣīroda Ocean ; Thou art Indra's Heavenly Lakṣmī ; Thou art the Rājā Lakṣmī of the Kings ; Thou art the Griha Lakṣmī of the householders ; Thou art the household Deity of them ; Thou art the Surabhī, born of the Ocean ; Thou art the Dakṣiṇā, the wife of the Śacrifices ; Thou art Aditi, the Mother of the Devas ; Thou art the Kamalā, always dwelling in the Lotus ; Thou art the Svāhā, in the offerings with clarified butter in the sacrificial ceremonies ; Thou art the Svadhā Mantra in the Kāvya (an offering of food to deceased ancestors). So obeisance to Thee ! O Mother ! Thou art of the nature of Viṣṇu ; Thou art the Earth that supports all ; Thou art of pure Śuddha Sattva and Thou art devoted to Nārāyaṇa. Thou art void of anger, jealousy. Rather Thou grantest boons to all. Thou art the auspicious Sārādā ; Thou grantest the Highest Reality and the devotional service to Hari. Without Thee all the worlds are quite stale, to no purpose like ashes, always dead while existing. Thou art the Chief Mother, the Chief Friend of all ; Thou art the source of Dharma, Artha, Kāma and Mokṣa ! As a mother nourishes her infants with the milk of her breasts, so Thou nourishest all as their mother ! A child that sucks the milk might be saved by the Daiva (Fate), when deprived of its mother ; but men can never be saved, if they be bereft of Thee ! O Mother ! Thou art always gracious. Please be gracious unto me. O Eternal One ! My possessions are now in the hands of the enemies. Be kind enough to restore my kingdoms to me from my enemies' hands. O Beloved of Hari ! Since Thou hast forsaken me, I am wandering abroad, friendless, like a beggar, deprived of all prosperities. O Devi ! Give me Jñānam, Dharma, my desired fortune, power, influence and my possessions. O Nārada Indra and all the other Devas bowed down frequently to Mahā Lakṣmī with their eyes filled with tears. Brahmā, Śankara, Ananta Deva, Dharma and Kṛiṣṇa all asked pardon again and again from Mahā Lakṣmī. Lakṣmī then granted boons to the Devas and before

the assembly gladly gave the garland of flowers on the neck of Ke'sava. The Devas, satisfied, went back to their own places. The Devi, Lakṣmī, too, becoming very glad went to Śrī Hari sleeping in the Kīroda Ocean. Brhmā and Mahes'vara, both became very glad and, blessing the Devas, went respectively to their own abodes. Whoever recites this holy Stotra three times a day, becomes the King Emperor and gets prosperity and wealth like the God Kuvera. Siddhi (success) comes to him who recites this stotra five lakhs of times. If anybody reads regularly and always this Siddha Stotra for one month, he becomes very happy and he turns out a Rājarājendra.

Here ends the Forty-second Chapter of the Ninth Book on the Dhyānam and Stotra of Mahā Lakṣmī in the Mahā Purāṇam Śrī Mad Devī Bhāgavatam of 18,000 verses by Mahārṣi Veda Vyāsa.

CHAPTER XLIII.

1-4.—Nārada said:—"O Rīṣi Nārāyaṇa ! O Highly Fortunate One ! O Lord ! Thou art equal to Nārāyaṇa whether in beauty or in qualities, or in fame or in energy or in everything. Thou art equal to Nārāyaṇa. Thou art the foremost of the Jñānins; there cannot be found a second like Thee as a Siddha Yogī, the ascetics and the Munis. And Thou art the crest of the knowers of the Vedas. I have heard the wonderful anecdote of Mahā Lakṣmī that Thou hast told me. Now tell me any other thing that is unknown, very good in every way, in accordance with Dharma, in the Vedas, and that which is not as yet written in the Purāṇas.

5-6. Nārāyaṇa said:—"There are many wonderful hidden anecdotes that are not published as yet in the Purāṇas. What you have heard is very small in fact. Please mention me what you like to hear, what you think as best amongst them and I will describe that to you.

7-8. Nārada said:—"When clarified butter is poured as libations in all the sacrificial ceremonies to the gods, Svāhā is to be uttered everywhere as excellent, and commendable; so Svadhā is to be repeated in the offerings when the oblations are offered to the Pitris, the deceased ancestors. Then, again, Dakṣiṇā (the sacrificial fee) is always to be paid as right and excellent. So, O Knower of the Vedas ! I like to hear the accounts of Svadhā, and Dakṣiṇā and their merits. Please now tell me about them.

9. Sūta said:—"Hearing the words of Nārada, Nārāyaṇa Rīṣi smiled and began to speak the very ancient words of the Purāṇas.

10-11. Nārāyaṇa said:—"Before the creation, the Devas assembled in the beautiful Brhmā's Council to decide on their food question."

They all brought to the notice of Brahmā the scarcity about their food. Brahmā promised to remove their food difficulties and began to chant hymns to Hari.

12. Nārada said:—"O Lord ! Bhagavān Nārāyaṇa Himself incarnated in part as Sacrifice. Are not the Devas satisfied when the Brāhmanas pour oblations of ghee to the Devas in those sacrifices ?

13-17. Nārāyaṇa said :—"O Muni ! The Devas, in fact, did not get the offerings of the clarified butters that were poured in with devotion in sacrificial acts by the Brāhmaṇas and Kṣātrīyas. So they were very much depressed and went again to the council of Brahmā and informed Him that they could not get any food for themselves. On hearing this, Brahmā at once meditated and took refuge of Śrī Kṛiṣṇa; Kṛiṣṇa advised them to worship Mūla Prakṛiti. Brahmā then, by the command of Śrī Kṛiṣṇa, began to meditate on Prakṛiti, worship Her and chant hymns to Her. Then from the part of Prakṛiti, an all-powerful Devī appeared. She was very beautiful, Shyāmā (of a blue colour) and very lovely. This Devī was Svāhā. She looked always gracious with smile in Her face ; it seemed that She was always ready to show favour towards the Bhaktas. She appeared before Brahmā and said:—"O Lotus born ! Want any boon you desire."

18-22. Hearing Her words, the Creator spoke reverentially:—"O Devī ! Let Thou be the burning power of Fire ; without Thee Fire would not be able to burn anything. At the conclusion of any Mantra, whoever taking Thy name, will pour oblations in the Fire to the Gods, will cause those oblations to go to the Gods and reach them. And then they will be very glad. O Mother ! Let Thou be the wealth of Fire, the beauty and housewife of Fire ; let Thou be incessantly worshipped in the regions of the Gods and amongst men and other beings. Hearing these words of Brahmā, Svāhā Devī became very sad and expressed Her own intentions :—"I will get Kṛiṣṇa as my husband ; let me perform Tapasyā as long as it takes. This is my object. All other things are false as dreams.

23-28. I always meditate with devotion on the lotus-feet of Śrī Kṛiṣṇa, serving Which You have become the Creator of this world, Śambhu has become the Conqueror of death, Ananta Deva is supporting this universe, Dharma is the Witness of the virtuous, Gaṇeṣā is getting, first of all, the first worship. Prakṛiti Devī has become the adorable of all and the Munis and the Rṣis respected by all. O Child ! Having spoken thus to the Lotus-born, Padmā, with Her lotus-face, meditating incessantly on the Lotus-Foot of Śrī Kṛiṣṇa, free from any disease, started to perform

tapasyā for attaining Him. She, first of all, stood on one leg and practised austerities for one lakh years. Then She saw the Highest Puruṣa Śrī Kṛiṣṇa, Who is beyond Prākṛiti and Her attributes. The beautiful amorous Svāhā, seeing the Lovely Form of the Lord of Love, fainted.

29-43. The omniscient Bhagavān Kṛiṣṇa knowing Her intentions, took Her to His lap, reduced very much in body by long continued Tapasyā, and He said :—"O Devi ! Thou shalt be My wife in the next Varāha Kalpa. Then Thou wilt be the daughter of Nagnajit and wilt be known by the name of Nāguajitī." O Beloved ! At present let Thou be the Energy of Fire and be His wife. By My boon Thou wilt be worshipped by all. Fire will make Thee the Lady of His house and take the utmost care of Thee. Thou wilt be able to enjoy easily with Him. O Nārada ! Thus saying to Svāhā, Bhagavān disappeared. On the other hand, Fire came in there by the command of Brahmā, with a doubtful mind and began to meditate on Her, the World Mother as per Sāma Veda and worshipped Her. He then pleased and married Her with mantrams, etc. For one hundred divine years they enjoyed each other. In a very solitary place while they were enjoying each other, Svāhā Devi felt pregnant. For full twelve divine years She retained Her pregnancy. Then She delivered gradually three sons Dakṣiṇāgni, Gārhyapatyāgni, and Āhavanīyāgni. The Rishis, Munis, Brāhmaṇas, Kṣātriyaas poured oblations of clarified butter pronouncing the terminal mantra "Svāhā." He who pronounces this excellent terminal Mantra "Svāhā" gets immediate success in his actions. Then all the mantras without "Svāhā" in the end became impotent as snakes become when void of poison, the Brāhmaṇas when they are devoid of the knowledge of the Vedas, the wife when she does not serve her husband, the men when they turn illiterate and the trees, when void of fruits and branches. O Child ! The Brāhmaṇas then became satisfied. The Devas began to receive the oblations. With the "Svāhā" mantra everything turned out fruitful. Thus I have described to you the anecdote of "Svāhā." One who hears this essential anecdote gets his happiness enhanced and the Mokṣa in his hands. What more do you want to hear ? Say.

44. Nārada said :—I like to hear how Fire worshipped Svāhā and recited stotras (hymns of praise) to Her. Kindly tell me the method of worship, the Dhyānam and Stotra.

45-49. Nārāyaṇa said :—"O Best of Brāhmaṇas ! I now tell you the meditation (Dhyānam) as per Sāma Veda, the method of worship and stotra. Listen attentively. At the commencement of any sacrificial ceremony, one should first of all worship whether on the Śālagrāma stone or in an earthen jar (ghaṭa), the Devi Svāhā and then commence the

ceremony with the expectation of getting the desired fruit. The following is the Dhyānam (meditation) of Svāhā Devi :—" O Devi Svāhā ! Thou art embodied of the Mantras ; Thou art the success of the Mantras ; Thou art Thyself a Śiddhā : Thou givest success and the the fruits of actions to men. Thou dost good to all. Thus meditating, one should offer Pādya (water for washing the feet), etc., uttering the basic Mantra ; success then comes to him. Now hear about the Radical Seed Mantra. The said mantra (mūla mantra) is this :—" Om Hrim Śrim Vahnijāyāyai Devyai Svāhā." If the Devi be worshipped with this Mantra, all the desires come to a successful issue.

50-54. Fire recited the following stotra :—" Thou art Svāhā, Thou art the Beloved of Fire, Thou art the wife of Fire ; Thou pleasest all, Thou art the Śakti, Thou art the action, Thou art the bestower of Kāla (time) ; Thou dost digest the food ; Thou art the Dhruvā ; Thou art the resort of men ; Thou art the burning power ; Thou canst burnt everything, Thou art the essence of this world ; Thou art the deliverer from the terrible world ; Thou art the life of the gods and Thou nourishest the Gods." O Nārada ! He who reads with devotion these sixteen names, gets success both in this world as well as in the next. None of his works become deficient in any way ; rather all the works are performed successfully and with a successful issue. Reading this stotra, one who has no wife, gets wife. So much so that the man who recites the stotra gets for his wife equal to Rāmbhā, the heavenly nymph, and passes his time in greatest bliss.

Here ends the Forty-third Chapter of the Ninth Book on the history of Svāhā in Śrī Mad Devī Bhāgavatam, the Mahā Purāṇam, of 18,000 verses by Mahārṣi Veda Vyāsa.

CHAPTER XLIV.

1-18. Nārāyaṇa said :—" O Nārada ! I will tell you now the excellent anecdote of Svadhā, pleasing to the Pitris and enhancing the fruits of the Śrādh ceremony when foods are offered to the Pitris. Listen. Before the creation, the Creator created seven Pitris. Four out of them are with forms and the other three are of the nature of Teja (light).

Note :—Kavyavāchanalah Somo Yamaschaivāryamā tathā, Agnī-vāttāh Barhiṣadab. Somapā Pitri devatah. These seven Pitris are according to the other Purāṇas. Seeing the beautiful and lovely forms of the Pitris, He made arrangements for their food in the form of Śrāddhas and

Tarpanas, etc. (funeral ceremony and peace-offerings), etc. (Śrādh, solemn obsequies performed in honour of the manes of deceased ancestors.) Taking bath, performing Śrādh ceremony upto Tarpanam (peace-offerings), worshipping the Devas and doing Sanddhyā thrice a day these are the daily duties of the Brāhmaṇas. If any Brāhmaṇa does not perform daily the Trisandhyās, Śrāddha, Tarpanam, worship and the reciting of the Vedas, he becomes devoid of fire like a snake without any poison. He who does not perform the devotional service of the Devī, who eats food not offered to Śrī Hari, who remains impure till death, is not entitled to do any karma whatsoever. Thus, introducing the Śrāddhas, etc., for the Pitris, Brahmā went to His own abode. The Brāhmaṇas went on doing the Śrāddhas for the Pitris, but the Pitris could not enjoy them and so they remained without food and were not satisfied. They all, being hungry and sad, went to the Council of Brahmā and informed Him everything from beginning to end. Brahmā then created out of His mind one daughter very beautiful, full of youth and having a face lovely, as if equal to one hundred moons. That woman was best in all respects whether in form, beauty, qualities or in learning. Her colour was white like the white Champaka flower and her body was adorned all over with jewel ornaments. This form was very pure, ready to grant boons, auspicious and the part of Prakriti. Her face was beaming with smiles; her teeth were very beautiful and her body shewed signs of Lakṣmī (i.e., of wealth and prosperity) Her name was Svadhā. Her lotus-feet were situated on one hundred lotuses. She was the wife of the Pitris. Her face resembled that of a lotus and Her eyes looked like water lilies. She was born of the lotus born Brahmā. The Grand-father Brahmā made over that daughter of the nature of Tuṣṭi (Contentment) to the hands of the Pitris and they were satisfied. Brahmā advised the Brāhmaṇas privately that whenever they would offer any thing to the Pitris, they should offer duly with the mantra Svadhā pronounced at the end. Since then the Brāhmaṇas are offering everything to the Pitris, with the Mantra Svadhā uttered in the end. Svādhā is laudable. when offerings are presented to the Gods and Svadhā is commendable when offerings are made to the Pitris. But in both the cases, Dakṣiṇā is essential. Without Dakṣiṇā (sacrificial fee), all sacrifices are useless and worthless. The Pitris, Devatās, Brāhmaṇas, the Munis, the Manus worshipped the peaceful Svadhā and chanted hymns to Her with great love. The Devas, Pitris, Brāhmaṇas, all were pleased and felt their ends achieved when they got the boon from Svadhā Devī. Thus I have told you everything about Svadhā. It is pleasing to all. What more do you want to hear? Say. I will answer all your questions.

19. Nārada said :—" O Thou, the Best of the Knowers of the Vedas ! O Muni Sattama ! I want now to hear the method of worship, the meditation and the hymns of Svadhā Devi. Kindly tell me all about this.

20-27. Nārāyaṇa said :—" You know everything about the all-auspicious Dhyān, Stotra, as stated in the Vedas ; then why do you ask me again ? However I will speak out this for the enhancement of knowledge." On the thirteenth day of the Dark Fortnight in autumn when the Maghā asterism is with the Moon and on the Śrāddha day. One should worship with care Svadhā Devi ; then one should perform Śrāddha. If, out of vanity, a Brāhmin performs Śrāddh without first worshipping Svadhā Devi then he will never get the fruits of Tarpaṇam or Śrāddh. " O Devi Svadhe ! Thou art the mind-born daughter of Brahmā, always young and worshipped by the Pitris. Thou bestowest the fruits of Śrāddh. So I meditate on Thee. Thus meditating, the Brāhmin is to pronounce the motto (mūla mantra) and offer the Pādyam, etc., on the Śālagrām stone or on the auspicious earthen jar. This is the ruling of the Vedas. The motto is " Om Hrim, Śrim, Klim, Svadhā Devyai Svāhā. She should be worshipped with this Mantra. After reciting hymns to the Devi, one is to bow down to the Svadhā Devi. O Son of Brahmā ! O Best of Munis ! O Skilled in hearing ! I now describe the stotra which Brahmā composed at the beginning for the bestowal of the desired fruits to mankind. Listen Nārāyaṇa said :—" The instant the Mantra Svadhā is pronounced, men get at once the fruits of bathing in the holy places of pilgrimages. No trace of sin exists in him at that time ; rather the religious merits of performing the Vājapeya sacrifice accrue to him.

28-36. "Svadhā," "Svadhā," "Svadhā," thrice this word if one calls to mind, one gets the fruits of Śrāddh, Tarpaṇam, and Bali (offering sacrifices). So much so, if one hears with devotion during the Śrāddh time the recitation of the hymn to Svadhā, one gets, no doubt, the fruit of Śrāddh. If one recites the Svadhā mantra thrice every time in the morning, midday and evening every day, one gets an obedient, chaste wife begetting sons. The following is the hymn (Stotra) to Svadhā :— " O Devi Svadhe ! Thou art dear to the Pitris as their vital breaths and thou art the lives of the Brāhmaṇas. Thou art the Presiding Deity the of Śrāddh ceremonies and bestowest the fruits thereof. " O Thou of good vows ! Thou art eternal, true, and of the nature of religious merits. Thou appearest in creation and disappearst in dissolution. And this appearing and disappearing go on for ever. Thou art Om, thou art Svasti, Thou art Namaḥ Kāra (salutation) ; Thou art Svadhā, Thou art Dakṣiṇā, Thou art the various works as designated in the Vedas. The Lord of the world has

created for the success of actions." No sooner Brahmā, seated in His assembly in the Brahma Loka, reciting this stotra remained silent, than Śavdhā Devī appeared there all at once. When Brahmā handed over the lotus-faced Svadhā Devī over to the hands of the Pitris, and they gladly took Her to their own abodes. He who hears with devotion and attention this stotra of Svadhā, gets all sorts of rich fruits that are desired and the fruits of bathing in all the Tirthas,

Here ends the Forty-fourth Chapter of the Ninth Book on the story of Svadhā Devī in the discourse between Nārada and Nārāyaṇa in the Mahā Purāṇam Śrī Mad Devī Bhāgavatam of 18,000 verses by Mahārṣi Veda Vyāsā

CHAPTER XLV.

1-63. Nārāyaṇa said :—The excellent, most sweet stories of Svāhā and Svadhā are told ; now I will tell you the story of Dakṣiṇā ; hear attentively. In early days, in the region of Goloka, there was a good-natured Gopi named Sus'ilā, beautiful, Rādhā's companion and very dear to Śrī Hari. She was fortunate, respected, beautiful, lovely, prosperous, with good teeth, learned, well qualified and of exquisitely handsome form. Her whole body was tender and lovely like Kalāvati (one versed in 64 art; moon) She was beautiful and her eyes were like water lilies. Her hips were good and spacious ; Her breasts were full; she was Shyāmā (a kind of women having colour like melted gold ; body being hot in cold and cool in summer; of youthful beauty); as well She was of the Nyagrodha class of women (an excellent woman. Śṭanau Sukāṭhinau Yasyā Nitambo cha Viś'ālātā. Madhye Kṣiṇū bhavedyā Sānyagrodha parimaṇḍalā. Always a smile sweetened Her face ; and that looked always gracious. Her whole body was covered with jewel ornaments. Her colour was white like the white champakas. Her lips were red like the Bimba fruits; Her eyes were like those of a deer.

Sus'ilā was very clever in amorous sciences. Her gait was like a swan. She was specially versed in what is called Premā Bhakti (love towards God) So She was the dearest lady of Śrī Kṛiṣṇa. And She was of intense emotional feelings. She knows all the sentiments of love ; she was witty humorous, and ardent for the love of Śrī Kṛiṣṇa, the Lord of the Rāsa circle. She sat by the left side of Śrī Kṛiṣṇa in the presence of Rādhā. Śrī Kṛiṣṇa, then cast His glance on Rādhā, the Chief of the Gopis and hung down His head through fear. Rādhā's face turned red ; the two eyes looked like red lilies ; all Her bodies began to quiver out of anger and Her lips began to shake. Seeing that state of Rādhā, Bhagvān Śrī Kṛiṣṇa disappeared, fearing that a quarrel might ensue. Sus'ilā and other Gopis seeing that the peaceful Kṛiṣṇa of Sattvā Guna and of lovely form had disappeared, began to tremble with fear. Then one lakh Koṭi

Gopīs seeing Kṛiṣṇa absent and Rādhā angry, became very much afraid and bowing their heads down with devotion and with folded palms began to say frequently. "Rādhā ! Protect us, protect us, and they took shelter at Her feet. O Nārada ! Three lākḥ Gopas also including Sudāmā and others took shelter at the lotus feet of Śrī Rādhā out of fear. Seeing, then, Kṛiṣṇa absent and Her companion Sus'ilā running away, Rādhā cursed her, thus:—"If Susila" comes again to this Goloka, she will be reduced to ashes." Thus cursing Her companion Sus'ilā out of anger, Rādhā, the Darling of the Dava of the Devas, and the Lady of the Rāsa circle went to the Rāsa circle and called on Kṛiṣṇa, the Lord of the same. Not being able to find out Śrī Kṛiṣṇa, a minute appeared a yuga to Her and she began to say:—"O Lord of Prāṇas ! O Dearer than My life ! O Presiding Deity of my life ! O Kṛiṣṇa ! My life seems to depart from Thy absence ! Come quickly and shew Thyself to me. O Lord ! It is through the favour of one's husband that the pride of women gets increased day by day. Women's safeguards of happiness are their husbands. Therefore women, who are helpless creatures, ought always to serve their husbands according to Dharma. The husband is the wife's friend, presiding deity and the sole refuge and the chief wealth. It is through husbands that women derive their pleasures, enjoyments, Dharma, happiness, peace and contentment. If husbands are respected, wives are respected and if husbands are dishonoured, women are dishonoured too. The husband is the highest thing to a woman. He is the highest friend. There is no better friend than him. The husband is called Bhartā because he supports his wife ; he is called Pati, because he preserves her ; he is called Śvāmi, because he is the master of her body ; he is called Kāntā because he bestows the desired things to her ; he is called Bandhu, because he increases her happiness ; he is called Priya, because he gives pleasure to her ; he is called Ia's, because he bestows prosperity on her ; he is called Prāṇes'vara, because he is the lord of her Prāṇa ; and he is called Ramaṇa, because he gives enjoyment to her. There is no other thing dearer than husband. The son is born of the husband ; hence the son is so dear. The husband is dearer to a family woman than one hundred sons. Those who are born in impure families, cannot know what substance a husband is made up of. Taking Baths in all the Tirthas, giving Dakṣṇas in all the Yajñas (sacrifices), circumambulating round the whole earth, performing all austerities, observing all vows, making all great gifts, holy fastings, all that are dictated in the Śāstras, serving the Guru, the Brāhmaṇas and the Devas all cannot compare to even one sixteenth part with serving faithfully the feet of the husband. The husband is the highest ; higher than the Spiritual Teacher (Gaur),

higher than the Brāhmaṇas, higher than all the Devas. As to man, the Spiritual Teacher who imparts the Spiritual Knowledge is the Best and Supreme, so to the women their husbands are the best of all. Oh! I am not able to realise the glory of my Dearest, by Whose favour I am the Sole Ruler of one lakh Koṭi Gopīs, one lakh Koṭi Gopas, innumerable Brāhmāṇḍas, and all the things thereof, and all the lokas (regions) from Bhu (earth) to Goloka. Oh! The womanly nature is insurmountable. Thus saying, Rādhikā began to meditate with devotion on Śrī Kṛṣṇa, Tears began to flow incessantly from Her eyes. She exclaimed "O Lord! O Lord! O Rāmaṇa! Shew Thyself to me." I am very much weak and distressed from Thy bereavement." Now the Dakṣiṇā Devī, driven out from Goloka, practised Tṛpaṣā for a long time when She entered into the body of Kamalā. The Devas, on the other hand, performed a very difficult Yajña; but they could not derive any fruit therefrom. So they went to Brahmā, becoming very sad. Hearing them, Brahmā meditated on Viṣṇu for a long time with devotion. At last Viṣṇu gave Him a reply. Viṣṇu got out of the body of Mahā Lakṣmī a Martya Lakṣmī (Lakṣmī of the earth) and gave Her Dakṣiṇā to Brahmā. Then with a view to yield to the Devas the as a fruits of their Karmas, Brahmā made over to the Yajña Deva (the Deva presiding the sacrifice) the Devī Dakṣiṇā, offered by Nārāyaṇa. Yajña Deva, then, worshipped Her duly and recited hymns to Her with great joy. Her colour was like melted gold; her lustre equalled koṭi Moons; very lovely, beautiful, fascinating; face resembling water lilies, of a gentle body; with eyes like Padma Palāsa, born of the body of Lakṣmī, worshipped by Brahmā, wearing celestial silken garments, her lips resembling like Bimba fruits, chaste, handsome; her braid of hair surrounded by Mālatī garlands; with a sweet smiling face, ornamented with jewel ornaments, well dressed, bathed, enchanting the minds of the Munis, below the hair of her forehead the dot of musk and Sindūra scented with sandalpaste, of spacious hips, with full breasts, smitten by the arrows of Kāma Deva (the God of Love.) Such was the Dakṣiṇā Devī. Seeing Her, the Yajña Deva fainted. At last he married her according to due rites and ceremonies. Taking her to a solitary place, he enjoyed her for full divine one hundred years with great joy like Lakṣmī Nārāyaṇa. Gradually then Dakṣiṇā became pregnant. She remained so for twelve divine years. Then she duly delivered a nice son as the fruit of Karma. When any Karma becomes complete, this son delivers the fruits of that Karma. Yajña Deva with His wife Dakṣiṇā and the above named Karmaphala, the bestower of the fruits of actions, gives the desired fruits to

all their sacrificial acts and Karmas. So the Pundits, the knowers of the Vedas, say. Really he, henceforth, began to give fruits to all the persons of their acts, with his wife Dakṣiṇā and son, the bestower of the fruits of the actions. The Devas were all satisfied at this and went away respectively to their own abodes. Therefore, the man who performs Karmas, generally known as Karma Kartā, should pay the Dakṣiṇā (the Sacrificial fee) and so he completes at once his actions. It is stated in the Vedas, that no sooner the Karma Kartā pays the Dakṣiṇā, than he obtains the fruits of his Karmas at once. In case the Karma Kartā, after he has completed his acts, does not pay either through bad luck or through ignorance, any Dakṣiṇā to the Brāhmaṇas, its amount is doubled if a Muhūrta, passes away and if one night elapses, its amount is increased, to one hundred times. If three nights pass away, and the Dakṣiṇā not paid, the amount last brought forward, is increased again to hundred times; if a week passes, the last amount is doubled, and if one month passes away, the Dakṣiṇā is multiplied to one lakh times. If one year passes away, that is increased to ten millions of times and the Karma, also, bears no fruit. Such a Karma Kartā is known as taking away unfairly a Brāhmaṇa's property and is regarded as impure. He has no right to any further actions. For that sin, he becomes a pauper and diseased. Lakṣmī Devī goes away from his house, leaves him, cursing him severely. So much so that the Pitris do not accept the Śrādh, the arpanam offered by that wretched fellow. So the Devas do not accept his worship, nor the Fire accepts the oblations poured by him. If the person that performs sacrifices does not pay the sacrificial fee that he resolves to pay and he who accepts the offer does not demand the sum, both of them go to hell. But if the performer of the sacrifices does not pay when the priests demand the fee, then the Yajamāna (the performer of the sacrifices) only falls down to hell as the jar, severed from the rope, falls down. The Yajamāna (pupil) is denominated as a Brahmasvāpahāri (one who robs a Brāhmaṇa's property); he goes ultimately to the Kumbhipāka hell. There he remains for one lakh years punished and threatened by Yama's messengers. He is then reborn as a Chāṇḍāla, poor and diseased. So much so that his seven generations above and his seven generations below go to hell.

64-65. O Nārada ! Thus I have narrated to you the story of Dakṣiṇā. What more do you want to hear ? Say. Nārada said :—" O Best of Munis ! Who bears the fruits of that Karma where no Dakṣiṇā is paid. Describe the method of worship that was offered to Dakṣiṇā by Yajna Deva." Nārāyaṇa said :—Where do you find the fruit of any sacrifice without Dakṣiṇā ? (i.e. none.) That Karma only gets

fruits where Dakṣiṇā are paid. And the fruits of the acts void of any Dakṣiṇā, Bali who lives in the Pātāla only enjoys ; and no one else.

67-71. For, in olden times, it was ordained by Vāmana Deva that those fruits would go to the king Vali. All those that pertain to Śrādh not sanctioned by the Vedas, the charities made without any regard or faith, the worship offered by a Brāhmin who is the husband of a Vṛiṣālā (an unmarried girl twelve years in whom menstruation has commenced), the fruits of sacrifices done^d by an impure Brāhmin (a Brahman who fails in his duties), the worship offered by impure persons, and the acts of a man devoid of any devotion to his Guru, all these are reserved for the king Bali. He enjoys the fruits of all these. O Child ! I am now telling you the Dhyān, Stotra, and the method of worship as per Kaṇva Śākhā of Deśiṇā Devī. Hear. When Yajña Deva, in ancient times got Dakṣiṇā, skilful in action, he was very much fascinated by her appearance and being love-stricken, began to praise her :—" O Beautiful One ! You were before the chief of the Gopis in Goloka. You were like Rādhā ; you were Her companion ; and you were loved by Śrī Rādhā, the beloved of Śrī Kṛiṣṇa.

72-97. In the Rāsa circle, on the Full Moon night in the month of Kārtik, in the great festival of Rādhā, you appeared from the right shoulder of Lakṣmī ; hence you were named Dakṣiṇā. O Beautiful One ! You were of good nature before ; hence your name was Sus'ilā. Next you turned due to Rādhā's curse, into Dakṣiṇā. It is to my great good luck that you were dislodged from Goloka and have come here. O highly fortunate One ! Now have mercy on me and accept me as your husband. O Devil ! You give to all the doers of actions, the fruits of their works. Without you, their Karmas bear no fruit. So much so, if you be not present in their actions the works never shine forth in brilliant glory. Without Thee, neither, Brahmā, nor Viṣṇu nor Mahes'vara nor the Regents of the quarters, the ten Dikpālas, can award the fruits of actions. Brahmā is the incarnate of Karma. Mahes'vara is the incarnate of the fruits of Karmas ; and I Viṣṇu myself is the incarnate of Yajñas. But Thou art the Essence of all. Thou art the Parā Prakṛti, without any attributes, the Para Brahma incarnate, the bestower of the fruits of actions. Bhagavān Śrī Kṛiṣṇa cannot award the fruits of actions without Thee. O Beloved ! In every birth let Thou be my Śakti. O Thou with excellent face ! Without Thee, I am unable to finish well any Karma. O Nārada ! Thus praising Dakṣiṇā Devī, Yajña Deva stood before Her. She, born from the shoulder of Lakṣmī, became pleased with His Stotra and accepted Him for Her bridegroom. If anybody recites this Dakṣiṇā stotra during sacrifice, he gets all the results thereof.

If anybody recites this stotra in the Rājāsūya sacrifice, Vājapaya, Gomedha (cow sacrifice), Naramedha (man sacrifice), As'vamedha (horse sacrifice), Lāngala Sacrifice, Viṣṇu Yajña tending to increase one's fame, in the act of giving over wealth or pieces of lands, digging tanks or wells, or giving fruits, in Gaja medha (elephant sacrifice), in Loha Yajña (iron sacrifice), Svarna Yajña (gold sacrifice), Ratna Yajña (making over jewels in sacrifices), Tāmra Yajña (copper), Śiva Yajña, Rudra Yajña, Śakra Yajña, Bandhuka Yajña, Varuṇa Yajña (for rains), Kapṭaka Yajña, for crushing the enemies, Śuchi Yajña, Dharma Yajña, Pāpa mochana Yajña, Brahmāṇi Karma Yajña, the auspicious Prakṛiti Yāga, sacrifices, his work is achieved then without any hitch or obstacle. There is no doubt in this. The stotra, thus, is mentioned now; hear about the Dhyānam and the method of worship. First of all, one should worship in the Śūlagrāma stone, or in an earthen jar (Ghaṭa) Dakṣiṇā Devī. The Dhyānam runs thus:—"O Dakṣiṇā! Thou art sprung from the right shoulder of Lakṣmī; Thou art a part of Kamalā; Thou art clever (Dakṣa) in all the actions and Thou bestowest the fruits of all the actions." Thou art the Śakti of Viṣṇu, Thou art revered, worshipped. Thou bestowest all that is auspicious; Thou art purity; Thou bestowest purity, Thou art good natured. So I meditate on Thee. Thus meditating, the intelligent one should worship Dakṣiṇā with the principal mantra. Then with the Vedic Mantras, pādyas, etc. (offerings of various sorts) are to be offered. Now the mantra as stated in the Vedas, runs thus:—"Om Śrīm, Kṛīm, Hṛīm, Dakṣiṇāyai Svāhā." With this mantra, all the offerings, such as pādyas, arghyas, etc., are to be given. and one should worship, as per rules, Dakṣiṇā Devī with devotion. O Nārada! Thus I have stated to you the anecdote of Dakṣiṇā. Happiness, pleasure, and the fruits of all karmas are obtained by this. Being engaged in sacrificial acts, in this Bhāratavarṣa, if one hears attentively this Dhyānam of Dakṣiṇā, his sacrifice becomes defectless. So much so that the man who has got no sons gets undoubtedly good and qualified sons; if he has no wife, he gets a best wife, good natured, beautiful, of slender waist, capable to give many sons, sweet speaking, humble, chaste, pure, and Kulina; if he be void of learning, he gets learning; if he be poor he gets wealth; if he be without any land, he gets land and if he has no attendants, he gets attendants. If a man hears for one month this stotra of Dakṣiṇā Devī, he gets over all difficulties and dangers, bereavements from friends, troubles, imprisonments, and all other calamities.

Here ends the Forty-fifth Chapter of the Ninth Book on the anecdote of Dakṣiṇā in the Mahā Purāṇam Śrī Mad Devī Bhāgavatam of 18,000 verses by Maṇḍi Veda Vyāsa.

CHAPTER XLVI.

1. Nārada said:—"O Thou, the foremost of the Knowers of the Vedas ! I have heard from you the anecdotes of many Devis. Now I want to hear the lives of other Devis also. Kindly describe.

2. Nārāyaṇa said:—"O Best of the Brāhmaṇas ! The lives and glorious deeds of all the Devis are described separately. Now say, which lives you want to hear.

3. Nārada said:—"O Lord ! Śaṣṭhī, Mangala Chāṇḍī, and Manasā, are the parts of Prakṛiti. Now I want to hear the lives of them.

4-22. Nārāyaṇa said:—"O Child ! The sixth part of Prakṛiti is named as Śaṣṭhī. The Devī Śaṣṭhī is the Presiding Deity of infants and children ; She is the Māyā of Viṣṇu and She bestows sons to all. She is one of the sixteen Mātrikās. She is known by the name of Devasenā. She performs Vratas (vows) ; She is the chaste and dearest wife of Skanda. She decides on the longevity of children and is always engaged in their preservation. So much so, that this Siddha Yoginī always keeps the children on her side.

O Best of Brāhmaṇas ! I will now talk about the method of worshipping this Devī and the history about Her bestowing children that I heard from Dharma Deva. Hear. Svāyambhuva Manu had one son Priyavrata. He was a great Yogindra and remained in practising austerities. So he was not inclined to have any wife. At last by the effort and request of Brahmā, he got himself married. But many days passed, and he could not see the face of a son. Then Maṇḍi Kasyapa became his priest in the Putreṣṭi Sacrifice (to get a son) ; and when the sacrifice was over, he gave the sacrificial offering called charu to his wife Mālinī. On eating the charu, the queen Mālinī become pregnant. For twelve Deva years she held the womb. After twelve years she delivered a full developed son, of a golden colour ; but the son was lifeless and his two eyeballs were upset. At this, the friends' wives became very sorry and began to weep. The mother of the child became so very sorrowful that she became senseless. O Muni ! The King himself took the son on his breast and went to the burning ground. There with his child on his breast he began to cry aloud. Rather he got himself ready to quit his own

life than leave the son from away his breast. At this time he saw in the space overhead an aerial car, white as crystal, made of excellent jewels, coming towards him. The car was shining with its own lustre, encircled with woven silken cloth, which added to its beauty. Innumerable garlands of variegated colours gave it a very nice and charming appearance. On that car was seated a Siddha Yogini, very beautiful, of a lovely appearance of a colour like that of white champakas, always youthful, smiling, adorned with jewel ornaments, ever gracious to show favour to the devotees. On seeing Her, the King Priyavata placed the child from his breast on the ground and began to worship Her and chant hymns to Her with great love and devotion. And he then asked that peaceful lady, the wife of Skanda, Who was shining like a summer sun :—" O Beautiful ! Who art Thou ? Whose wife art Thou and whose daughter art Thou ? From Thy appearance it seems that Thou art fortunate and respected amongst the female sex.

23-24. O Nārada ! In ancient times, when the Daityas dispossessed the Devas of their positions, this Lady was elected as a general and got victory for the Devas; hence She was named Devasenā. Hearing the words of the King Priyavata, Devasenā, who fought for the Devas and was all good to the whole world, said:—

25-35. O King ! I am the mind-born daughter of Brahmā. My name is Devasenā. The Creator before created Me out of His mind and made Me over to the hands of Skanda. Amongst the Mātrikās, I am known as Śaṣṭhi, the wife of Skanda. I am the sixth part of Prakṛiti; hence I am named Śaṣṭhi. I give sons to those who have no sons, wives to those who have no wives, wealth to the poor, and I give works to those who are workers (karmīs.)

Happiness, pain, fear, sorrow, joy, good, and wealth and adversity all are the fruits of Karmas. As the result of one's Karmas, people get lots of sons and it is due to the result of one's Karma again that people are denuded of all the issues of their family. As the result of Karma, the people get dead sons; and as the result of Karma the people get long lives. All enjoy the fruits of their Karmas, whether they be well qualified, or deformed or whether they have many wives, or whether they have no wife, whether they be beautiful, religious, diseased, it is all through Karmas, Karmas. Disease comes out of their Karmas. Again they get cured by their Karmas. So, O King ! It is stated in the Vedas that Karma is the most powerful of all. Thus saying, Devasenā took the dead child on her lap; and, by the wisdom, early made the child alive. The King saw, the child, of a golden colour got back his life and

began to smile. Thus bidding goodbye to the King, Devasenā took the child and became ready to depart, At this the King's palate and throat got dry and he began again to chant hymns to Her. The Devī Śaṣṭhī became pleased at the stotra made by the King. The Devī then addressed the King and said :—" O King ! All that is stated in the Vedas, is made up of Karma-. You are the son of Svāyambhuva Manu, and the Lord of the three worlds. You better promulgate My worship in the three worlds and you yourself worship Me. Then I will give you your beautiful son, the lotus of your family. Your son, born in part of Nārāyaṇa, will be famous by the name of Suvrata. He will be well-qualified, a great literary man, able to remember his conditions in his former lives, the best of Yogis, performer of one hundred Yajñas, the best of all, bowed down by the Kṣattriyas, strong as one lakh powerful elephants, wealthy, fortunate, pure, favourite of literary persons, learned and bestower of the fruits of the ascetics, renowned and bestower of wealth and prosperity to the three worlds. Thus saying Devasenā gave the child to the king. When the king promised that he would promulgate Her worship, the Devī granted him boons and went up to the Heavens.

43. The king, too, becoming very glad and surrounded by his ministers, returned to his own abode and informed all about the son. The ladies of the house, become highly delighted when they heard everything. On the occasion of the son's getting back his life, the king performed everywhere auspicious ceremonies. The worship of Śaṣṭhī Devī commenced. Wealth was bestowed to the Brāhmīns. Since, then, on every sixth day of the bright fortnight in every month, great festivals in honour of Śaṣṭhī Devī began to be celebrated. Since then, throughout the kingdom, on every sixth day after the birth of a child in the lying-in-chamber, Śaṣṭhī Devī began to be worshipped. On the twenty-first-day, the auspicious moment, at the ceremony of giving rice to a child for the first time, when sixth months old, and on all other auspicious ceremonies of the children, Śaṣṭhī Devī's worship was made extant and the king himself performed those worships with great care and according to due rules. Now I will tell you about the Dhyānam and method of worship and stotra as I heard from Dharma Deva, and as stated in Kauthuma Śākhā. Hear. He has said :—In a Śālagrāma stone, in a jar, on the root of a Baṭa tree, or drawing the figure on the floor of the rooms, or making an image of Śaṣṭhī Devī, the sixth part of Prakṛiti and installing it, one should worship the Devī. The Dhyānam is this :—" O Devasenā ; Thou art the bestower of good sons, the giver of good luck ; Thou art mercy and kindness and the progenitor of the world ; Thy colour is

bright like that of the white Champaka flowers. Thou art decked with jewel ornaments. Thou art pure, and the highest and best Devi. Obeisance to Thee. I meditate on Thee." Thus meditating, the worshipper should place flower on his own head. Then again meditating and uttering the principal mantra one is to offer the Pādya (water for washing feet), Arghya, Āchamanīya, scents, flowers, dhūp, lights, offerings of food and best roots and fruits and one should worship thus with various things. **Śaṣṭhī Devi** "Om Hrīm Śaṣṭhī Devyai Svāhā is the principal Mantra of **Śaṣṭhī Devi**. This great Mantra of eight letters a man should repeat as his strength allows. After the Japam, the worshipper should chant hymns with devotion and undivided attention and then bow down. The Stotra (hymn) of **Śaṣṭhī Devi** as per **Sāma Veda** is very beautiful and son-bestowing. The lotus-born **Brahmā** has said :—If one repeats (makes Japam) this eight lettered mantra one lakh of times, one gets certainly a good son. O Best of Munis! Now I am going to say the auspicious stotra of **Śaṣṭhī Devi** as composed by **Priyavrata**. Hear.

58-73. One's desires are fulfilled when one reads this very secret stotra. Thus the King **Priyavrata** said :—" O Devi, **Devasenā** ! I bow down to Thee. O Great Devi ! Obeisance to Thee ! Thou art the bestower of Siddhis ; Thou art peaceful ; obeisance to Thee ! Thou art the bestower of good ; Thou art **Devasenā** ; Thou art **Śaṣṭhī Devi**, I bow down to Thee ! Thou grantest boons to persons ; Thou bestowest sons and wealth to men. So obeisance to Thee ! Thou givest happiness and mokṣa ; Thou art **Śaṣṭhī Devi** ; I bow down to Thee. Thou thyself art Siddha ; so I bow down to Thee. O **Śaṣṭhī Devi** ! Thou art the sixth part of this creation ; Thou art Siddha Yoginī, so I bow down to Thee. Thou art the essence, Thou art **Sārāḍā** ; Thou art the Highest Devi. So I bow down again and again to Thee. Thou art the Presiding Deity **Śaṣṭhī Devi** of the children ; I bow down to Thee. Thou grantest good ; Thou Thyself art good and Thou bestowest the fruits of all Karmas. O Thou O **Śaṣṭhī Devi** ! Thou shewest thy form to thy devotees ; I bow down to Thee ! Thou art **Śuddha Sattva** and respected by all the persons in all their actions. Thou art the wife of **Skanda**. All worship Thee. O **Śaṣṭhī Devi** ! Thou hast saved the **Devas**. So obeisance to Thee O **Śaṣṭhī Devi** ! Thou hast no envy, no anger ; so obeisance to Thee. O **Sures'vari** ! Give me wealth, give me dear things, give me sons. Give me respect from all persons ; give me victory ; slay my enemies. O **Mahes'vari** ! Give me **Dharma** ; give me name and fame ; I bow down again again to **Śaṣṭhī Devi**. O **Śaṣṭhī Devi** ! worshipped reverentially by all ! Give me lands, give me subjects, give me learning ; have welfare for me ; I bow down again and

again to Śaṣṭhī Devi, O Nārada ! Thus praising the Devi, Priyavrata got a son, renowned and ruling over a great kingdom through the favour of Śaṣṭhī Devi. If any man that has no son, hears this stotra of Śaṣṭhī Devi for one year with undivided attention, he gets easily an excellent son, having a long life. If one worships for one year with devotion this Dāvasenā and hears this stotra, even the most barren woman becomes freed from all her sins and gets a son. Through the grace of Śaṣṭhī Devi, that son becomes a hero, well qualified, literate, renowned and long-lived. If any woman who bears only a single child or delivers dead children hears with devotion for one year this stotra, she gets easily, through the Devi's grace, a good son. If the father and mother both hear with devotion, this story during the period of their child's illness, then the child becomes cured by the Grace of the Devi.

Here ends the Forty-sixth chapter of the Ninth Book on the anecdote of Śaṣṭhī Devi in the Mahā Purāṇam Sri Mātṛ Devi Bhagvatan of 18,000 verses by Mahārṣi Veda Vyāsa.

CHAPTER XLVII.

1-25 Nārāyaṇa said:—"O Nārada ! I have now narrated the anecdote of Śaṣṭhī as stated in the Vedas. Now hear the anecdote of Mangala Chāṇḍī, approved of by the Vedas and respected by the literary persons. The Chāṇḍī, that is very skilled in all auspicious works and who is the most auspicious of all good things, is Mangal Chāṇḍikā. Or the Chāṇḍī who is an object of worship of Mangala (Mars), the son of earth and the bestower of desires is Mangala Chāṇḍikā. Or the Chāṇḍī who is an object of worship of Mangala of the family of Manu who was the ruler of the whole world composed of seven islands and the bestower of all desires is Mangala Chāṇḍī. Or it may be that the Mūla Prakṛiti, the Governess, the Ever Gracious Durgā assumed the form of Mangala Chāṇḍī and has become the Iṣṭa Devatā of women. When there was the fight with Tripurāsura, this Mangala Chāṇḍī, higher than the highest was first worshipped by Mahādeva, stimulated by Viṣṇu, on a critical moment. O Brāhmin ! While the fighting was going on, a Daitya threw out of anger one car on Mahādeva and as that car was about to fall on Him, Brāhmā and Viṣṇu gave a good advice when Mahādeva began to praise Durgā Devi at once. Durgā Devi that time assuming the form of Mangala Chāṇḍī appeared and said "no fear no fear" Bhagavān Viṣṇu will be Thy Carrier buffalo. I will be also Thy Śakti in the action and Hari, full of Māya, will also help Thee. Thou better slayest the enemy that dispossessed the Devas. O Child ! Thus saying, the Devi Mangala

Chandī disappeared and She became the Śakti of Mahā Deva. Then with the help of the weapon given by Viṣṇu, the Lord of Umā killed the Asura. When the Daitya fell, the Devas and Rishis began to chant hymns to Mahādeva with devotion and with their heads bent low. From the sky, a shower of flowers fell instantaneously on Mahā Deva's head. Brahmā and Viṣṇu became glad and gave their best wishes to Him. Then ordered by Brahmā and Viṣṇu, Śankara bathed joyously. Then He began to worship with devotion the Devī Mangala Chandī with pādya, Arghya, Āchamaniya and various clothings. Flowers, sandal paste, various goats, sheep, buffaloes, bisons, birds, garments, ornaments, garlands, Pāyasa (a preparation of rice, ghee, milk and sugar), Piṣṭaka, honey, wine, and various fruits were offered in the worship. Dancing, music, with instruments and the chanting of Her name and other festivals commenced. Reciting the Dhyān as in Mādhyandina, Mahādeva offered everything, pronouncing the principal Radical Mantra. "Om Hṛīm Śrīm Klim Sarva-pujye Devī Mangala Chandīke Hum Hṣṭ Svāhā" is the twenty-one lettered Mantra of Mangala Chandī. During worship, the Kalpa Vrikṣa, the tree yielding all desires, must be worshipped. O Nārada ! By repeating the Mantra ten lakhs of times, the Mantra Siddhi (success in realising the Deity inherent in the Mantra) comes. Now I am saying about the Dhyānam of Mangal Chandī as stated in the Vedas and as approved by all. Listen. "O Devī Mangala Chandīke ! Thou art sixteen years old ; Thou art ever youthful ; Thy lips are like Bimba fruits, Thou art of good teeth and pure. Thy face looks like autumnal lotus ; Thy colour is like white champakas ; Thy eyes resemble blue lilies ; Thou art the Preserver of the world and thou bestowest all sorts of prosperity. Thou art the Light in this dark ocean of the world. So I meditate on Thee." This is the Dhyānam. Now hear the stotra, which Mahādeva recited before Her.

26-37. Mahādeva said :—Protect me, Protect me. "O Mother ! O Devī Mangal Chandīke ! Thou, the Destroyer of difficulties ! Thou givest joy and good. Thou art clever in giving delight and fortune. Thou the bestower of all bliss and prosperity ! Thou, the auspicious, Thou art Mangala Chandīkā. Thou art Mangalā, worthy of all good, Thou art the auspicious of all auspicious ; Thou bestowest good to the good persons. Thou art worthy to be worshipped on Tuesday- (the Mangala day) ; Thou art the Deity, desired by all. The King Mangala, born of Manu family always worships Thee. Thou, the presiding Devī of Mangala ; Thou art the repository of all the good that are in this world. Thou, the Bestower of the auspicious Mokṣa. Thou, the best of all ; Thou, the repository of all good ; Thou makest one cross all the Karmas ; the people worship Thee on every Tuesday ; Thou bestowest abundance of Bliss to all." Thus praising Mangal Chandīkā with this stotra, and worshipping on every

Tuesday, Śambhu departed. The Devī Sarva Mangalā was first worshipped by Mahādeva. Next she was worshipped by the planet Mars; then by the King Mangala; then on every Tuesday by the ladies of every household. Fifthly she was worshipped by all men, desirous of their welfare. So in every universe Mangal Chāṇḍikā, first worshipped by Mahādeva, came to be worshipped by all. Next she came to be worshipped everywhere, by the Devas, Munis, Mānavas, Manus. O Muni ! He who hears with undivided attention this stotra of the Devī Mangala Chāṇḍikā, finds no evils anywhere. Rather all good comes to him. Day after day he gets sons and grandsons and so his prosperity gets increased, yea, verily increased !

35-58. Nārāyaṇa said:—O Nārada ! Thus I narrated to you the stories of Śaṣṭhi and Mangla Chāṇḍikā, according to the Vedas. Now hear the story of Manasā that I heard from the mouth of Dharmama Deva.

Manasā is the mind-born daughter of Mahārṣi Kas'apa; hence she is named Manasā; or it may be She who plays with the mind is Manasā. Or it may be She who meditates on God with her mind and gets rapture in Her meditation of God is named Manasā. She finds pleasure in Her Own Self, the great devotee of Viṣṇu, a Siddha Yoginī. For three Yugas She worshipped Śrī Kṛiṣṇa and then She became a Siddha Yoginī. Śrī Kṛiṣṇa, the Lord of the Gopis, seeing the body of Manasā lean and thin due to austerities, or seeing her worn out like the Muni Jarat Kāru called her by the name of Jarat Kāru. Hence Her name has come also to be Jarat Kāru. Kṛiṣṇa, the Ocean of Mercy, gave her out of kindness. Her desired boon; She worshipped Him and Śrī Kṛiṣṇa also worshipped Her. Devī Manasā is known in the Heavens, in the abode of the Nāgas (serpents), in earth, in Brahmāloka, in 'all the worlds as of very fair colour, beautiful and charming. She is named Jagad Gaurī as she is of a very fair colour in the world. Her other name is Śaivi and she is the disciple of Śiva. She is named Vaiṣṇavī as she is greatly devoted to Viṣṇu. She saved the Nāgas in the Snake Sacrifice performed by Parikṣit, she is named Nages'varī and Naga Bhaginī and She is capable to destroy the effects of poison. She is called Viṣaharī. She got the Siddha yoga from Mahādeva; hence She is named Siddha Yoginī; She got from Him the great knowledge, so she is called Mahā Jñānayutā, and as she got Mritasanjivani (making alive the dead) she is known by the name of Mritasanjivani. As the great ascetic is the mother of the great Muni Āstik, she is known in the world as Āstika mātā. As She is the dear wife of the great high-souled Yogi Muni Jarat Kāru, worshipped by all, she is called as Jarat Kārupriya. Jaratkāru, Jagadgaurī, Manasā, Siddha Yoginī, Vaiṣṇavī,

Nāga Bhagini, Śaivi, Nāges'vari, Jaratkārupriyā, Āstikamātā, Viṣa-bhari, and Mahā Jñānayutā these are the twelve names of Manasā, worshipped everywhere in the Universe. He who recites these twelve names while worshipping Manasā Devī, he or any of his family has no fear of snakes. If there be any fear of snakes in one's bod, if the house be infested with snakes, or if one goes to a place difficult for fear of snakes or if one's body be encircled with snakes, all the fears are dispelled, if one reads this stotra of Manasā. There is no doubt in this. The snakes run away out of fear from the sight of him who daily recites the Manasā stotra. Ten lakhs of times repeating the Manasā mantra give one man success in the stotra. He can easily drink poison who attains success in this stotra. The snakes become his ornaments; they carry him even on their backs. He who is a great Siddha can sit on a seat of snakes and can sleep on a bed of snakes. In the end he sports day and night with Viṣṇu.

Here ends the Forty-seventh Chapter of the Ninth Book on Manasā's story in the Mahā Purāṇam Śrī Mad Devī Bhāgavatam of 18,000 verses by Mahārṣi Veda Vāya.

CHAPTER XLVIII.

1-30. Nārāyaṇa said:—"O Nārada! I will now speak of the Dhyānam and the method of worship of Śrī Devī Manasā, as stated in the Sāma Veda. Hear. "I meditate on the Devī Manasā, Whose colour is fair like that of the white champaka flower, whose body is decked all over with jewel ornaments, whose clothing is purified by fire, whose sacred thread is the Nāgas (serpent), who is full of wisdom, who is the foremost of great Jñānins, who is the Presiding deity of the Siddhas, Who Herself is a Siddha and who bestows Siddhis to all." O Muni! Thus meditating on Her, one should present Her flowers, scents, ornaments, offerings of food and various other articles, pronouncing the principal Seed Mantra. O Nārada! The twelve lettered Siddha Mantra, to be mentioned below, yields to the Bhaktas their desires like the Kalpa Tree. Now the Radical mantra as stated in the Vedas is "Om Hrim Śrim Klim Āim Manasa Devyai Svāhā" Repetition of this, five lakhs of times, yields success to one who repeats. He who attains success in this mantra gets unbounded name and fame in this world. Poison becomes nectar to him and he himself becomes famous like Dhanvantari. O Nārada! If anybody bathes on any Samkrānti day (when the sun enters from one sign to another) and going to a private room (hidden room), invokes the Devī

Manasā Īśānā and worships Her with devotion, or makes sacrifices of animals before the Devi on the fifth day of the fortnight, he becomes certainly wealthy, endowed with sons and name and fame. Thus I have described to you the method of worship of Manasā Devi. Now hear the anecdote of the Devi as I heard from Dharma. In olden days, men became greatly terrified on earth from snakes and took refuge of Kas'yapa, the supreme amongst the Munis. The Maharshi Kas'yapa became very afraid. He then with Īśrahmā, and by His command composed a mantra following the principal motto of the Vedas. While composing this mantra, he intensely thought of the Devi, the Presiding Deity of that Mantra, through the power of his Tapasyā and through the mental power, the Devi Manasā appeared and was named so, as She was produced from the sheer influence of mind. On being born, the girl went to the abode of Śankara in Kailāsa and began to worship Him and chant hymns to Him with devotion. For one thousand Divine years, the daughter of Kas'yapa served Mahādeva when He became pleased. He gave her the Great Knowledge, made Her recite the Sāma Veda and bestowed to her the eight-lettered Kṛiṣṇa mantra which is like the Kalpa Tree. Śrīm, Hrim Klīm Kṛiṣṇāya Namah was the eight lettered Mantra. She got from Him the Kavacha (amulet) auspicious to the three worlds, the method of worship and all the rules of Puraścaraṇa (repetition of the name of a deity attended with burnt offerings, oblations, etc.) and went by His command to perform in Puṣkara very hard austerities. There she worshipped Kṛiṣṇa for the three Yugas. Śrī Kṛiṣṇa then appeared before Her." On seeing Kṛiṣṇa, immediately the girl, worn out by austerities, worshipped Him, and she was also worshipped by Śrī Kṛiṣṇa. Kṛiṣṇa granted her the boon "Let you be worshipped throughout the world" and departed. O Nārada ! She was thus first worshipped by the Supreme Spirit, the Deva Kṛiṣṇa ; secondly by Śankara ; thirdly by the Maharshi Kas'yapa and the Devas. Then she was worshipped by the Munis, Manus, Nāgas, and men ; and She became widely renowned in the three worlds. Kas'yapa gave Her over to the hands of Jaratkārṇ Muni. At the request of the Brāhmin Kas'yapa, the Muni Jarat Kārṇ married Her. After the marriage, one day, being tired with his long work of Tapasyā, Jarat Kārṇ laid his head on the hip and loins of his married wife and fell fast asleep. Gradually the evening came in. The sun set. Then Manasā thought "If my husband fails to perform the Sandhyā, the daily duty of the Brāhmaṇas, he would be involved in the sin of Brahmahatyā." It is definitely stated in the Śāstras, that if any Brāhmaṇa does not perform his Sandhyā in the morning and in the evening, he becomes wholly impure and the sins

Brahmahatya and other crimes come down on his head." Arguing thus, these thoughts in her mind, as commanded by the Vedas, at last she awakened her husband, who then got up from his sleep.

31-39. The Muni Jarat Kāru said :—" O Chaste One ! I was sleeping happily. Why have you thus interrupted my sleep ? All his vows turn out useless who injures her husband. " Her tapas, fastings, gifts, and other meritorious works all come to vain who do things unpleasant to her husband. If she worships her husband, she is said to have worshipped Śrī Kṛṣṇa. For the sake of fulfilling the vows of the chaste women, Hari himself becomes their husbands. All sorts of charities, gifts, all sacrifices, fastings, practising all the virtues, keeping to truth, worshipping all the Devas, nothing can turn out equal to even one-sixteenth part of serving one's husband. She ultimately goes with her husband to the region of Vaikuṇṭha, who serves her husband in this holy land Bhārata. She comes certainly of a bad family who does unpleasant acts to her husband or who uses unpleasant words to her husband. She goes to the Kumbhipāka hell as long as the Sun and Moon last and then she becomes born as a Chāṇḍālī, without husband and son. Speaking thus, Jarat Kāru, the best of the Munis, became angry and his lips began to tremble. Seeing this, the best Manasā, shivering with fear, addressed her husband :—

I have broken your sleep and awakened you, fearing you might miss your time of Sandhyā. I have committed an offence. Punish me as you think. I know that a man goes to the Kālasūtra hell as long as the Sun and Moon last in this world, who throws an obstacle when any man eats, sleeps or enjoys with the opposite sex. O Nārada ! Thus saying, the Devī Manasā fell down at the feet of her husband and cried again and again. On the other hand, knowing the Muni angry, and ready to curse her, the Sun came there with Sandhyā Devī. And He humbly spoke to him with fear :—" O Bhagavan ! Seeing Me going to set, and fearing that you may miss Dharma, your chaste wife has awakened you. O Brāhmin ! Now I am also under your refuge ; forgive me. O Bhagavan ! You should not curse Me. The more so, a Brāhmaṇa's heart is as tender as the fresh butter. The anger of a Brāhman lasts only half the twinkling of an eye (Kṣaṇ). When a Brāhmaṇa becomes angry, he can burn all this world and can make a new creation. So who can possess an influence like a Brāhmaṇa. A Brāhmin is a part of Brahman ; he is shining day and night with the Tejas of Brahman. A Brāhmaṇa meditates always on the Eternal Light of Brahman. O Nārada ! " Hearing the words of the Sun, the Brāhmin became satisfied and blessed Him. The Sun also went to His own place, thus blessed duly. To keep his promise, the Brāhmin Jaratkāru quitted

Manasâ. She became very sorry and began to cry aloud with pain and anguish. Being very much distressed by the then danger, she remembered Her Iṣṭa Deva, Mahādeva, Brahmâ, Hari and Her father Maharṣi Kas'yapa. On the very instant when Manasâ remembered, Śrī Kṛiṣṇa, the Lord of the Gopis, Mahādeva, Brahmâ and Maharṣi Kas'yapa appeared there. Then seeing his own desired Deity Śrī Kṛiṣṇa, superior to Prakṛiti, beyond the attributes, Jaratkâru began to praise Him and bowed down to Him repeatedly. Then bowing down to Mahādeva, Brahmâ and Kas'yapa, he enquired why they had come there. Brahmâ, then, instantly bowed down at the lotus feet of Hṛiṣṭkeś'a and spoke in befitting words at that time if the Brāhmīṇ Jaratkâru leaves at all his legal wife, devoted to her own Dharma, he should first of all have a son born of her to fulfil his Dharma. O Muni! Any man can quit his wife, after he has impregnated her and got a son. But if without having a son, he leaves his wife, then all his merits are lost as all water leaks out of a sieve or a strainer. O Nārada! Hearing thus the words of Brahmâ, the Muni Jaratkâru by his Yogic power recited a Mantra and touching the navel of Manasâ spoke to her:—"O Manasâ! A son will be born in your womb self-controlled, religious, and best of the Brāhmaṇas.

61-77. That son will be fiery, energetic, renowned, well-qualified, the foremost of the Knowers of the Vedas, a great Jñānin and the best of the Yogis. That son is a true son, indeed, who uplifts his family who is religious and devoted to Hari. At his birth all the Pitris dance with great joy. And the wife is a true wife who is devoted to her husband, good-natured and sweet-speaking and she is religious, she is the mother of sons, she is the woman of the family and she is the preserver of the family. He is the true friend, indeed, the giver of one's desired fruits, who imparts devotion to Hari. That father is a true father who shows the way to devotion to Hari. And She is the True Mother, through whom this entering into wombs ceases for ever, yea, for ever! That sister is the true kind sister from whom the fear of Death vanishes. That Guru is the Guru who gives the Viṣṇu Mantra and the true devotion to Viṣṇu. That Guru is the real bestower of knowledge who gives the Jñānam by which Śrī Kṛiṣṇa is meditated in whom this whole universe, moving and non-moving from the Brahmâ down to a blade of grass, is appearing and disappearing. There is no doubt in this. What knowledge can be superior to that of Śrī Kṛiṣṇa. The knowledge derived from the Vedas, or from the sacrifices or from any other source is not superior to the service to Śrī Kṛiṣṇa. The devotion and knowledge of Śrī Hari is the Essence of all knowledge; all else is vain and mockery. It is through this Real Knowledge; that this bondage from this world is severed. But the Guru who does not impart this devotion

and knowledge of Śrī Hari is not the real Guru ; rather he is an enemy that leads one to bondage. Verily he kills his disciple when he does not free him. He can never be called a Guru, father or friend who does not free his disciple from the pains in the various wombs and from the pains of death. Verily he can never be called a friend who does not show the way to the Undecaying Śrī Kṛṣṇa, the Source of the Highest Bliss. So, O Chaste One ! You better worship that Undecaying Para Brahma Śrī Kṛṣṇa, Who is beyond the attributes. O Beloved ! I have left you out of a pretence ; please excuse me for this. The chaste women are always forgiving ; never they become angry because they are born of Sattvagūṇas. Now I go to Puṣkara for Tapasyā ; you better go wherever you like. Those who have no desire have their minds always attached to the lotus feet of Śrī Kṛṣṇa. O Nārada ! Hearing the words of Jaratkāru, the Devī Manasā became very much distressed and bewildered with great sorrow. Tears began to flow from her eyes. She then humbly spoke to her dearest husband :—" O Lord ! I have not committed any such offence, as you leave me altogether when I have thus broken your sleep.

73-115. However kindly show Thyself to me when I will recollect you. The bereavement of one's friend is painful ; more than that is the bereavement of a son. Again one's husband is dearer than one hundred sons ; so the bereavement of one's husband is the heaviest of all. To women, the husband is the most beloved of -all earthly things ; hence he is called Priya, i. e., dear. As the heart of one who has only one son is attached to that son, as the heart of a Vaiṣṇava is attached to Śrī Hari ; as the mind of one-eyed man to his one eye, as the mind of the thirsty is attached to water, as the mind of the hungry is attached to food, as the mind of the passionate is attached to lust, as the mind of a thief is attached to the properties of others, as the mind of a lewd man to his prostitute, as the mind of the learned is attached to the Śāś'tras, as the mind of a trader is attached to his trade, so the minds of chaste women are attached to their husbands. Thus saying, Manasā fell down at the feet of her husband. Jaratkāru, the ocean of mercy, then, took her for a moment on his lap and drenched her body with tears from his eyes. The Devī Manasā, too, distressed at the bereavement of her husband also drenched the lap of the Muni with tears from her eyes. Some time after, the true knowledge arose in them and they both became free from fear. Jaratkāru then enlightened his wife and asked her to meditate on the lotus feet of Śrī Kṛṣṇa the Supreme Spirit repeatedly ; thus saying he went away for his Tapasyā. Manasā, distressed with sorrow, went to his Iṣṭa Deva Mahādeva on Kailāśa. The auspicious Śiva and Pārvatī both consoled her with knowledge and advice. Some days after, on an

auspicious day and on an auspicious moment she gave birth to a son born in part of Nārāyaṇa, and as the Guru of the Yogis and as the Preceptor of the Jñānins. When the child was in mother's womb, he heard the highest knowledge from the mouth of Mahādeva; therefore he was born as a Yogindra and the Spiritual Teacher of the Jñānins. On his birth, Bhagavān Śankara performed his natal ceremonies and performed various auspicious ceremonies. The Brāhmaṇas chanted the Vedas for the welfare of the child; various wealth and jewels and Kirīṭas and invaluable gems were distributed by Śankara to the Brāhmaṇas; and Pārvatī gave one lakh cows and various jewels to others. After some days, Mahādeva taught him the four Vedas with their Angas (six limbs) and gave him, at last, the Mṛityumjaya Mantra. As in Manasā's mind there reigned the devotion to her husband, the devotion to her Iṣṭa Deva and Guru, the child's name was kept Āstika.

Āstika then got the Mahā Mantra from Śankara and by his command went to Puṣkara to worship Viṣṇu, the Supreme Spirit. There he practised tapasyā for three lakh divine years. And then he returned to Kailāsa, to bow down to the great Yogī and the Lord Śankara. Then, bowing down to Śankara, he remained there for some time when Manasā with her son Āstika went to the hermitage of Kāś'apa, his father. Seeing Manasā with son, the Maharṣi's gladness knew no bounds. He fed innumerable Brāhmaṇas for the welfare of the child, and distributed lakhs and lakhs of jewels. The joy of Aditi and Diti (the wives of Kāś'apa) knew no bounds; Manasā remained there for a long, long time with his son. O Child! Hear now an anecdote on this. One day due to a bad Karma, a Brāhmaṇa cursed the king Parikṣit, the son of Abhimanyu; one Rṣi's son named Śringi, sipping the water of the river Kauś'ikī cursed thus:—"When a week expires, the snake Takṣaka will bite you, and you will be burnt with the poison of that snake Takṣaka." Hearing this, the King Parikṣit, to preserve his life, went to a place, solitary where wind even can have no access and he lived there. When the week was over, Dhanvantari saw, while he was going on the road, the snake Takṣaka who was also going to bite the king. A conversation and a great friendship arose between them; Takṣaka gave him voluntarily a gem; and Dhanvantari, getting it, became pleased and went back gladly to his house. The king Parikṣit was lying on his bedstead when Takṣaka bit the king. The king died soon and went to the next world. The king Janamejaya then performed the funeral obsequies of his father and commenced afterwards the Sarpa Yajña (a sacrifice where the snakes are the victims). In that sacrifice, innumerable snakes gave up their lives by the Brahma Teja (the fire of the Brāhmīns). At this, Takṣaka became

terrified and took refuge of Indra. The Brāhmins, then, in a body, became, ready to burn Takṣaka along with Indra, when, Indra and the other Devas went to Manasā. Mahendra, bewildered with fear, began to chant hymns to Manasā. Manasā called his own son Āstika who then went to the sacrificial assembly of the king Janamejaya and begged that the lives of Indra and Takṣaka be spared. The king, then, at the command of the Brāhmaṇas, granted their lives. The king, then, completed his sacrifice and gladly gave the Dakṣiṇās to the Brāhmins. The Brāhmaṇas, Munis, and Devas collected and went to Manasā and worshipped Her separately and chanted hymns to Her. Indra went there with the various articles and He worshipped Manasā with devotion and with great love and care ; and He chanted hymns to Her. Then bowing down before Her, and under the instructions of Brahmā, Viṣṇu and Mahes'a, offered her sixteen articles, sacrifices and various other good and pleasant things. O Nārada ! Thus worshipping Her, they all went to their respective places. Thus I have told you the anecdote of Manasā. What more do you want to hear. Say.

Nārada said :—" O Lord ! How did Indra praise Her and what was the method of His worshipping Her ; I want to hear all this.

117-124. Nārāyaṇa said :—Indra first took his bath; and, performing Āchamana and becoming pure, He put on a fresh and clean clothing and placed Manasā Devi on a jewel throne. Then reciting the Vedic mantras he made Her perform Her bath by the water of the Mandākinī the celestial river Ganges, poured from a jewel jar and then He made Her put on the beautiful clothing, un inflammable by fire. Then He caused sandalpaste to be applied to Her body all over with devotion and offered water for washing Her feet and Arghya, an offering of grass and flowers and rice, etc., as a token of preliminary worship. First of all the six Devatās Gaṇes'a, Sun, Fire, Viṣṇu, Śiva, and Śivā were worshipped. Then with the ten lettered mantra "Om Hrim Śrim Manasā Devyai Svāhā" offered all the offerings to Her. Stimulated by the God Viṣṇu, Indra worshipped with great joy the Devi with sixteen articles so very rare to any other person. Drums and instruments were sounded. From the celestial heavens, a shower of flowers was thrown on the head of Manasā. Then, at the advice of Brahmā, Viṣṇu and Mahes'a, the Devas and the Brāhmaṇas, Indra, with tears in his eyes, began to chant hymns to Manasā, when his whole body was thrilled with joy and hairs stood on their ends.

125-145. Indra said :—" O Devi Manasā ! Thou standest the highest amongst the chaste women. Therefore I want to chant hymns to

Thee. Thou art higher than the highest. Thus art most supreme. What I now praise Thee? Chanting hymns is characterised by the description of one's nature; so it is said in the Vedas. But, O Prakriti! I am unable to ascertain and describe Thy qualities. Thou art of the nature of Śuddha Sattva (higher than the pure sattva unmixed with any other Guṇas); Thou art free from anger and malice. The Muni Jaratkāru could not forsake Thee; therefore it was that he prayed for Thy separation before. O Chaste One! I have now worshipped Thee. Thou art an object of worship as my mother Aditi is. Thou art my sister full of mercy; Thou art the mother full of forgiveness. O Sures'vari! It is through Thee that my wife, sons and my life are saved. I am worshipping Thee. Let Thy love be increased. O World-Mother! Thou art eternal; though Thy worship is extant everywhere in the universe; yet I worship Thee to have it extended further and further. O Mother! Those who worship Thee with devotion on the Sankrānti day of the month of Āṣāḍha, or on the Nāga Pāñcami day, or on the Sankrānti day of every month or on every day, they get their sons and grandsons, wealth and grains increased and become themselves famous, well gratified, learned and renowned. If anybody do not worship Thee out of ignorance, rather if he censures Thee, he will be bereft of Lakṣmī and he will be always afraid of snakes. Thou art the Gṛiha Lakṣmī of all the householders and the Rāja Lakṣmī of Vaikuṇṭha. Bhagavān Jarat Kāru, the great Muni, born in part of Nārāyaṇa, is Thy husband. Father Kāśyapa has created Thee mentally by his power of Tapas and fire to preserve us; Thou art his mental creation; hence thy name is Manasā. Thou Thyself hast become Siddhā Yoginī in this world by thy mental power hence thou art widely known as Manasā Devī in this world and worshipped by all. The Devas always worship Thee mentally with devotion; hence the Pundits call Thee by the name of Manasā. O Devī! Thou always servest Truth, hence Thou art of the nature of Truth. He certainly gets Thee who always thinks of Thee verily as of the nature of truth. O Nārada! Thus praising his sister Manasā and receiving from her the desired boon, Indra went back, dressed in his own proper dress, to his own abode. The Devī Manasā, then, honored and worshipped everywhere, and thus worshipped by her brother, long lived in Her father's house, with Her son.

One day Surabhi (the heavenly cow) came from the Goloka and bathed Manasā with milk and worshipped Her with great devotion and revealed to Her all the Tattva Jñānas, to be kept very secret. (This is now made the current story wherever any Lingam suddenly becomes visible.) O Nārada! Thus worshipped by the Devas and Surabhi, the Devī Manasā went to the Heavenly regions. O Muni! O thou get no fear from snakes who recites

this holy Stotra composed by Indra and worships Manasā; his family descendants are freed from the fear due to snakes. If anybody becomes Siddha in this Stotra, poison becomes nectar to him. Reciting the stotra five lakhs of times makes a man Siddha in this Stotra. So much so that he can sleep on a bed of snakes and he can ride on snakes.

Here ends the Forty-eighth Chapter of the Ninth Book on the anecdote of Manasā in the Mahā Purāṇam Śrī Mad Devī Bhāgavatam of 18,000 verses by Maharṣi Veda Vyāsa.

CHAPTER XLIX.

1. Nārada said :—"O Bhagavan ! Who was that Surabhi who came down from the region of Goloka. I want to hear Her life. Kindly describe.

2-23. Nārāyaṇa spoke :—"O Devarṣi ! The Devī Surabhi sprang in the Goloka. She was the first in the creation of cows ; and, from Her, all the other cows have come. She is the Presiding Deity of the cows. I will now speak Her history from the very beginning. Hear. Before, She appeared in the holy Brindāban. One day the Lord of Rādhā, surrounded by the Gopīs, was going gladly with Rādhā to the Holy Vrindāvan. There he began to enjoy in a solitary place with great pleasure. He is All Will and suddenly a desire arose in His mind that He would drink milk. Then He created easily the Devī Surabhi, full of milk, with Her calf, from His own left side. The calf of Surabhi is nothing else but Her wish personified. Seeing Surabhi, Śrīdāma milked Her in a new earthen jar. The milk is more sweet than even the nectar and it prevents birth and death ! The Lord of the Gopīs drank the milk. What milk dropped out of the jar, created a big tank ! The tank measured one hundred Yojanas in length and in breadth and is known in Goloka by the name of Kṣīrasāgara. The Gopikās and Rādhā play therein. At the will of Śrī Kṛṣṇa, Whose Nature is All Will, that tank become full of excellent gems and jewels. Then, from every pore of Surabhi, there appeared suddenly one lakh koṭi Kāmadhenus (cows who yield according to one's desires). So much so that every Gopa who used to live there in Goloka had one Kāmadhenu and each house had one such. Their calves again became so many that no limit can be put to them. Thus, by degrees, the whole universe was filled with cows. This is the origin of the Cow Creation. O Nārada ! Surabhi was first worshipped by Bhagavān Śrī Kṛṣṇa. Therefore She is so much honoured everywhere. On the day next the Dewālī night (new moon in the month of October), Surabhi was worshipped by the command of Śrī Kṛṣṇa. This is heard from the mouth of Dharma Deva. O Child ! Now hear the Dhyānam, Stotra, and the method of worship of Surabhi as

mentioned in the Vedas. I will now speak on this." "Om Surabhyai namah," is the principal six-lettered mantra of Surabhi. If anybody repeats this mantra one lakh times, he becomes Siddha in this mantra. This is like Kalpa Vrikṣa (a tree yielding all desires) to the devotees. The Dhyānam of Surabhi is mentioned in the Yajur Vedas. Success, prosperity, increase and freedom come as the result of worshipping Surabhi. The Dhyānam runs as follows :—"O Devi Surabhi ! Thou art Lakṣmī, Thou art best, Thou art Rādhā ; Thou art the chief companion of Śrī Rādhā, Thou art the first and the source of the cow-creation Thou art holy and Thou sanctifiest the persons ; Thou fulfillst the desires of the devotees and Thou purifiest the whole universe. Therefore I meditate on Thee." Reciting this Dhyānam, the Brāhmaṇas worship the Devi Surabhi in jars, on the heads of cows, or on the pegs where cows are fastened or on Sālagrāma stone or in water or in fire. O Muni ! He who worships with devotion on the next day morning after Divālī night, becomes also worshipped in this world. Once a day in the Vārāhakaḷpa Surabhi did not yield milk, by the influence of Viṣṇu Māyā. The Davas became very anxious. Then they went to the Brahmaloḷa and began to praise Brahmā. At His advice, Indra began to chant hymns (Stotra) to Surabhi :—

24-33. The Devendra said :—"O World-Mother ! O Devi ! O Mahā Devi ! O Surabhi ! Thou art the source of the cow creation. Obeisance to Thee ! Thou art the dear companion of Rādhā ; Thou art the part of Kṣmalā ; Thou art dear to Śrī Kṛṣṇa ; Thou art the mother of cows, I bow down to Thee. Thou art like the Kalpa Vrikṣa (a tree yielding all desires), Thou art the Chief of all ; Thou yieldest milk, wealth and prosperity and increase thereof. So I bow down to Thee. Thou art auspicious, Thou art good, Thou bestowest cows. Obeisance to Thee ! Thou givest fame, name and Dharma. So I bow down to Thee." O Nārada ! Thus hearing the praise sung by Indra, the eternal Surabhi, the originator of the world, became very glad and appeared in the Brahmaloḷa. Granting boon to Mahendra, so very rare to others and desired by him, Subrabhi went to the Goloka. The Davas, also, went back to their own abodes. The whole world was now full of milk ; clarified butter came out of the milk ; and from clarified butter sacrifices began to be performed and the Davas were fed and they became pleased. O Child ! He who recites this holy Stotra of Surabhi with devotion, gets cows, other wealth, name, fame and sons. The reciting of this Stotra qualifies one as if he had bathed in all the sacred places of pilgrimages and he had acquired the fruits of all the sacrifices. Enjoying happiness in this world, he goes in

the end to the Temple of Śrī Kṛṣṇa. There living long in the service of Kṛṣṇa, he becomes able to be a son of Brahmā.

Here ends the Forty-ninth Chapter of the Ninth Book on the anecdote of Surabhi in the Mahā Purāṇam Śrī Mad Devī Bhāgavatam of 18,000 verses by Mahārṣi Veda Vyāsa.

CHAPTER L.

1-4. Nārada said :—" O Bhagavan ! I have heard all the anecdotes of Prakṛiti, as according to the Śāstras, that lead to the freedom from birth and death in this world. Now I want to hear the very secret history of Śrī Rādhā and Durgā as described in the Vedas. Though you have told me about their glories, yet I am not satisfied. Verily, where is he whose heart does not melt away on hearing the glories of both of them ! This world is originated from their parts and is being controlled by them. The devotion towards them frees one easily from the bonds of Samsāra (rounds of birth and death). O Muni ! Kindly describe now about them.

5-44. Nārāyaṇa said :—" O Nārada ! I am now describing the characters of Rādhā and Durgā, as described in the Vedas : listen. I did not describe to anybody this Secret which is the Essence of all essences and Higher than the highest. This is to be kept very secret. Hearing this, one ought not to divulge it to any other body. Rādhā presides over the Prāṇa and Durgā presides over the Buddhi. From these two, the Mūlaprakṛiti has originated this world. These two Śaktis guide the whole world. From the Mahāvīrāḥ to the small insect, all, moving or non-moving, are under the Mūlaprakṛiti. One must satisfy them. Unless these two be satisfied, Mukti cannot be obtained.

Therefore one ought to serve Mūlā Prakṛiti for Her satisfaction. Now of the two in Mūlā Prakṛiti, I will describe fully the Rādhā Mantra. Listen. Brahmā, Viṣṇu, and others always worship this mantra. The principal mantra is " Śrī Rādhāyai Svāhā." By this six lettered mantra Dharma and other fruits all are obtained with ease. If to this six lettered Mūla mantra Hrim be added, it yields gems and jewels as desired. So much so, if thousand koṭi mouths and one hundred koṭi tongues are obtained, the glory of this mantra cannot be described. When the incorporeal voice of Mūla Prakṛiti was heard in the Heavens, this mantra was obtained, first by Kṛṣṇa in the Rāsa Maṇḍalam in the region of Goloka where all love sentiments are played : (The Vedas declare him as Raso vai Sah). From Kṛṣṇa, Viṣṇu got the Mantra; from Viṣṇu, Brahmā got; from Brahmā

Virāt; got, from Virāt, Dharma, and from Dharma I have got this Mantra. Repeating that Mantra, I am known by the name of Rīṣi. Brahmā and the other Devas meditate always on the Mūlā Prakṛiti with greatest joy and ecstasy. Without the worship of Rādhā, never can the worship of Śrī Kṛṣṇa be done. So men, devoted to Viṣṇu, should first of all worship Rādhā by all means. Rādhā is the Presiding Deity of the Prāṇa of Śrī Kṛṣṇa. Hence Śrī Kṛṣṇa is so much subject to Rādhā. The Lady of the Rāsa Maṇḍalam remains always close to Him. Without Her Śrī Kṛṣṇa could not live even for a moment. The name Rādhā is derived from "Rādhnoti" or fulfills all desires. Hence Mūlā Prakṛiti is termed Rādhā. I am the Rīṣi of all the mantras but the Durgā Mantra mentioned in this Ninth Skandha. Gāyatrī is the cchanda (mantra) of those mantras and Rādhikā is the Devatā of them. Really, Nārāyaṇa is the Rīṣi of all the mantras; Gāyatrī is the cchanda; Praṇava (om) is the Vija (seed) and Bhuvanes'vari (the Directrix of the world) is the Śakti. First of all the principal mantra is to be repeated six times; then meditation of the great Devī Rādhikā, the Śakti of the Rāsa is to be done, as mentioned in the Sāma Veda. The meditation of Rādhā is as follows:—O Devi Rādhikā! Thy colour is like white Champaka flower; Thy face is like the autumnal Full Moon; Thy body shines with the splendour of ten million moons, Thy eyes look beautiful like autumnal lotus; Thy lips are red like Bimba fruits, Thy loins are very heavy and decked with the girdle (Kāñchī) ornament; Thy face is always gracious with sweet smiles; Thy breasts defy the frontal globe of an elephant. Thou art ever youthful as if twelve years old; Thy body is adorned all over with ornaments! Thou art the waves of the ocean of Śṛīṅgāra (love sentiments.) Thou art ever ready to shew Thy grace to the devotees; on Thy braid of hair garlands of Mallikā and Mālatī are shining; Thy body is like a creeping plant, very gentle and tender; Thou art seated in the middle of Rāsa Maṇḍalam as the Chief Directrix; Thy one hand is ready to grant boons and another hand expresses "Have no fear." Thou art of a peaceful appearance; Thou art ever youthful; Thou art seated on a jewel throne; Thou art the foremost guide of the Gopikās; Thou art dearer to Kṛṣṇa than even His life; O Parame'svari! The Vedas reveal Thy nature. Meditating thus, one is to bathe the Devī on a Śālagṛāma stone, jar, yantra or the eight petalled lotus and then worship Her duly. First the Devī is to be invoked; then Pādya and Āchāra, etc., are to be offered, the principal Mantra being pronounced at every time an offering

is given. After giving water for washing both the feet, Arghya is to be placed on the head and Āchamanīyam water to be offered three times on the face. Madhuparka (an oblation of honey, milk etc.) and a cow giving a good quantity of milk are next to be offered. Then the yantra is to be thought of as the bathing place where the Devī is to be bathed. Then Her body is to be wiped and a fresh cloth given for putting on. Sandalpaste and various other ornaments are next to be given. Various garlands of flowers with Tulasi Manjari (flower stalks) Pārijāta flower and Satapatra etc., then, are to be offered. Then within the eight petals, the family members of the Devī are to be thought of; worship is next to be offered in the right hand direction (with the hands of the watch). First of all, Mālāvatī on the petal in front of (on the east) the Devī, then Mādhavi on the southeast corner, then Ratnamālā on the south, Susīlā on the south-west, Sāsīkalā on the west, Pārijātā on the north-west, Parāvatī on the north and the benefactions Sundarī at the north-east corner are to be worshipped in order. Outside this, Brāhmī and the other Mātrikās are to be worshipped and on the Bhūpūras (the entrances of the yantra,) the Regents of the quarters, the Dikpālas and the weapons of the Devī, thunderbolt, etc., are to be worshipped. Then all the attendant Deities of the Devī are to be worshipped with scents and various other articles. Thus finishing the worship, one should chant the Śotra (hymns) named Satasra-nāma (thousand names) Śotra with care and devotion. O Nārada! The intelligent man who worships thus the Rāses'vari Devī Rādhā, becomes like Viṣṇu and goes to the Go-loka.

He who performs the birth-day anniversary of Śrī Rādhā on the Full-Moon day of the month of Kārtik, gets the blessings of Śrī Rādhā who remains near to him. For some reason Rādhā, the dweller in Goloka was born in Brindāban as the daughter of Vṛiṣavānu. However, according to the number of letters of the mantras that are mentioned in this chapter, Puraṣcharaṇa is to be made and Homa, one-tenth of Puraṣcharaṇa, is to be then performed. The Homa is to be done with ghee, honey, and milk the three sweet things mixed with Til and with devotion.

45. Nārada said:—"O Bhagavan; Now describe the Stotra (hymn) Mantra by which the Devī is pleased.

46-100. Nārāyaṇa said:—"O Nārada!" Now I am saying the Rādhā Stotra. Listen. "O Thou, the Highest Deity! the Dweller in Rāsa Maṇḍalam! I bow down to Thee; O Thou, the Chief Directrix of the Rāsa Maṇḍalam; O Thou dearer to Kṛiṣṇa than His life even, I bow down to Thee. O Thou, the Mother of the three Lokas! O Thou the Ocean of

mercy! Be pleased. Brahmā, Viṣṇu and the other Devas bow down before Thy lotus feet. Thou art Sarasvatī ; Thou art Sāvitrī ; Thou art Śankarī I bow down to Thee ; Thou art Gangā ; Thou art Padmāvatī ; Thou art Śaṣṭhī ; Thou art Mangala Chāṇḍikā ; Thou art Manasā ; Thou art Tulasī ; Thou art Durgā ; Thou art Bhagavatī ; Thou art Lakṣmī ; Thou art all, I bow down to Thee. Thou art the Mūlā Prakṛiti ; Thou art the Ocean of mercy. Obesiance to Thee! Be merciful to us and save us from this ocean of Samsāra (round of birth and death). O Nārada ! Any body who remembers Rādhā and reads this Stotra three times a day does not feel the want of any thing in this world. He will ultimately go to Goloka and remain in the Rāsa Maṇḍalam. O Chill ! This great secret ought never to be given out to any. Now I am telling you the method of worship of the Durgā Devī. Hear. When any one remembers Durgā in this world, all his difficulties and troubles are removed. It is not seen that anybody does not remember Durgā. She is the object of worship of all. She is the Mother of all and the Wonderful Śakti of Mahādeva. She is the Presiding Deity of the intellect (Buddhi) of all and She controls the hearts of all and She removes the great difficulties and dangers of all. Therefore She is named Durgā in the world. She is worshipped by all, whether a Śaiva or a Vaiṣṇava. She is the Mūlā Prakṛiti and from Her the creation, preservation and destruction of the universe proceed. O Nārada ! Now I am saying the principal nine lettered Durgā Mantra, the best of all the Mantras. "Aim Hrim Klīm Chāmūṇḍāyai Vieche" is the nine lettered Vija mantra of Śrī Durgā ; it is like a Kalpa Vrikṣa yielding all desires. One should worship this mantra by all means. Brahmā Viṣṇu, and Mahes'a are the Rṣis of this mantra ; Gāyatrī, Uṣṇik and Anuṣṭubha are the chhandas; Mahākālī, Mahā Lakṣmī and Sarasvatī are the Devatās ; Rakta Dantikā, Durgā, and Bhṛāmari are the Vijas. Nandā, Sākambhari, and Bhīmā are the Śaktis and Dharma (Virtue), Artha (wealth) and Kāma (desires), are the places of application (Vinīyoga). Assign the head to the Rṣi of the mantra (Nyāsa); assign the chhandas to the mouth and assign the Devatā to the heart. Then assign the Śakti to the right breast for the success and assign the Vija to the left breast.

Then perform the Śadanga Nyāsa as follows :—Aim Hridayāya namah, Hrim Śi'rase Svāhā, Klīm Śikhāyām Vauṣaṭ, Chāmūṇḍāyai Kavachāya Hum, Vieche Netrābhyām Vauṣaṭ, "Aim Hrim Klīm Chāmūṇḍāyai Vieche" Karatalapriṣṭhābhyām Phaṭ. Next say touching the corresponding parts of the body :—"Aim namah Śikhāyām, Hrim Namah" on the right eye ; "Klīm Namah" on the left eye, Chām Namah "on

the right ear, "Mum namah" on the left ear, ṇḍām Namah" on the nostrils; Vim Namah on the face; "Chechem Namah" on the ears and finally "Aim Hrim Klīm Chāmuudāyai Vieche" on the whole body. Then do the meditation (dhyān) thus:—"O Chāmuṇḍa! Thou art holding in Thy ten hands ten weapons viz, Khadga (axe) Chakra (disc) Gadā (club), Vāṇa (arrows), Chāpa (bow), Paṇḍita, Śūla (spear), Bhūṣaṇḍi Kapāla, and Khadga. Thou art Mahā Kālī; Thou art three-eyed; Thou art decked with various ornaments. Thou shinest like Līlānjan (a kind of black pigment). Thou hast ten faces and ten feet. The Lotus born Brahmā chanted hymns to Thee for the destruction of Madhu Kaiṭabha I bow down to Thee." Thus one should meditate on Mahā Kālī, of the nature of Kāmaviṇḍa (the source whence will comes). Then the Dhyānam of Mahā Lakṣmī runs as follows:—"O Mahā Lakṣmī, the destroyer of Mahiṣāsura! Thou holdest the garland of Akṣa (a kind of seed), Paras'u (a kind of axe), Gadā (club), Iṇḍu (arrows), Kulīśa (the thunderbolt) Padma (Lotus), Dhanu (bow), Kuṇḍikā (a student's waterpot, Kamaṇḍalu), Daṇḍa (rod for punishment), Śakti (a kind of weapon), Aśi (sword), Charma (shield) Padma (a kind of waterlily), Ghaṇṭā (bell), Śūrāpātra (a pot to hold liquor), Śūla (pickaxe) Pāśa (noose) and Śulāśana (a kind of weapon. Thy colour is of the Rising Sun. Thou art seated on the red Lotus. Thou art of the nature Māyāviṇḍa (the source whence female energy comes). So Obeisance to Thee! (The Viṇḍa and the Devī are one and identical). Next comes the Dhyānam of Mahā Sarasvatī as follows:—O Mahā Sarasvatī! Thou holdest bell, pickaxe, plough (Hala), Conch shell, Muṣala (a kind of club), Sudarśana, bow and arrows. Thy colour is like Kunda flower; Thou art the destroyer of Śumbha and the other Daityas; Thou art of the nature of Vāṇīviṇḍa (the source whence knowledge, speech comes). Thy body is filled with everlasting existence, intelligence and bliss. Obeisance to Thee! O Nārada! Now I am going to say on the Yantra of Mahā Sarasvatī. Listen. First draw a triangle. Draw inside the triangle eight petalled lotus having twenty-four leaves. Within this draw the house. Then on the Yantra thus drawn, or in the Śalagrāma stone, or in the jar, or in image, or in the Vāṇalingam, or on the Sun, one should worship the Devī with oneness of heart. Then worship the Piṭha, the deities seated also on the dais, i. e., Jayā, Vijayā, Ajitā, Aghorā, Mangalā and other Piṭha Śaktis. Then worship the attendant deities called Āvaraṇa Pūjā:—Brahmā with Sarasvatī on the east, Nārāyaṇa with Lakṣmī on the Nairit corner, Śankara with Pārvatī on the Vāyu corner, the Lion on the north of the Devī, and Mahāsura on the left side of the Devī; finally worship Mahiṣa (buffalo). Next worship

Nandajā, Raktāntā, Śākambhari, Śivā, Durgā, Bhīmā, and Bhrāmari. Then on the eight petals worship Brāhmī, Māheś'vari, Kaumārī, Vaiṣṇavī, Vārāhī, Nāra Simhī, Aindri, and Chāmūṇḍā. Next commencing from the leaf in front of the Devī, worship on the twenty-four leaves Viṣṇu Māyā, Chetana, Bulbhi, Nidrā (sleep), hunger, shadow, Śakti, thirst, peace, species (Jāti), modesty, faith, fame, Lakṣmī (wealth), fortitude, Vriti, Śruti memory, mercy, Tuṣṭi, Puṣṭi (nourishment), Bhrānti (error) and other Mat. rikās. Next on the corners of the Bhūpura (gates of the Yantra), Ganes'a Kṣettrapālas, Vāṭuka and Yoginis are to be worshipped. Then on the outside of that Indra and the other Devas furnished with weapons are to be worshipped as per the aforesaid rules. For the satisfaction of the World-Mother various nice offerings and articles like those given by the royal personages are to be presented to the Mother; then the mantra is to be repeated, understanding its exoteric and esoteric meanings. Then Saptas'atī stitra (Chāṇḍī pāṭha) is to be repeated before the Devī. There is no other stotra like this in the three worlds. Thus Durgā, the Deity of the Devas, is to be appeased every day. He who does this gets within his easy reach Dharma, Artha, Kāma, and Mokṣa, the four main objects of human pursuits (virtue, wealth, enjoyment and final beatitude). O Nārada ! Thus I have described to you the method of worship of the Devī Durgā. People get by this what they want. Hari, Brahmā, and all the Devas, Manus, Munis, the Yogis full of knowledge, the Ās'ramīs, and Lakṣmī and the other Devas all meditate on Śivānī. One's birth is attained with success at the remembrance of Durgā. The fourteen Manus have got their Manuship and the Devas their own rights by meditating on the lotus feet of Durgā. O Nārada ! Thus I have described to you the very hidden histories of the Five Prakritis and their parts. Then, verily, the four objects of human pursuits Dharma, Artha, Kāma and Mokṣa are obtained by hearing this. He who has no sons gets sons, who has no learning gets learning and whoever wants any thing gets that if he hears this. The Devī Jagad-īhātrī becomes certainly pleased with him who reads with his mind concentrated on this for nine nights before the Devī. The Devī becomes obedient to him who daily reads one chapter of this Ninth Skandha and the reader also does what is acceptable to the Devī. To ascertain beforehand what effects, merits or demerits, would accrue from reading this Bhāgavata, it is necessary by examining through the hands of a virgin girl or a Brāhmin child, the auspicious or inauspicious signs. First make a Sankalap (resolve) and worship the book. Then bow down again and again to the Devī Durgā. Then bring there a virgin girl, bathed well and worship her duly and have a golden pencil fixed duly in her

haud and placed in the middle on the body. Then calculate the auspicious or inauspicious effects, as the case may be, from the curves made by that pencil. So the effects of reading this Bhāgavata would be. If the virgin girl be indifferent in fixing the pencil within the area drawn, know the result of reading the Bhāgavata would be similar. There is no doubt in this.

Here ends the Fiftieth Chapter of the Ninth Book on the Glory of Śakti in the Mahāpurāṇam Śrīmat Devī Bhāgavatam of 18,000 verses by Mahārṣi Veda Vyāsa.

Here ends the Ninth Book.

The Ninth Book Completed.

Extracts from the Ciclella Review-No. XLVII, March 1855.

The Śāktas.--Their characteristics and Practical influence in society.

In the Mārkaṇḍeya Purāṇam, Nature (Prakṛiti) is said "to have assumed three transcendent forms, according to her three Guṇas or qualities, and in each of them to have produced a pair of divinities, Brahmā and Sarasvatī, Mahes'a and Kālī, Viṣṇu and Lakṣmī, after whose intermarriage, Brahmā and Sarasvatī formed the mundane egg, which Mahes'a and Kālī divided into halves; and Viṣṇu, together with Lakṣmī, preserved from destruction.

The Tantras, which are full of mysteries and mystical symbols, while they admit the three first forms of the female principle to be severally the representatives of the three primary Guṇas, derive their origin from the conjunction of Bindu, or the sound called Anusvāra, and marked (·) with the Bija or roots of mantras or incantations. Every specific mantra, or a mantra, peculiar or exclusively belonging to any divinity, consists of Bija or root, and the Anusvāra, which together form what is called a Nāda; and it is from the Nāda, or the combination of the two symbols, that the Three forms of Śakti are said to have had their origin. But this symbolical representation, the Tantras, which exalt Śiva and his bride, above all other divinities, mean, that Bindu and Bija severally represent Śiva and Śakti, the parents of all other gods and goddesses. Thus:—"The Bindu, which is the soul of Śiva, and the Bija which is the soul of Śakti, together form the Nāda, from which the three Śaktis are born (Kriyā Sāra Tantra). Here is another attempt of the worshippers of Śiva and his Śakti to identify their guardian divinities with the Supreme Brahma.

In the Gorakṣa Samhitā, we read as follows, "*Will, action, and intelligence* are in order the sources of Gauri, the wife of Śiva, Brāhmī, the wife of Brahmā and Vaiṣṇavi, the wife of Viṣṇu. The theory dismisses altogether the notion of the three Guṇas, and substitutes will, action, and intelligence in their place.

Again the Śāstras, it appears, have increased the number of the female divinities, according as they have increased the number of the male deities or their incarnations. The Kurma Purāṇam gives five forms of the original Śakti: "And she (Mūlā Prakṛiti) became in the act of creation five-fold by the will of the supreme." And the forms which, according to this authority the original Prakṛiti is said to have assumed, are:—1st, Durgā, the bride, Śakti, or Māyā of Śiva; 2nd, Lakṣmī, the bride, Śakti, or Māyā of Viṣṇu; 3rd Sarasvatī, the same of Brahmā, or in the Brahma Vaivartta Purāṇam of Hari, whilst the fourth, Śāvitṛī is the bride of Brahmā. The fifth division, Rādhā, is unquestionably, as Dr. Wilson very justly remarks, "a modern intruder into the Hindu pantheon."

In every successive creation of the universe, the Mūlā Prakṛiti is said "to assume the different gradations of 'Amsa-rūpiṇī, Kalā-rūpiṇī, and Kalāmsa-rūpiṇī, or manifests herself in portions, parts and portions of parts and further subdivisions. Thus the writers of the Purāṇas state:—"In every creation of the world, the Devī, through Divine Yoga assumes divine forms and becomes Amsa-rūpā, Kalā-rūpā, and Kalāmsa-rūpā, or Ams'amsa-rūpā. The Amsas form the class in which all the more important manifestations of the Śakti are comprehended, the Kalās include all the secondary Goddesses, and the Kalāmsas and Ams'amsas are subdivisions of the latter, and embrace all womankind, who are distinguished as good, middling or bad, according as they derive their being from the parts of their great original, in which the Sattva, Rajo and Tamo Guṇa predominates. At the same time, being regarded as manifestations of the one Supreme Spirit, they are all entitled not only to respect but to veneration. "Whoever," says the Brahma Vaivartta Purāṇam, offends or insults a female' incurs the wrath of Prakṛiti, whilst he who propitiates a female, particularly the youthful daughter of a Brāhmin, with clothes, ornaments and perfumes, offers worship to Prakṛiti Herself."

We shall next determine the questions, —What is a Śākta, and what is the complexion of his faith? By Śāktas are understood the worshippers of Śakti. This is true only when we take the term Śakti in its restricted sense. This term, which had originally but one primary signification, has in the course of time come to be used in two different senses, a general and a limited one. When taken in its widest sense, it means the allegorical representation of the active energy of God and is synonymous with

Mūla Prakriti, the primitive source of Gods and men. In its limited sense, it is confined to Śiva Śakti, the Tāmasī, the offspring of darkness, and the last of the first three forms of the original Prakriti. It is Śakti in this latter sense, the bride of Śiva, whom, in her manifold forms, the Śāktas worship. The followers of the Śiva Śakti then are alone called Śāktas.

Every Hindu may pay his adoration to all the thirty-three Koṭis of Gods and Goddesses composing the Hindu pantheon, but one and one only of the five divinities, Viṣṇu, Śiva, Sūrya, Gaṇapati and Śakti must be his Iṣṭa Devatā or tutelary divinity. Here is the marked distinction between general worshippers and special followers. To render this distinction more clear, we observe, that there are certain *general* formulæ and prayers forming the ritual of worship of every particular divinity. These may be learnt by any Hindu from the Sāstras, or from the mouth of a Brāhman and used in the adoration of any God or Goddess, according to choice or necessity. But besides these general mantras, which may be made use of by any Hindu, without any distinction of sect, there are the Bija or specific formulæ, which are received only from the hallowed lips of the Guru or spiritual guide. These are kept in great secrecy and repeated mentally every day, as a matter of highest religious duty. The God or Goddess, whose Bija or Mūla mantra is received in the prescribed manner, by any devotee, becomes his guardian divinity; and the person, thus initiated, becomes the special follower of that divinity. The Śāktas, then, are the special followers of the Śakti of Śiva. They may in general worship any other God or Goddess, but the bride of Śiva, in one or other of her horrid manifestations, must be their guardian deity. The following passage, quoted from the works of Mr. Colebrooke, will much elucidate the subject.

That the Hindus belong to various sects, is universally known. Five great sects, exclusively worship a single deity. One recognises the five divinities, which are adored by the other sects respectively; but the followers of this most comprehensive scheme mostly select one object of daily devotion and pay adoration to other deities on particular occasions only. The Hindu theologists have entered into vain disputes on the question, which, among the attributes of God, shall be deemed characteristic and pre-eminent Śaṅkārāchārya, the celebrated commentator on the Vedas, contended for the attributes of Śiva; and founded or confirmed the sect of Śaivas, who worship Mahādeva as the supreme being, and deny the independent existence of Viṣṇu and other Deities. Mādhava Āchārya and Vallaba Āchārya have, in like manner, established the sect of Vaiṣṇavas who adore Viṣṇu as God. The Sauras (less numerous than the two sects above mentioned) worship the Sun, and acknowledge no

other divinity. The Gāṇapatyās adore Gaṇeś'a, as uniting in his person all the attributes of the Deity. Before I notice the fifth sect, I must remind the reader, that the Hindu Mythology has personified the abstract and active powers of the divinity; and has ascribed sexes to these mythological personages. The Śakti, or energy of an attribute of God, is female and is fabled as the consort of that personified attribute, * * * The exclusive adorers of the Śakti of Śiva, are the Śāktas. (*Asiatic Researches*, Vol. VII, pp. 279).

The Śāktas, who adopt the female principle in the last of her three principle modifications, as their special divinity,—instead of deriving her origin from the supreme Brahm, use to her the language which is invariably applied to the preferential object of worship in every sect, and contemplate her as the only source of life and existence. She is declared to be equally in all things, and that all things are in her, and that besides her there is nothing. In short, she is identified with the Supreme Being. Thus it is written in the Kās'i Khaṇḍa:—"Thou art predicated in every prayer—Brahmā and the rest are all born from Thee. Thou art one with the four objects of life, and from Thee they come to fruit. From Thee this whole universe proceeds, and in Thee, asylum of the world, all is, whether visible or invisible, gross or subtle in its nature: what is, Thou art in the Śakti form and except Thee nothing has ever been. "The Śakti of Śiva being identified with Śaktimūn, the Deity, is declared to be not only superior to Her Lord, but the Cause of Him. Of the two objects (Śiva and Śakti) which are eternal, the greater is the Śakti." Again Śakti gives strength to Śiva; without Her he could not stir a straw. She is therefore the Cause of Śiva. (Sankara Vijaya).

Although the Purāṇas do, to a certain extent, authorize the adoration of Śakti, yet the principal rites and incantations are derived from a different source. Of the Purāṇas, those which in particular inculcate the worship of the female principle, are the *Brahma Vaivarta*, the *Skanda*, and the *Kālikā*. But neither in them, nor in any other Purāṇam, do we find the *Bija* or radical mantras which the Śāktas receive from their spiritual guides. These, as well as the greater portion of the formulas intended for general worshippers, are received from an independent series of works, known by the collective name of *Tantras*. The fabulous origin of the *Tantras* is derived from revelations of Śiva to Pārvatī, and confirmed by Viṣṇu. It is therefore called *Āgama*, from the initials of the three words in a verse of the *Sadala Tantra*. Coming from the mouth of Śiva, heard by

the mountain born Goddess, admitted by the son of Vasudeva, it is thence called Āgama.

In the Śiva Tantra, Śiva is made to say:—"The five scriptures (the four Vedas and the Purāṇas) issued from my five mouths, are the East, West, South, North, and Upper. The five are known as the paths to final liberation. There are many scriptures, but none are equal to the upper scripture (meaning the Tantras)."

Accordingly, the observances and ceremonies they prescribe, have indeed, in Bengal, superseded the original or the Vaidik ritual. They appear also, says Dr. Wilson, to have been written chiefly in Bengal and the eastern districts, many of them being unknown in the West and South-India and the rites they teach having there failed to set aside the ceremonies of the Vedas, although they are not without an important influence upon the belief and the practices of the people."

The Śakti of Śiva, whom the Śāktas make the particular object of their devotion, in preference to and exclusion of all other gods and goddesses, is said to have first assumed sixty (60) different forms, each of which is believed to have a great many modifications. Each of these secondary manifestations of the Śakti is again said to have taken a variety of forms, and so on almost without end. Even the cow and the jackals are declared to be parts of Bhagavati and venerated by the benighted natives of the country. Of the sixty primary forms of the Śiva Śakti, ten are held to be the chief being distinguished by the name of Daśa Mahā Vidyā or ten great Vidyās. Their names are as follows:—(1) Kālī, (2) Tārā, (3) Śoḍaṣī, (4) Bhuvanēśvarī, (5) Bagalā, (6) Chhinnamastā, (7) Dhūmāvatī, (8) Bhairavī, (9) Mātangi and (10) Kamalātmikā. These are the forms in which the Śāktas generally adore the bride of Śiva as their guardian divinity. The Śāktas are divided into two leading branches, the Dakṣiṇāchāris and the Vāmāchāris; or the followers of the right hand and left hand ritual. With the former, the chief authorities, among the Tantras, which are too numerous to be enumerated in this place are the Mantra Mahodadhi, Śāradā Tilaka, Kālīkā Tantra, etc., While the impure ritual adopted by the latter is contained chiefly in the Kulachūḍāmaṇi, Rudra Yāmala, Śyāma Rahasya, Yoni Tantra, and similar works.

The Vāmīs or the left-hand worshippers, adopt a form of worship contrary, to that which is usual, and they not only worship the Śakti of Śiva in all her terrific forms, but pay adoration to her numerous fiend-like attendants, the Yoginis, Dākinīs, and the Śākinīs.

In common with the other branch of the Śāktas, Śiva is also admitted to a share of their worshipful homage, especially in the form of Bhairava, as it is with this modification of the deity, that the Vāmā worshipper is required to conceive himself to be identified, just before he engages himself in the orgies peculiar to his sect. Thus, "I am Bhairava, I am the omniscient, endowed with qualities. The object presented to the followers of the left-hand ritual, is nothing less than an identification with Śiva and his Śakti after death, and the possession of supernatural powers in this life. It has no precedent either in the Purāṇas or in the Vedas. It is quite peculiar in itself, and perfectly distinct from every other form of worship. The Kulārṇava Tan'ra declares:—"The Vedas are pre-eminent over all works, the Vaiṣṇava sect excels the Vedas, the Śaiva sect is preferable to that of Viṣṇu and the right-hand Śākta to that of Śiva—the left hand is better than the right-hand division, and the Siddhānta is better still, the Kaula is better than the Siddhānta, and there is none better than it. The Vāmāchāris in general, and the Kaulas, in particular, make a great secret of their faith, not because they are in any way ashamed to avow the impure rites they perform, but because, by being made public, the rites are said to lose their efficacy, and become abortive. "Inwardly Śāktas, outwardly Śaivas, and in society nominally Vaiṣṇavas, the Kaulas assuming various forms traverse the earth.

The form of worship varies according to the end proposed by the worshippers: but in all the forms, the five Makāras are indispensably necessary. These are Māṃsya, Matsya, Madya, Maithuna, and Mudrā (flesh, fish, spirituous liquor, women and certain mystical gesticulations). They are called Makāra, because they all begin with the letters m (म). Thus we read in Śyāmā Rahasya:—"Wine, flesh, fish, Mudrā, and Maithunna, are the five-fold Makāra, which takes away all sin." Appropriate mantras are also indispensable, according to the immediate object of the adorer. These incantations are no more intelligible to us than Egyptian hieroglyphics, and consist of meaningless monosyllabic combinations of letters. They are very great in number and are all declared to be highly efficacious, if properly used according to the dictates of the Tantras. Take the Prasāda mantra. It is composed of two letters, H and S, and is one of the very few to which any meaning is attempted to be attached. The Kulārṇava says:—The letter H is the expired and S the inspired letter, and as these two acts constitute life, the mantra they express is the same with life, the animated world would not

have been formed without it, and exists but as long as it exists, and it is an integral part of the universe, without being distinct from it, as the fragrance of flowers, and sweetness of sugar, oil of sesamum seed, and Śakti of Śiva.

He who knows it, needs no other knowledge, he who repeats it, needs practice no other act of adoration. The authority here cited is very elaborate upon the subject.

The rites practised by the Vāṃśhāris are so grossly obscene, as to cast into shade the worst inventions which the most impure imagination can conceive (unbridled debauchery with wine and women).

Solitude and secrecy being strictly enjoined to the Vāṃśis they invariably celebrate their rites at midnight and in most unfrequented and private places. Those, whose immediate object is the attainment of super-human powers, or whose end is specific, aiming at some particular boon or gift, are more strict on the point, lest they reap no fruits of their devotion. They never admit a companion, not even of their own fraternity, into the place of their worship. Even when they are believed by the credulous Hindus to have become Siddhas, that is, possessed of supernatural powers; or, in other words, when they have acquired sufficient art to impose upon their ignorant and superstitious countrymen, and have established their reputation as men capable of working miracles, they take every care not to disclose the means through which they have attained the object of their wish, unless revealed by some accidental occurrence or unlooked for circumstance. Those whose object is of a general character, hold a sort of convivial party, eating and drinking together in large numbers, without any great fear of detection. But yet they always take care to choose such secluded spots for the scenes of their devotion as lie quite concealed from the public view. They generally pass unnoticed and are traced out only when we make it our aim to detect them by watching over their movements like a spy. At present, as their chief desire appears to be only the gratification of sensual appetites, they are at all times found to be more attentive to points which have direct reference to the indulgence of their favourite passions, than those minor injunctions which require of them secrecy and solitude.

We shall now enumerate some of the leading rites observed by the Vāṃśhāris of this country. The drinking of spirituous liquors, more or less, is with them no less a habit than a religious practice. Here it should be observed that the orthodox Vāṃśis will never touch any foreign liquor or wine, but use only the country doasta, which they drink out of a cup formed either of the nut of a cocoa, or of a human

skull. They hold the bowl on the three ends of the three fingers of the left hand, viz., the thumb, the little finger, and the one next to the thumb, closing the two other fingers. The liquor is first offered to their especial divinity in quart bottles or pints but more frequently in chaupalas and earthen jars, and then distributed round the company, each member having a cup exclusively his own. If there be no company, the worshipper pours the liquor into his own cup, and after holding it in the manner just described, repeats his Bija Mantra, while covering it with his right hand. The Vāmāchāri, then, whether he be a sole worshipper or a member of a party, brings the cup filled with the heart-stirring liquid in contact with his forehead, as a mark of homage paid, and then empties it at a single sip. No symptom of nausea must be shewn, and no spittle must be thrown, indicating dis-relish of the celestial nectar to which the liquor is said to be converted by the repetition of the holy text. Three times the cup must go round over and over, before any food can be put to the mouth. There are certain technicalities in vogue among these, which they use in their parties. For instance, when boiled rice is to be served, they say distribute the flowers; the drinking cup is called pātra; onions, nutmegs; the bottles, jantras, etc. They call themselves and all other men that drink wine, birds or heroes, and those that abstain from drinking, paś'us, i.e., beasts. At the time of the principal initiation, or mantra grahaṇa, that is, when the specific of Bija mantra is received from the Guru, he and his new disciple drink together, the former at intervals giving instructions to the latter as to the proper mode of drinking.

Many ludicrous anecdotes are told of Kaula gurus and disciples, when heated with the intoxicating drug; when their brains are excited by drinking copiously, their conduct towards each other does little agree with the relation which subsists between them. Some times the relation is quite inverted and the disciple acts the part of the Guru, and puts his feet on his head which the latter quietly submits to this height of profanation on the part of the former.

There is still another variety of the Vāmīs who substitute certain mixtures in the place of wine. These mixtures are declared in the Tantras to be equivalent to wine, and to possess all its intrinsic virtues without the power of intoxication; such as the juice of the cocoanut received in a vessel made of Kāśā, the juice of the water lemon mixed with sugar, and exposed to the Sun; molasses dissolved in water, and contained in a copper vessel; the juice of the plant called Somalātā, etc. etc.

In all the ceremonies, which not only comprehend the worship of the Śakti, but are performed for the attainment of some proposed object,

the presence of a female, as the living representative, and the type of the goddess, is indispensably necessary. Such ceremonies are specific in their nature, and are called Sādhanās. Some who are more decent than the rest of the sect, join with their wives in the celebration of the gloomy rites of Kālī. Others make their beloved mistresses partners in the joint devotion. Here the rite assumes a blacker aspect. The favourite concubine is disrobed, and placed by the side or on the thigh of her naked paramour. In this situation, the usual calmness of the mind must be preserved and no evil lodged in it. Such is the requisition of the Śāstras, say the Vāmīs, when reproached for their brutal practices. But here we first remind them of the fivefold Makāra, and then ask them the plain question, how many among them can really boast of ever attaining to such a state of perfection, and such thorough control over the passions, as to keep them unruffled, or from being inflamed in the midst of such exciting causes.

In this way is performed the rite called the Mantra Sādhanā. It is, as must be expected, carried on in great secrecy, and is said to lead to the possession of supernatural powers. The religious part of it is very simple, consisting merely of the repetition of the Mūla Mantra which may or may not be preceded by the usual mode of Śakta worship. Hence it is called the Mantra Sādhanā, to distinguish it from other sorts of Sādhanās, which we shall presently notice. After ten p. m. the devotee under pretence of going to bed, retires into a private chamber, where, calling in his wife or mistress, and procuring all the necessary articles of worship, such as wine, grains, water, a string of beads, etc., he shuts the doors and the windows of the room, and sitting before a lighted lamp, joins with his fair partner in drinking upto one, two, or three o'clock in the morning.

One of our neighbours, a rich and respectable man in the native community, was in the habit of holding private meetings with his mistress every night, for the purpose of making the Sādhanā. He had a string of beads made of *chāpḍāl's* teeth, which is yet preserved in his family, as a precious relic. The beads are believed to be endowed with a sort of animation, to drink or absorb milk, and to shew the appearance of grim laughter when wine is sprinkled over it. We have ourselves seen the rotary and tried its alleged virtues, but found nothing in it verifying the above statements.

There is another sort of devotion, called the "Śara Sādhanā," the object of which is to acquire an interview with and command over

the impure spirits, such as the Dānās, Tālas, Betālas, Bhūtas, Pretas, Śakinīs, Dākinīs, and other male and female goblins, so that they may be ready at command to do whatever task the worshipper shall be pleased to commit to their charge. In this horrible ceremony, a dead body is necessary. The corpse of a chāṇḍāla is preferable to any other. But that which is declared to be the most meritorious, forming the shortest path to the acquisition of dominion, is the body of a chāṇḍāla, having died a violent death, on Tuesday or Saturday, days sacred to Kālī and on the day of the total wane of the moon. Such a conjunction of circumstances can rarely take place, and consequently any dead body serves the purpose. The rite assumes different forms. According to some authorities, the adept is to be alone at midnight in a s'masāna, or a place where dead bodies are either buried or burned, and there to perform the prescribed rights, seated on the corpse. According to others, he must procure in the dead of night, four lifeless bodies, cut off their heads, and then bring them home. Placing these at the four corners of a square board, he should take his seat upon it, which with the worshipper upon it, must be supported by the four heads. In this latter method, the Guru is sometimes seated in the front, for giving necessary directions, as well as for the purpose of encouraging the novice and to prevent his sinking down under fear. But whatever be this preliminary step, the leading features in either case are the same. The worshipper must be furnished with spirituous liquors, and fried rice, and grain. Thus supplied, he, after worshipping the Śakti in the usual manner must continue repeating his Mūla Mantra without interruption. This sort of prayer is called Japam. Ere long, he is said to be troubled with a hundred fears and assailed by a thousand hideous appearances. Infernal beings, some skeleton-like, and others pale as death, some one-legged and others with feet turned backwards, some with flaming brands taken from funeral piles in their hands, and others tall as palm trees, emaciated, with hideous faces, and worms hanging from every part of their bodies, now dance round him, now terrify him with frowning countenances, and now threaten him with destruction. The corpse itself, upon which he has taken his seat, seems suddenly to revive, its pale eyes begin to sparkle and wear a furious look, now it laughs and then opens wide its mouth, as if to devour him, who is thus oppressing it with his burden, and, Oh! dreadful to mention, now it attempts to rise and mount in the air. The heads also are said to show the same fearful appearances. In the midst of these terrors, the devotee is required to persevere, to keep steadily in view

the object of his devotion, to fix his mind firmly on his tutelary goddesses and to pay no regard to the fiend-like phantoms. To the reviving corpse and heads, he is directed to present wine and food, with the view of pacifying them. If by giving way to fear, he tries to escape by flight, he instantly falls down insensible on the ground, and either dies on the spot or turns mad for life. But if, in spite of such appalling dangers, he can continually maintain his ground, the evil spirits gradually cease to frighten him, and are at last enslaved to his absolute will, like the genii represented in the story of Aladdin's Wonderful Lamp.

We now come to the blackest part of the Vāmā worship. The ceremony is entitled Śrī Chakra, Pūrṇābbiṣeka, the ring or full initiation. This worship is mostly celebrated in mixed societies composed of motley groups of persons of various castes, though not of creeds. This is quite extraordinary, since, according to the established laws of the caste system, no Hindu is permitted to eat with an inferior. But here the law is at once done away with, and persons of high caste, low caste, and no caste, sit, eat, and drink together. This is authorised by the Śāstras in the following text:—"Whilst the Bhairavi Tantra (the ceremony of the Chakra) is proceeding, all castes are Brāhmaṇas—when it is concluded they are again distinct. (Śyāmā Rahasya). Thus, while the votaries of Śakti observe all the distinctions of caste in public, they neglect them altogether in the performance of her orgies.

The principal part of the rite called the Chakra is the Śakti Sādhana, or the purification of the female representing the Śakti. In the ceremony termed the Mantra Sādhana, we have already noticed the introduction of a female, the devotee always making his wife or mistress partner in the devotion. This cannot be done in a mixed society. For although the Vāmīs are so far degenerated as to perform rites such as human nature, corrupt as it is, revolts from with detestation, yet they have not sunk to that depth of depravity as to give up their wives to the licentiousness of men of beastly conduct. Neither is it the ordination of the Śāstras. For this purpose, they prescribe females of various descriptions, particularly, "a dancing girl, a female devotee, a harlot, a washerwoman, or barber's wife, a female of the Brahmanical or Śūdra tribe, a flower girl or a milk-maid (Devi Rahasya). Some of the Tantras add a few more to the list, such as, "a princess, the wife of a Kūpālī or of a chāṇḍālā, of a Kulāla or of a conch-seller" (Rabati Tantra). Others increase the number

to twenty-six, and a few even to sixty-four. These females are distinguished by the name of Kula Śakti. Selecting and procuring females from the preceding classes, the Vānāchāris are to assemble at midnight in some sequestered spot in eight, nine or eleven couples, the men representing Bhairavas or Viras, and the woman Bhairavis or Nāyikās. In some cases a single female representing the S'akti is to be procured. For this purpose a woman of a black complexion is always preferred. in all cases, the Kula Śakti is placed disrobed, but richly adorned with ornaments on the left of a circle (chakra) described for the purpose, whence the ceremony derives its name. Sometimes she is made to stand, stark naked, with protuberant tongue and dishevelled hair. She is then purified by the recitation of many mantras and texts, and by the performance of the mudrā or gesticulations. Finally she is sprinkled over with wine, and if not previously initiated, the Bija mantra is thrice repeated in her ear. To this succeeds the worship of the guardian divinity; and after this, that of the female to whom are now offered broiled fish, flesh, fried peas, rice, spirituous liquors, sweetmeats, flowers and other offerings, which are all purified by the repeating of incantations and the sprinkling of wine. It is now left to her choice to partake of the offerings, or to rest contented simply with verbal worship. Most frequently she eats and drinks till she is perfectly satisfied, and the refuse is shared by the persons present. If, in any case, she refuses to touch or try either meat or wine, her worshippers pour wine on her tongue while standing, and receive it as it runs down her body in a vessel held below. This wine is sprinkled over all the dishes which are now served among the votaries.

Such is the preliminary called the purification of S'akti. To this succeeds the devotional part of the ceremony. The devotees are now to repeat their radical mantra, but in a manner unutterably obscene. Then follow things too abominable to enter the ears of men, or to be borne by the feelings of an enlightend community; things of which a Tiberius would be ashamed, and from which the rudest savage would turn away his face with disgust. And these very things are contained in the directions of the S'āstrās, "Dharmā dharma Havirdipte Svātmaṅgau manasā-ruchā, Suṣumnā Vartmanā Nityā Mokṣayritim juhomyaham. Svāhāntam mantra muchhārya Mūlam smaram param. * * * *. Tāra dvayāntaragatam Paramānanda Kāraṇam. Om Prakāś'ākāś'a Hastābhyām avalambya Unmani Śruchā, Dharmā dharma Kalāsteha Pūrṇa Vahnau juhomyaham. * * * *. Sampūjya Kāntām santarpya stutvā nativā paraṣparam, Samhāra Mudrayā Mantri Śakti Virāṇ

visarjajet." Those who abide by the rules of the Śastras are comparatively few; the generality confine themselves chiefly to those parts that belong to gluttony, drunkenness and whoredom, without acquainting themselves with all the minute rules and incantations of the Śastras. The chakra is nothing more than a convivial party, consisting of the members of a single family, or at which men are assembled and the company are glad to eat flesh and drink spirits under the pretence of a religious observance.

The Śāktas delineate on their foreheads three horizontal and semi-circular lines, with ashes, obtained, if possible, from the hearth on which a consecrated fire is perpetually maintained. But as such ashes are not always procurable, they generally draw lines of red sandal or vermillion. They sometimes add a red streak up the middle of the forehead, with a red circlet at the root of the nose. The circular spot, they mark, when they avow themselves, either with saffron or with turmeric and borax, but most frequently with red sandal, which however, properly belongs to the Śaiva sect.

The beads are made either of coral, or of a certain species of stone called sphatic, or of human bone, or the teeth of a Chāṇḍāla. This last sort is said to be replete with miracles, and is much valued by the Vāmācharīs. The seeds of the Rudrākṣa and more specially what they call the Sunkhya Guṭikā are highly prized by the Dakṣiṇās.

There is another set of impostors who pretend to have obtained dominion over the impure spirits. These go about doing miracles among the ignorant Hindus, by whom they are called in for various purposes, generally for curing diseases, barrenness, etc. They invariably come at night, in a body of two, three or four persons, one of whom is always a ventriloquist. They require to be brought yavā flowers, which are sacred to Kālī, sweetmeats, curds, etc., which being placed on the floor of a room, they and the visitors enter the room. The worship of the Śakti is now performed and then the lights are extinguished. The chief actor then begins to call his vassal goblin by name, saying, "Arambaraye, Arambaraye," and a hollow voice answers from a distance. "Here I am coming." Soon after a variety of sounds are heard as if some one knocking at the door, windows, roof, etc., or if it be a pot, the thatches shake, the bamboos crack, etc., in short, the room is filled with the presence of the spirit. Now the head impostor asks him a number of questions as to the nature of the disease to be cured, and then begs some medicine to be given, on which a sound is heard, as if something were thrown on the floor. The lights being then brought in, roots of plants or some such

things are discovered. In this way, the commanders of ghosts impose upon the credulous Hindus. The process is called *Chañḍujāgāna*, or awakening the ghost. The impostors always fail before men of sense in their attempt to call in the ghost.

The tenets of the Śaktas open the way for the gratification of all the sensual appetites, they hold out encouragement to drunkards, thieves and dacoits; they present the means of satisfying every lustful desire; they blunt the feelings by authorising the most cruel practices, and bad man to commit abominations which place them on a level worse than the beasts. The Śaktya worship is impure in itself, obscene in its practices, and highly injurious to the life and character of men."

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By H. H. Wilson, L. L. D., and F. B. S. Calcutta, 1846

THE TENTH BOOK.

CHAPTER I.

1-6. Nārada said:—"O Nārāyaṇa! O Thou, the Supporter of this whole world! The Preserver of all! Thou hast described the glorious characters of the Devī, that take away all the sins. Kindly describe now to me the several forms that the Devī assumed in every Manvantara in this world as well as Her Divine Greatness. O Thou, full of mercy! Describe also how and by whom She was worshipped and praised; how She, so kind to the devotees, having been thus pleased, fulfilled their desires. I am very eager to hear these, the very best and blissful characters of the Devī. Śrī Nārāyaṇa said:—"Hear, O Mahārṣi! The glories and greatness of the Devī Bhagavatī leading the devotion of the devotees, capable of giving all sorts of wealth and destroying all sins." From the navel lotus of Viṣṇu, the holder of the Chakra (discus), was born Brahmā, the Creator of this universe, the great Energetic One, and the Grand Sire of all the worlds.

7-14. The four faced Brahmā, on being born, produced from His mind Svāyambhuva Manu and his wife Śatarūpā, the embodiment of all virtues. For this very reason, Svāyambhuva Manu has been known as the mind-born son of Brahmā. Svāyambhuva Manu got from Brahmā the task to create and multiply; he made an earthen image of the Devī Bhagavatī, the Bestower of all fortunes, on the beach of the sanctifying Kṣīra Samudra (ocean of milk) and he engaged himself in worshipping Her and began to repeat the principal mystic mantra of Vāgbhava (the Deity of Speech). Thus engaged in worship, Svāyambhuva Manu conquered by and by his breath and food and observed Yama, Niyama and other vows and became lean and thin. For one hundred years he remained standing always on one leg and became successful in controlling his six passions lust, anger etc. He meditated on the feet of that Ādyā Śakti (the Primordial Śakti) so much that he became inert like a vegetable or mineral matter. By his Tapas the Devī, the World Mother appeared before him and said:—"O King! Ask divine boons from Me." Hearing these joyous words, the King wanted his long cherished and heart-felt boon, so very rare to the Devas.

15-22. Manu said:—"O Large eyed Devī! Victory to Thee, residing in the hearts of all! O Thou honoured, worshipped! O Thou! the Upholder of the world! O Thou, the Auspicious of all auspicious!

By Thy Gracious Look, it is that the Lotus born has been able to create the worlds ; Viṣṇu is perserving and Rudra Deva is destroying in a minute. By Thy command it is that Indra, the Lord of Śachi, has got the charge of controlling the three Lōkas ; and Yama, the Lord of the departed, is awarding fruits and punishing according, to their merits or demerits, the deceased ones. O Mother ! By Thy Grace, Varuṇa, the holder of the noose, has become the lord of all aquatic creatures and is preserving them ; and Kuvera, the lord of the Yakṣas, has become the lord of wealth. Agni (fire), Nairṛit, Vāyu (wind), Īśāna and Ananta Deva are Thy parts and have grown by Thy power. Then, O Devī ! If Thou desirest to grant me my desired boon, then, O Thou ! the Auspicious One ! Let all the great obstacles to my work of procreating in this universe and increasing my dominions die away. And if any body worships this great Vāggbhava Mantra or any body hears with devotion this history or makes others hear this, they all shall be crowned with success and enjoyment and Mukti be easy to them.

23.24. Specially they would get the power to remember their past lives, acquire eloquence in speaking, all round beauty, success in obtaining knowledge, success in their deeds and especially in the increase of their posterity and children. O Bhagavati ! This is what I want most.

Here ends the First Chapter of the Tenth Book on the story of Svāyambhuva Manu in the Mahāpurāṇam Śrī Mad Devī Bhāgavatam of 18,000 verses by Mahārṣi Veda Vyāsa.

CHAPTER II.

1-6. The Devī said:—" O King ! O Mighty-armed One ! All these I grant unto you. Whatever you have asked for, I give them to you. I am very much pleased with your hard 'tapasyā and with your Japam of the Vāggbhava Mantra. Know Me that My power is infallible in killing the Lords of the Daityas. O Child ! Let your kingdom be free from enemies and let your prosperity be increased. Let your devotion be fixed on Me and in the end you will verily get Nirvāṇa Mukti. O Nārada ! Thus granting the boon to the highsouled Manu, the Great Devī disappeared before him and went to the Bindhya Range. O Devarṣi ! This Bindhya mountain increased in height so much so that it was well nigh on the way to prevent the course of the Sun when it was arrested by Mahārṣi Agastya, born of a kumbha (water jar). The younger sister of Viṣṇu, Varadeś'varī, is staying here as Bindhyavāsini. O Best of the Munis ! This Devī is an object of worship of all.

7-8. Saunaka and the other Rishis said :—O Sūta ! Who is that Bindhya Mountain ? And why did He intend to soar high up to the Heavens to resist the Sun's course ? And why was it that Agastya, the son of Mitrāvaruṇa quietened that rising mountain ? Kindly describe all these in detail.

9-15. O Saint ! We are not as yet satisfied with hearing the Glories of the Devī, the ambrosial nectar, that have come out of your mouth. Rather our thirst has been increased. Sūta said :—“ O Rishis ! There was the Bindhya Mountain, highly honoured and reckoned as the chief of the mountains on the earth. It was covered with big forests and big trees. Creeping plants and shrubs flowered there and it looked very beautiful. On it were roaming deer, wild boars, buffaloes, monkeys, hares, foxes, tigers and bears, stout and cheerful, with full vigour and all very merrily. The Devas, Gandharbbas, Apsarās, and Kinnaras come here and bathe in its rivers ; all sorts of fruit trees can be seen here. On such a beautiful Bindhya Mountain, came there one day the ever joyful Devarṣi Nārada on his voluntary tour round the world. Seeing the Maharṣi Nārada, the Bindhya Mountain got up and worshipped him with pādya and arghya and gave him a very good Āsana to sit. When the Muni took his seat and found himself happy, the Mountain began to speak.

16-17. Bindhya said :—“ O Devarṣi ! Now be pleased to say whence you are coming ; your coming here is so very auspicious ! My house is sanctified today by your coming. O Deva ! Your wandering is, like the Sun, the cause of inspiring the beings with freedom from fear. So, O Nārada ! Kindly give out your intention as to your coming here which seems rather wonderful.

18-28. Nārada said ! “ O Bindhya ! O Enemy of Indra ! (Once the mountains had a very great influence. Indra cut off their wings and so destroyed their influence. Hence the mountains are enemies of Indra). I am coming from the Sumeru Mountain. There I saw the nice abodes of Indra, Agni, Yama, and Varuṇa. There I saw the houses of these Dikpālas (the Regents of the several quarters), which abound in objects of all sorts of enjoyments. Thus saying, Nārada gave out a heavy sigh. Bindhya, the king of mountains, seeing the Muni heaving a long sigh, asked him again with great eagerness. “ O Devarṣi ! Why have you heaved such a long sigh ? Kindly say.” Hearing this, Nārada said :—“ O Child ! Hear the cause why I sighed. See ! The Himālayā Mountain is the father of Gaurī and the father-in-law of Mahādeva ; therefore he is the most worshipped of all the mountains. The Kailāśa Mountain again, is the residence of Mahādeva ; hence that is also

worshipped and chanted as capable of destroying all the sins. So the Niṣadha, Nila, and Gandhamādana and other mountains are worshipped at their own places. What more than this, that the Sumeru Mountain, round whom the thousandrayed Sun, the Soul of the universe, circumambulates along with the planets and stars, thinks himself the supreme and greatest amongst the mountains "I am the supreme; there is none like me in the three worlds." Remembering this self-conceit of Sumeru, I sighed so heavily. O Bindhya! We are ascetics and though we have no need to discuss these things, yet by way of conversation I have told this to you. Now I go to my own abode."

Here ends the Second Chapter of the Tenth Book on the conversation between Nārada and the Bindhya Mountain in the Mahā Purāṇam Śrī Mātṛ Devī Bhāgavatam of 18,000 verses by Maharṣi Veda Vyāsa.

CHAPTER III.

1-16. Sūta said :—" O Rīgīs ! Thus advising, the Devarṣi, the great Jñāni and Muni going wherever he likes, went to the Brahmaloṇa. After the Muni had gone, the Bindhya became immersed in great anxiety and, becoming always very sorrowful, could not get peace. "What shall I do now so as to overthrow Meru? Until I do that, I won't be able to get the peace of my mind or my health. The highsouled persons always praised me for my enthusiasm and energy. Fie to my energy, honour, fame and family! Fie to my strength and heroism! O Rīgīs! With all these cogitations in his mind, Bindhya came finally to this crooked conclusion :—" Daily the Sun, stars and planets circumambulate round the Sumeru; hence Sumeru is always so arrogant; now if I can resist the Sun's course in the heavens by my peaks, He will not be able to circumambulate round the Sumeru. If I can do this, certainly I will be able to curb the Sumeru in his pride. Thus coming to a conclusion, Bindhya raised his arms that were the peaks high up to the heavens and blocking the passage in the Heavens remained so and passed that night with great uneasiness and difficulty, thinking when the Sun would rise and he would obstruct His passage. At last, when the morning broke out, all the quarters were clear. The Sun, destroying the darkness, rose in Udaya Giri. The sky looked clear with His rays; the lotus, seeing Him, blew out with joy; while the excellent white water-lilies, at the bereavement of the Moon, contracted their leaves and closed as if at the separation of one's lover, gone to a distant place. The people began to do their own works on the appearance of the day; the worship of the gods, the offerings to the Gods,

the Homas and the offerings to the Pitris were set a going on (in the morning, afternoon and evening respectively). The Sun marched on in His course. He divided the day into three parts, morning, mid-day, and after-noon. First of all he consoled the eastern quarter which seemed like a woman suffering from the bereavement of her lover; then he consoled the south eastern corner; then as He wanted to go quickly towards the south, His horses could not go further. The charioteer Aruṇa, seeing this, informed the Sun what had happened.

17. Aruṇa spoke :—"O Sun! The Bindhya has become very jealous of the Sumeru as You circumambulate round the Sumeru Mountain daily. He has risen very high and obstructed your course in the Heavens, hoping that you would circumambulate round him. He is thus vying with the Sumeru Mountain.

18-26. Sūta said :—"O Rīgīs! Hearing the words of Aruṇa, the charioteer, the Sun began to think thus :—"Oh! The Bindhya is going to obstruct My course! What can a great hero not do, when he is in the wrong path? Oh! My horses' motions are stopped to-day! The fate is the strongest of all (Because Bindhya is strong to-day by Daiva, therefore he is doing this). Even when eclipsed by Rāhu (the ascending node) I do not stop for a moment even; and now obstructed in My passage, I am waiting here for a long time. The Daiva is powerful; what can I do? The Sun's course having been thus obstructed, all from the Gods to the lowest became helpless and could not make out what to do. Chitragupta and others ascertain their time through the Sun's course; and that Sun is now rendered motionless by the Bindhya mountain! What a great adverse fate is this! When the Sun was thus obstructed by the Bindhya out of his arrogance, the sacrifices to the Devas, the offerings to the Pitris all; were stopped; the world was going to rack and ruin. The people that lived on the west and south had their nights prolonged and they remained asleep. The people of the east and the north were scorched by the strong rays of the Sun and some of them died; some of them lost their health and so forth. The whole earth became devoid of Śrāddhas and worships and a cry of universal distress arose on all sides. Indra and the other Devas became very anxious and began to think what they should do at that moment.

Here ends the Third Chapter of the Tenth Book on the obstruction of the Sun's course by the Bindhya Mountain in the Mahā Purāṇam Śrī Mad Devī Bhāgavatam of 18,000 verses by Maharṣi Veda Vyāsa.

CHAPTER IV.

1-2. Sûta said:—O Rîgis! Then Indra and all the other Devas, taking Brahmâ along with them and placing Him at the front, went to Mahâdeva and took His refuge. They bowed down to Him and chanted sweet and great hymns to Him, Who holds Moon on His forehead, the Deva of the Devas, thus:—

3-1. O Thou, the Leader of the host of Gods! Victory to Thee! O Thou, Whose lotus feet are served by Umâ, Victory to Thee! O Thou, the Giver of the eight Siddhis and Vibhûtis (extraordinary powers) to Thy devotees, Victory to Thee! O Thou, the Background of this Great Theatrical Dance of this Insurmountable Mâyâ! Thou art the Supreme Spirit in Thy True Nature! Thou ridest on Thy vehicle, the Bull, and residest in Kâilâs'a; yet Thou art the Lord of all the Devas. O Thou, Whose ornament is snakes, Who art the Honoured and the Giver of honours to persons! O Thou! the Unborn, yet comprising all forms, O Thou Śambhu! That findest pleasure in this Thy Own Self! Victory to Thee!

6-9. O Thou, the Lord of Thy attendants! O Thou, Giris'a! The Giver of the great powers, praised by Mahâ Viṣṇu! O Thou, That livest in the heart lotus of Viṣṇu, and deeply absorbed in Mahâ Yoga! Obeisance to Thee! O Thou that can't be known through Yoga, and nothing but the Yoga itself; Thou, the Lord of the Yoga! We bow down to Thee. Thou awardest the fruits of yoga to the Yogins. O Thou, the Lord of the helpless! The Incarnate of the ocean of mercy! The Relief of the diseased and the most powerful! O Thou, whose forms are the three guṇas, Sattva, Rajo, Tamas! O Thou! Whose Emblem (carrier) is the Bull (Dharma); Thou art verily the Great Kâla; yet Thou art the Lord of Kâla! Obeisance to Thee! (The Bull represents the Dharma or Speech).

10. Thus praised by the Devas, who take the offerings in sacrifices the Lord of the Devas, whose emblem is Bull, smilingly told the Devas in a deep voice:—

11. O Thou, the excellent Devas! The residents of the Heavens! I am pleased with the praises that you have sung of Me. I will fulfil the desires of you, all the Devas.

12-15. The Devas said:—"O Lord of all the Devas! O Giris'a! O Thou whose forehead is adorned with Moon! O Thou, the Doer of good to the distressed. O Thou, the Powerful! Dost Thou do good to us. O Thou, the Sinless One! The Bindhya Mountain has become jealous of the Sumeru Mountain, and has risen very high up in the Heavens and he has obstructed the Sun's course, thereby causing great troubles to all. O

be extinct and happiness will always reign there. O Devas ! This stotra can give every thing. Both the enjoyment and freedom will come within any one's easy access. There is no doubt in this. Now what is your difficulty ? Give out. I will remove it at once. There is not a bit of doubt in this. Hearing these words of Śrī Bhagavān, the Devas became glad and spoke to Viṣṇu.

Here ends the Fifth Chapter of the Tenth Book on the Devas' going to Viṣṇu, in the Mahā Purāṇam Śrī Mad Devī Bhāgavatam of 18,000 verses by Maharṣi Veda Vyāsa.

CHAPTER VI.

1-6. Sūta said:—"O Rṣis ! Hearing the words of the Lord of Lakṣmī, all the Devas became pleased and they spoke:—The Devas said:—"O Deva of the Devas ! O Mahā Viṣṇu ! O Thou, the Creator, Preserver and the Destroyer of the Universe ! O Viṣṇu ! The Bindhya mountain has risen very high and it has stopped the Sun's course. Therefore all the works on earth are suspended. We are not receiving our share of Yajñas. Now where we will go, what we will do, we do not know. Śrī Bhagavān said:—"O Devas ! There is now in Benares the Muni Agastya of indomitable power, in devoted service of that Primordial Śakti Bhagavati, the Creatrix of this Universe. This Muni alone can put a stop to this abnormal Bindhya Range. Therefore it behoves you all to go to that fiery Dvija Agastya at Benares where the people get Nirvāṇa; the Highest Place and pray to him (to kindly fulfil your object).

7-19. Sūta said:—"O Rṣis ! Thus ordered by Viṣṇu, the gods felt themselves comforted and, saluting Him, went to the city of Benares.

In a moment they went to the Holy City of Benares, and bathing there at the Maṇikarṇikā ghāṭ, worshipped the Devas with devotion and offered Tarpaṇas to the Pitris and duly made their charities. Then they went to the excellent Ās'rama of the Muni Agastya. The hermitage was full of quiet quadruped animals ; adorned with various trees, peacocks, herons, geese and Chakravākas and various other birds tigers, wolves, deer, the wild boars, rhinoceros, young elephants, Ruru deer and others. Though there were the ferocious animals, yet the place was free from fear and it looked exceedingly beautiful. On arriving before the Muni, the gods fell prostrate before him and bowed down again and again to him. They then chanted hymns to him and said :—O Lord of Dvijas ! O Thou honoured and most worshipful ! Victory to Thee. Thou art sprung from a water jar. Thou art the destroyer of

Vatāpī, the Asura. Obeisance to Thee ! O Thou, full of Śrī, the son of Mitrāvaruṇa ! Thou art the husband of Lopāmudrā. Thou art the store house of all knowledge. Thou art the source of all the Śāstras. Obeisance to Thee ! At Thy rise, the waters of the ocean become bright and clear ; so obeisance to Thee ! At Thy rise (Canopus) the Kāśa flower blossoms. Thou art adorned with clots of matted hair on Thy head and Thou always livest with Thy disciples. Śrī Rāma Chandra is one of Thy chief disciples. O great Muni ! Thou art entitled to praise from all the Devas ! O Best ! The Store-house of all qualities ! O great Muni ! We now bow down to Thee and Thy wife Lopāmudrā ! O Lord ! O very Energetic ! We all are very much tormented by an unbearable pain inflicted on us by the Bindhya Range and we therefore take refuge of Thee. Be gracious unto us. Thus praised by the gods, the highly religious Muni Agastya, the twice born, smiled and graciously said :—

20-27. O Devas ! You are the lords of the three worlds, superior to all, highsouled, and the preserver of the Lokas. If you wish, you can favour, disfavour, do anything. Especially He who is the Lord of heavens, whose weapon is the thunderbolt, and the eight Siddhis are ever at his service is your Indra, the Lord of the Devas. What is there that he cannot do ? Then there is Agni, Who burns everything and always carries oblations to the gods and the Pitris, Who is the mouth piece of the Devas. Is there anything impracticable with him ! O Devas ! Then again Yama is there amongst you, the Lord of the Rākṣasas, the Witness of all actions, and always quick in giving punishment to the offenders, that terrible looking Yama Rāja. What is there that he can not accomplish ?

20-27. Still, O Devas ! if there be anything required by you that awaits my co-operation, give out at once and I will do it undoubtedly. Hearing these words of the Muni, the Devas became very glad and joyfully began to say what they wanted. O Maharṣi ! The Bindhya mountain has risen very high and thwarted the Sun's course in the Heavens. A cry of universal distress and consternation has arisen and the three worlds are now verging to the ruins. O Muni ! Now what we want is this that Thou, by Thy power of Tapas, curbest the rise of this Bindhya Mountain. O Agastya ! Certainly, by Thy fire and austerities, that mountain will be brought down and humiliated. This is what we want.

Here ends the Sixth Chapter of the Tenth Book on the Devas' praying to the Muni Agastya for checking the abnormal rise of the Bindhya Range in the Mahā Purāṇam Śrī Mad Devī Bhāgavatan of 18,000 verses by Maharṣi Veda Vyāsa.

of indomitable valour, is known by the wise as the second Svārochiṣa Manu. Dear to all the beings, this Svārochiṣa Manu built his hermitage near the banks of the Kālindī (the Jumṇā) and there making an earthen image of the Devī Bhagavati, worshipped the Devī with devotion, subsisting on dry leaves and thus practised severe austerities. Thus he passed his twelve years in that forest; when, at last, the Devī Bhagavati, resplendent with brilliance of the thousand Suns, became visible to him. She got very much pleased with his devotional stotrams. The Devī, the Saviour of the Devas, and Who was of good vows, granted to him the sovereignty for one Manvantara. Thus the Devī became famous by the name Tāriṇī Jagaddhātṛī. O Nārada ! Thus, by worshipping the Devī Tāriṇī, Svārochiṣa obtained safely the foeless kingdom. Then establishing the Dharma duly, he enjoyed his kingdom with his sons; and, when the period of his manvantara expired, he went to the Heavens. Priyavrata's son named Uttama became the third Manu. On the banks of the Ganges, he practised tapasyā and repeated the Vija Mantra of Vāgbhāva, in a solitary place for three years and became blessed with the favour of the Devī. With rapt devotion he sang hymns wholly to the Devī with his mind full; and, by Her boon, got the foeless kingdom and a continual succession of sons and grandsons. Thus, enjoying the pleasures of his kingdom and the gifts of the Yuga Dharma, got in the end, the excellent place, obtained by the best Rājārṣis. A very happy result. Priyavrata's another son named Tāmasa became the fourth Manu. He practised austerities and repeated the Kāma Vija Mantra, the Spiritual Password of Kāma on the southern banks of the Narmadā river and worshipped the World Mother. In the spring and in the autumn he observed the nine nights' vow (the Navarātri) and worshipped the excellent lotus eyed Dāvas'ī and pleased Her. On obtaining the Devī's favour, he chanted excellent hymns to Her and made praṇāms. There he enjoyed the extensive kingdom without any fear from any foe or from any other source of danger. He generated, in the womb of his wife, ten sons, all very powerful and mighty, and then he departed to the excellent region in the Heavens.

The young brother of Tāmasa, Raivata became the Fifth Manu and practised austerities on the banks of the Kālindī (the Jumṇā) and repeated the Kāma Vija Mantra, the spiritual password of Kāma, the resort of the Sādhakas, capable to give the highest power of speech and to yield all the Siddhis, and thus he worshipped the Devī. He obtained excellent heavens, in-domitable power, unhampered and capable of all success and a continual line of sons, grandsons, etc. Then the unrivalled excellent hero Raivata Manu established the several divisions of Dharma and enjoying all the worldly pleasures, went to the excellent region of Indra.

Here ends the Eighth Chapter of the Tenth Book on the origin of Manu in the Mahāpurāṇam Śrī Mad Devī Bhāgavatam of 18,000 verses by Mahārṣi Veda Vyāsa.

CHAPTER IX.

1-7. Nārāyaṇa said:—"O Nārada ! I will now narrate the supreme glories of the Devī and the anecdote how Manu, the son of Anga, obtained excellent kingdom by worshipping the Devī Bhagavatī. The son of the king Anga, named Chākṣuṣa became the Sixth Manu. One day he went to the Brahmarṣi Pulaha Rṣi and taking his refuge said :—"O Brahmarṣi ! Thou removest all the sorrows and afflictions of those that come under Thy refuge ; I now take Thy refuge. Kindly advise Thy servant how he may become the Lord of an endless amount of wealth. O Muni ! What can I do so that I may get the sole undisputed sway over the world ? How my arms can wield the weapons and manipulate them so that they may not be baffled ? How my race and line be constant and my youth remain ever the same, undecayed ? And how can I, in the end, attain Mukti ? O Muni ! Kindly dost Thou give instructions to me on these points and oblige. Hearing thus, the Muni wanted him to worship the Devī and said :—" O King ! Listen attentively to what I say you to-day. Worship to-day the all auspicious Śakti ; by Her grace, all your desires will be fulfilled.

8. Chākṣuṣa said :—"O Muni ! What is that very holy worship of Śrī Bhagavatī ? How to do it ? Kindly describe all these in detail.

9-20. The Muni said :—"O King ! I will now disclose all about the excellent Pūja of the Devī Bhagavatī. Hear. You recite (mentally) always the seed mantra of Vākḥbava (Speech) (The Deity being Mahā Sarasvatī). If any one makes japam (recites slowly) of the Vākḥbava Vija thrice a day, one gets both the highest enjoyment here and, in the end, release (Mukti) O Son of a Kṣatriya ! There is no other Vija Mantra (word) better than this of Vāk (the Word). Through the Japam of this Vija Mantra comes the increase of strength and prowess and all successes. By the Japam of this, Brahmā is so powerful and has become the Creator ; Viṣṇu preserves the Universe and Mahes'vara has become the Destroyer of the Universe. The other Dikpālas (the Regents of the quarters) and the other Siddhas have become very powerful by the power of this Mantra, and are capable of favouring or disavouring others. So, O King ! You, too, worship the Devī of the Devas, the World Mother and ere long you will become the Lord of unbounded wealth. There is no doubt in

this. O Narada ! Thus advised by Pulaha Rīṣi, the son of the King Anga went to the banks of the Virajā river to practise austerities. There the king Chākṣuṣa remained absorbed in making Japam of the Vāgbhava Viṣṇu Mantra and took for his food the leaves of the trees that dropped on the ground and thus practised severe austerities.

The first year he ate leaves ; the second year he drunk water and in the third year he sustained his life by breathing air simply and thus remained steady like a pillar. Thus he remained without food for twelve years. He went on making Japam of the Vāgbhava Mantra and his heart and mind became purified. While he was sitting alone, absorbed in the meditation of the Devī Mantra, there appeared before him suddenly the Parames'vari, the World Mother, the Incarnate of Lakṣmī. The Highest Deity, full of dauntless fire and the Embodiment of all the Devas, spoke graciously in sweet words to Chākṣuṣa, the son of Anga.

21-29. O Regent of the earth ! I am pleased with your Tapasyā. Now ask any boon that you want. I will give that to you. Chākṣuṣa said:—"O Thou, worshipped by the Devas ! O Sovereign of the Deva of the Devas ! Thou art the Controller Inside ; Thou art the Controller Outside. Thou knowest everything what I desire in my mind. Still, O Devī ! When I am so fortunate as to see Thee, I say "Thou grantest me the kingdom for the Manvantara period." The Devī said:—"O Best of the Kṣatriyas ! I grant unto you the kingdom of the whole world for one manvantara. You will have many sons, very powerful, indeed, and well qualified. Your kingdom will be free from any danger till at last you will certainly get Mukti. Thus granting the excellent boon to Manu, She disappeared then and there, after being praised by Manu, with deep devotion. The Sixth Manu, then favoured by the Devī, enjoyed the sovereignty of the earth and other pleasures and became the best of the Manus. His sons became the devotees of the Devī, very powerful and expert and became respected by all and enjoyed the pleasures of the kingdom. Thus getting the supremacy by the worship of the Devī, the Chākṣuṣa Manu became merged in the end in the Holī Feet of the Devī.

Here ends the Ninth Chapter of the Tenth Book on the narrative of Chākṣuṣa Manu in the Mahāpurāṇam Śrīmad Devī Bhāgavatam of 18,000 verses by Mahārṣi Veda Vyāsa.

CHAPTER X,

14. Nārāyaṇa said :—Now the Seventh Manu is the Right Hon'ble His Excellency the Lord Vaivasvata Manu Śrāddha Deva, honoured by all the kings, and the Enjoyer of the Highest Bliss, Brahmānanda. I will now speak of this seventh Mann. He, too, practised austerities before the Highest Devi and by Her Grace, got the sovereignty of the earth for one Manvantara.

The Eighth Manu is the Sun's son, known as Sāvarni. This personage, a devotee of the Devi, honoured by the kings, gentle, patient, and powerful king Sāvarni worshipped the Devi in his previous births; and, by Her boon, became the Lord of the Manvantara.

5. Nārada said :—"O Bhagavan ! How did this Sāvarni Manu worship in his previous birth the earthen image of the Devi. Kindly describe this to me.

6.13. Nārāyaṇa said : "O Nārada ! This Eighth Manu had been, before, in the time of Svārochiṣa Manu (the second Manu), a famous king, known by the name of Suratha, born of the family of Chaitra, and very powerful. He could well appreciate merits, clever in the science of archery, amassed abundance of wealth, a generous donor, a very liberal man and he was a celebrated poet and honoured by all. He was skilled in all arts of warfare with weapons and indomitable in crushing his foes. Once on a time, some of his powerful enemies destroyed the city of Kolā, belonging to the revered king and succeeded in besieging his capital wherein he remained. Then the king Suratha, the conqueror of all his foes went out to fight with the enemies but he was defeated by them. Taking advantage of this opportunity, the king's ministers robbed him of all his wealth. The illustrious king then went out of the city and with a sorrowful heart rode alone on his horse on the plea of having a game and walked to and fro, as if, absent-minded.

14-25. The king, then, went to the hermitage of the Muni Sumedhā, who could see far-reaching things (a Man of the Fourth Dimensions). It was a nice, quiet Āśrama, surrounded by quiet and peaceful animals and filled with disciples. There in that very sacred Āśrama, his heart became relieved and he went on living there.

One day, when the Muni finished his worship, etc., the king went to him and saluted him duly and humbly asked him the following :—"O Muni ! I am suffering terribly from my mental pain. O Deva on the earth ! Why I am suffering so much though I know everything, as if I am quite an ignorant man. After my defeat from my enemies, why does my mind become now

compassionate towards those who stole away my kingdom. O Best of the knowers of the Velas ! What am I to do now ? Where to go ? How can I make me happy ? Please speak on these. O Muni ! Now I am in want of your good grace. The Muni said :—“O Lord of the earth ! Hear the extremely wonderful glories of the Devī that have no equal and that can fructify all desires. She, the Mahā Māyā, Who is all this world, is the Mother of Brahmā, Viṣṇu and Mahes'a. O King ! Know verily that it is She and She alone, that can forcibly attract the hearts of all the Jivas and throw them in dire utter delusion. She is always the Creatrix, Preservrix and Destructrix of the Universe in the form of Hara. This Mahā Māyā fulfills the desires of all the Jivas and She is known as the insurmountable Kālarātri. She is Kālī, the Destructrix of all this universe and She is Kamalā residing in the lotus. Know that this whole world rests on Her and it will become dissolved in Her. She is therefore, the Highest and Best. O King ! Know, verily, that he alone can cross the delusion (Moha) on whom the Grace of the Devī falls and otherwise no one can escape from this Anādi Moha.

Here ends the Tenth Chapter of the Tenth Book on the anecdote of the King Suratha in the Mahā Purāṇam Śrī Mad Devī Bhāgavatam of 13,000 verses by Mahārṣi Veda Vyāsa.

CHAPTER XI.

1-2. The king Suratha spoke :—“O Best of the twice born ! Who is that Devī that you spoke just now ? Why the Devī deludes all these beings ? What for does She do so ? Whence is the Devī born ? What is Her Form ? and what are Her qualities ? O Brāhmin ! Kindly describe all these to me.

3-9. The Muni spoke :—“O King ! I will now describe the nature of the Devī Bhagavati and why does She take Her Form in due time. Listen. In ancient days, when Bhagavān Nārāyaṇa, the king of the Yogis, was lying in deep sleep on the ocean on the bed of Ananta, after He had destroyed the Universe, there came out of the wax of his ear the two, Dānavas, Madhu and Kaiṭabha, of monstrous appearances. They wanted to kill Brahmā, who was lying on the lotus coming out of the navel of Bhagavān. Seeing the two Daityas Madhu and Kaiṭabha and seeing also Hari asleep the Lotus-born Brahmā became very anxious and thought :—Now Bhagavān is asleep ; and these two insomitable Daityas are ready

to kill me. Now what am I to do? Where to go? How shall I get ease? "O Chill! Thus thinking, the high souled Lotus born suddenly came to a practical conclusion. He said:—"Let me now take refuge to the Goddess Sleep, Nidrā, the Mother of all and under Whose power Bhagavān Hari is now asleep.

10-24. Brahmā then began to praise Her thus:—"O Devi of the Devas! O Upholdress of the world! Thou grantest desires of Thy devotees. O Thou auspicious! Thou art Para Brahma! By Thy Command all are doing respectively their works in their proper spheres! Thou art the Night of Destruction (Kāla Rātri); Thou art the Great Night (Mahā Rātri). Thou art the greatly terrible Night of Delusion (Moha Rātri); Thou art omnipresent; omniscient; of the nature of the Supreme Bliss. Thou art regarded as the Great. Thou art highly worshipped; Thou art alone in this world as highly intoxicated; Thou art subraissive to Bhakti only; Thou art the Best of all the things; Thou art sung as the Highest; Thou art modesty; Thou art Puṣṭi (nourishment); Thou art forgiveness (Kṣamā); Thou art Beauty (Kānti); Thou art the embodiment of mercy; Thou art liked by all; Thou art adorned by the whole world; Thou art of the nature of wakefulness, dream and deep sleep; Thou art the Highest; Thou art alone Highest Deity; Thou art highly attached to the Supreme Bliss. There is no other thing than Thee. There is One only and that is Thee. Hence Thou art denominated as One; Thou becomest again the two by contact with Thy Māyā. Thou art the refuge of Dharma, Artha and Kāma; hence Thou Thou art Three; Thou art the Turiya (the fourth state of consciousness) hence Thou art Four. Thou art the God of the five elements; hence Thou art Panchamī (five); Thou presidest over the six passions Kāma, anger etc.; hence Thou art Ṣaṣṭhi; Thou presidest over the seven days of the week and Thou grantest boons seven by seven; hence Thou art Seven. Thou art the God of the eight Vasus; hence Thou art Aṣṭamī; Thou art full of the nine Rāgas and nine parts and Thou art the Goddess of nine planets; hence Thou art Navamī. Thou pervadest the ten quarters and Thou art worshipped by the ten quarters; hence Thou art named Das'amī (the tenth day of the fortnight); Thou art served by the Eleven Rudras, the Goddesses of eleven Ganas and Thou art fond of Ekādaśī Tithi; hence Thou art denominated Ekādaśī; Thou art twelve armed and the Mother of the twelve Ādityas; hence Thou art Dvādaśī; Thou art dear to the thirteen Ganas; Thou art the presiding Deity of Vise Devās and Thou art the thirteen months including the Malas Māsa (dirty month), hence Thou art Trayodaśī. Thou didst

grant boons to the fourteen Indras and Thou gavest birth to the fourteen Manus; hence Thou art Chaturdas'i. Thou art knowable by the Pañchadas'i. Thou art sixteen armed and on Thy forehead the sixteen digits of the Moon are always shining; Thou art the sixteenth digit (ray) of the Moon named Amā; hence Thou art Ṣoḍas'i. O Devas'! Thou, though attributeless and formless, appearest in these forms and attributes. Thou hast now enveloped in Moha and Darkness the Lord of Ramā, the Bhagavān, the Deva of the Devas. These Daityas, Madhu and Kaiṭabha are indomitable and very powerful. So to kill them, Thou better dost awake the Lord of the Devas.

25-34. The Muni said:—Thus praised by the Lotus-born, the Tāmasi Bhagavatī (the Goddess of sleep and ignorance), the Beloved of Bhagavān, left Viṣṇu and enchanted the two Daityas.

On being awakened, the Supreme Spirit Viṣṇu, the Lord of the world, the Bhagavān, the Deva of the Devas, saw the two Daityas. Those two monstrous Dānavas, beholding Madhu Sūdana, came up before Him, ready to fight. The hand-to-hand fight lasted amongst them for five thousand years. Then the two Dānavas, madened by their great strength, were enchanted by the Māyā of Bhagavatī and told the Supreme Daity "Ask boon from us." Hearing this, the Bhagavān Ādi Puruṣa (the Prime Man) asked the boon that both of them would be killed that day by Him. Those two very powerful Dānavas spoke to Hari again "Very Well. Kill us on that part of the earth which is not under water." O King! Bhagavān Viṣṇu, the Holder of the conch and club, spoke:—"All right. Indeed! Let that be so.

Saying this He placed their heads on His thigh and severed them with His disc (chakra). O King! Thus Mahā Kālī, the Queen of all the Yogas arose on this occasion when the praise was offered Her by Brahmā. O King! Now I will describe another account how this Mahā Lakṣmī appeared on another occasion. Listen.

Here ends the Eleventh Chapter of the Tenth Book on the killing of Madhu Kaiṭabha in the Mahā Purāṇam Śrī Mad Devī Bhāgavatam of 15,000 verses by Maharṣi Veda Vyāsa.

CHAPTER XII.

1-6. The Muni said:—"O King! The powerful Asura Mahiṣa, born of a She-buffalo, defeated all the Devas and became the Lord of the whole universe. That indomitable Dānava seized forcibly all

the rights of the Devas and began to enjoy the pleasures of the kingdom over the three worlds. The Devas, thus defeated, were expelled from their abodes in Heavens. They took Brahmā as their Leader and went to the excellent regions where Mahā Deva and Viṣṇu resided and informed them of all that had been done by that vicious Asura Mahiṣa. They said:—"O Deva of the Devas! The insolent Mahiṣāsura has become unbearable and he has taken possessions of the rights and properties of the whole host of the Devas and he is now enjoying them. Both of you are quite capable to destroy the Asura. So why do you not devise means to annihilate him in no time!"

7-10. Hearing these pitiful words of the Devas, Bhagavān Viṣṇu became quite indignant. Śankara, Brahmā and the other Devas all were inflamed with anger. O King! From the face of the angry Hari, then emanated an Unusual Fire, brilliant like thousand Suns. Then by and by emanated fires also from the bodies of all the Devas who were filled then with joy. From the mass of fire thus emanated there came out a beautiful Female Figure. The face of this figure was formed out of the fire that emanated from the body of Mahā Deva. Her hairs were formed out of the fire of Yama and Her arms were formed out of the fire that emanated from Viṣṇu.

11-21. O King! From the nre of the Moon came out two breasts; from the fire of Indra came out Her middle portion; from the fire of Varuṇa, appeared Her loins and thighs; from the fire of Earth, Her hips were formed; from the fire of Brahmā, Her feet were formed; from the fire of the Sun, Her toes were formed; from the fire of the Vasus, Her fingers were formed; from Kuvera's fire, Her nose came out; from the excellent tejas of Prajāpati, teeth; from the fire of Agni, Her three eyes; from the fire of the twilight, Her eye-brows and from the fire of Vāyu, Her ears appeared.

11-21. O Lord of men! Thus Bhagavati Mahiṣamardini was born of the Tejas (fiery substances) of the Devas. Next Śiva gave Her the Śūla (weapon spear); Viṣṇu gave Sudarśana (Chakra;) Varuṇa gave the conchshell; Fire gave Śakti (weapon); Vāyu gave Her bows and arrows; Indra gave Her thunder bolt and the bell of the elephant Airāvata; Yama gave Her the Destruction Staff (Kāla Daṇḍa); Brāmā gave Her the Rudrākṣa, rosary and Kamaṇḍalu; the Sun gave Her, in every pore the wonderful rays; the Time (Kāla) gave Her sharp axe and shield; the oceans gave Her the beautiful necklace and new clothes two in number; Viśvakarmā gladly gave Her the crown, ear-rings,

kaśaka, Angada, Chandrārḍha, tinklets; and the Himālayās gave Her the Lion as Her Vehicle and various gems and jewels.

22-30. Kuvera, the Lord of wealth gave Her the cup filled with the drink; Bhagavān Ananta Deva gave Her a necklace of snakes (Nāghāra). Thus the World Mother, the Devī, became honoured by all the Devas. The Devas, very much oppressed by Mahiṣaśura, then, chanted various hymns of praise to the World Mother Māheś'vari Mahā Devī.

22-30. Hearing their Stotras, the Deves'i, worshipped by the Devas, shouted aloud the War-Cry. O King! Mahiṣāśura, startled at that War-Cry, came to Bhagavatī with all his army corps. Then that great Asura Mahiṣa hurled various weapons in the air and overcast the sky with them and began to fight with great skill. The several generals Chikṣura, Durdhara, Durmukha, Vāṣkala, Tāmraka, Viḍālākṣa and various other innumerable generals as if Death incarnate, accompanied Mahiṣa, the chief Dānava. A fierce fight then ensued. Then the Devī Who enchants all the beings, became redived with anger and began to kill the generals of the against party. When the generals were killed one by one Mahiṣāśura, skilled in the science of magic, came up quickly to the front of the Devī.

31-40. The Lord of the Dānavas, then, by his magic power, began to assume various forms. Bhagavatī, too, began to destroy his those forms. Then the Daitya, the crusher of the Devas, assumed the form of a buffalo and began to fight. The Devī then fastened the animal, the Asura, the Death of the Devas, tightly and cut off his head by Her axe. The remainder of his forces, then, fled away in terror and disorder with a loud cry. The Devas became very glad and began to chant hymns to the Devī. O King! Thus the Lakṣmī Devī appeared to kill Mahiṣāśura. Now I will describe how Sarasvatī appeared. Listen. Once on a time the two very powerful Daityas Śumbha and Niśumbha were born. They attacked the Devas, oppressed them and siezed their houses and rights. The Devas became dispossessed of their kingdoms and went to the Himālayās and offered stotras to the Devī with the greatest devotion:—"O Deves'i! O Thou, skilled in removing the difficulties of the Bhaktas! Victory to Thee! O Thou, the Sinless One! Old age and death cannot touch Thee. O Thou! Death incarnate to the Dānavas! O Deves'i! O Thou, of mighty valour and prowess! O Thou, the embodiment of Brahmā, Viṣṇu and Maheśa! Unbounded is Thy might; Thou canst be easily reached by the power of devo-

tion. O Thou, the Creator, Preserver and Destroyer! O Mādhavi! O Thou, the Giver of Bliss! Thou dancest with great joy at the time of the dissolution of all the things (Pralaya).

41-50. O Thou, full of mercy! O Deva Deva'si! Be gracious unto us. O Thou, the Remover of the sufferings of the refugees! We now come unto Thy protection. The terror of Śumbha and Nis'umbha is like an endless ocean unto us. Save, save us from their fast clutches. O Devi! save us O King! verily. When the Devas praised thus, the daughter of the Himālayās, Bhagavati became pleased and asked "What is the matter?" In the meanwhile, there emitted from the physical sheath of the Devi, another Devi Kaus'iki who gladly spoke to the Devas:—"O Suras! I am pleased with Thy Stotra. Now ask the boon that you desire. The Devas then asked for the following boon:—"O Devi! The two famous Daityas Śumbha and Nis'umbha have attacked forcibly the three worlds. The wicked Lord of the Dānavas, Śumbha, has overcome us by the power of his arm and is now tormenting us without any break. Kindly devise some means to kill him." The Devi said:—"O Devas! Be patient. I will kill these two Daityas, Śumbha and Nis'umbha and thus remove the thorn on your way. At an early date I will do good to you." Thus saying to Indra and the other Devas, the merciful Devi disappeared at once before their eyes. The Devas with their hearts delighted went to the beautiful Sumeru Mountain and dwelt there in the caves thereof.

41-50. Here the servants of Śumbha and Nis'umbha Chanda and Munḍa, while they were making their circuits, saw the exquisitely beautiful Devi, the Enchantress of the world, and came back to Śumbha, their King and said:—

51-60. "O Destroyer of enemies! O Giver of honour! O Great King! You are the Lord of all the Daityas and are fit to enjoy all the gems and jewels. To-day we have seen an extraordinary beautiful woman jewel. She is fit to be enjoyed by you. So now you would better bring that perfectly beautiful woman and enjoy. No such enchanting women can be seen amongst the Asura women Nāga Kanyās Gandharbha women, Dānavas or men." Hearing thus the words of the servant, Śumbha, the tormentor of the foes, sent a Daitya named Sugriva as a messenger to Her. The messenger went to the Devi as early as possible and spoke to Her all that Śumbha had told him. "O Devi! The Asura Śumbha is now the conqueror of the three worlds and respected by the Devas. O Devi!

He is now enjoying all that is best, the gems and jewels. O Devī ! I am his messenger sent here to convey to you his message as follows :—"O Devī ! I am the sole enjoyer of all the jewels. O Beautiful-eyed ! You are a gem ; so you would worship me. O Fair One ! All the gems and jewels that are in the Deva loka, in the Daitya loka, or amongst the regions of men, are under my control. So you would lovingly worship me." The Devī said :—"O Messenger ! True that you are speaking for your King ; but I made a promise before. How can I act against it ? O Messenger ! Hear what I promised.

61-70. Whoever in the three worlds will conquer Me by sheer force and thus crush My vanity, whoever will be as strong as Myself, He can enjoy Me. So the King of Daityas can prove My promise true and by sheer force can marry Me. What is there with him that he cannot do ? So, Messenger ! Go back to your master and tell him all this so that the powerful Śumbha may fulfil My promise. Hearing thus the words of the Great Devī, the messenger went back to Śumbha and informed him everything regarding the Devī's sayings. The very powerful Lord of the Daityas, Śumbha became very angry at the unpleasant words of the messenger and commanded the Daitya named Dhumrākṣa :—"O Dhumrākṣa ! Listen to my words with great attention. Go and catch hold of that wicked woman by her hairs and bring her to me. Go quickly ; do not delay. Thus commanded, the very powerful and the best of the Daityas, Dhumrākṣa, went at once to the Devī with sixty thousand Daityas and cried aloud to Her :—

"O Auspicious One ! You would better worship quickly our Lord Śumbha, who is very powerful and mighty ; you will then acquire all sorts of pleasures ; else I will hold you by your hairs and take you to the Lord of the Daityas.

71-80. Thus addressed by Dhumrākṣa Daitya, the enemy of the Devas, the Devī said :—"O Powerful One ! O Daitya ! What you have spoken is perfectly right, but tell me first what you or your king Śumbha can do to Me ? When the Devī said thus, the Daitya Dhūmrālochana rushed on Her at once with arms and weapons. With one loud noise, Māheś'varī burnt him immediately to ashes. O King ! The other forces were partly crushed by the Lion, the vehicle of the Devī and partly fled away in disorder to all the quarters ; some became senseless out of fear. Śumbha, the Lord of the Daityas, became very angry to hear this. His face assumed a terrible form with eyebrows contracted. Then he became impatient with anger and sent in order Chaṇḍa, Muṇḍa and Raktabīja.

The three powerful Daityas went to the battle and tried their might to capture the Devī. The Devī Jagaddhātṛī, of violent prowess, seeing that these three Daityas were coming to Her, killed them by Her trident and laid them prostrate on the ground. Hearing their death with all their army, Śumbha and Niśumbha came in their own persons arrogantly to the battlefield. Śumbha and Niśumbha fought for a time with the Devī a terrible fight and became tired, when the Devī killed them outright. When the Bhagavati, Who is all this world, killed Śumbha and Niśumbha, the Devas began to praise Bhagavati, the Supreme Deity of Vāk (Word) incarnate.

81-93. O King! Thus I have spoken to you in due order the manner in which the beautiful Kālī, Mahā Lakṣmī and Sarasvatī incarnated themselves on the earth. That Supreme Deity, the Devī Paramesvari thus creates, preserves, and destroys the Universe. You better take refuge of that highly adored Devī, that causes the distinction and the delusion of this Universe. Then only you will attain success. Nārāyaṇa said:—The king Suratha, hearing these beautiful words of the Muni, took refuge of the Devī, that yields all desired objects. He built an earthen image of the Devī and, with concentrated attention, thought wholly of the Devī and began to worship Her with devotion. When the worship was over, he offered sacrifices of the blood of his body to the Devī. Then the World-Mother, the Deity of the Devas, became pleased and appeared before him and asked him:—Accept the boon that you desire. When the Devī said thus, the king asked from the Mahesvari that excellent knowledge whereby the ignorance is destroyed and as well the kingdom free from any dangers or difficulties. The Devī said:—“O King! By My boon, you will get your foeless kingdom in this very birth as well as the Jñānam that removes ignorance. O King! I will tell you also what you will be in the next birth. Hear. In your next birth, you will be the son of the Sun and be famous as Śavarpi Manu. By My boon you will be the Lord of the Manvantara, become very powerful and you will get good many sons. Thus granting him this boon, the Devī disappeared. By the Grace of the Devī, Suratha became the Lord of the Manvantara. O Sādhu! Thus I have described to you the birth and deeds of Śavarpi. He who hears or reads this anecdote with devotion, will be a favourite of the Devī.

Here ends the Twelfth Chapter of the Tenth Book on the anecdote of Śavarpi Manu in the Mahāpurāṇam Sri Mad Devī Bhāgavatam of 18,000 verses by Mahārṣi Veda Vyāsa.

CHAPTER XIII.

1-10. Śrī Nārāyaṇa spoke :—" O Child Nārada ! Hear now the wonderful anecdotes of the births of the remaining other Manus. The mere remembrance of these birth anecdotes causes Bhakti to grow and well up towards the Devī. Vaivasvata Manu had six sons :— viz., Karuṣa, Pṛiṣadbra, Nābhāga, Diṣṭa, Saryāti, and Tris'anku. All of them were stout and strong. Once they all united went to the excellent banks of the Jumnā and began to practise Prāṇāyama without taking any food and became engaged in worshipping the Devī. Each of them built separately an earthen image of the Devī and worshipped Her with devotion and with various offerings. In the beginning they took the dry leaves of the trees that dropped of themselves for their food, then they drank water only, then breathed air only; then the smoke from the fire of the Homa; then they depended on the Solar Rays. Thus they practised tapasyā with great difficulties. The continual worship of the Devī with the greatest devotion made them conscious of their clear intellect, destructive of all sorts of vanities and delusions, and the Manu's sons thought only of the Hallowed Feet of the Devī; their intellects were purified and they were greatly wondered to see within their Self the whole Universe. Thus they practised their Tapasyā full twelve years when Bhagavatī, the Ruling Principle of this Universe resplendent with the brilliance of the thousand Suns, appeared before them. The princes with their intelligences thus purified saw Her, bowed down and, with their lowly hearts, began to chant hymns to Her with greater devotion. " O Is'ani ! O Merciful ! Thou art the Devī presiding over all. Thou art the Best. So Victory to Thee ! Thou art known by the Vāgbhava Mantra. Thou gettest pleased when the Vāgbhava Mantra is repeated. O Devī ! Thou art of the nature of Klim Kāra (of the form of Klim). Thou gettest pleased with the repetition of Klim Mantra. O Thou, that gladdenest the Lord ! Thou bestowest joy and pleasure in the heart of the King of Kāma. O Mahā Māyā ! When Thou art pleased, Thou givest that Unequalled Kingdom. O Thou that increasest the enjoyments ! Thou art Viṣṇu, Sūrya, Hara, Indra and the other Devas." When the highsouled princes praised Her thus, Bhagavatī became pleased and spoke to them the following sweet words :—" O Highsouled Princes ! You all have worshipped Me and practised, indeed, very hard tapasyā; and thus you have become sinless and your intellects and hearts have become thoroughly purged and thus purified. Now ask boons that you

desire. I will grant them ere long to you. The Princes said : " O Devî ! We want unrivalled Kingdoms, many sons of long longevity, continual enjoyment of pleasures, fame, energy, freedom in all actions, and as well the good and keen intelligence. These will be beneficial to us. The Devî said :—Whatever you have desired, I grant them to you all. Besides I give you another boon. Listen attentively. By My Grace you all will be the Lords of the Manvantaras and acquire strength that will experience no defeat, and you will get prosperity, fame, energy, powers, and a continual line of descent and abundant full enjoyments.

22-32. Nārāyaṇa said :—After the World Mother Bhṛāmari Devî granted them these boons, the princes chanted hymns to Her and then She instantly vanished. The very energetic princes acquired in that birth excellent kingdoms and abundance of wealth. They all had sons and thus established their families, and became the Lords of Manvantara in their next births. By the Grace of the Devî, the first of the princes Karuṣa became the Ninth Manu, the exceedingly powerful Dakṣa Sāvārṇi; the second prince Priṣadhra became the Tenth Manu, named Meru Sāvārṇi; the third prince, the highly enthusiastic Nābhāga became the Eleventh Manu, named Sūrya Sāvārṇi; the fourth prince Diṣṭa became the Twelfth Manu, named Chandra Sāvārṇi; the powerful fifth prince Śaryāti became the Thirteenth Manu named Rudra Sāvārṇi and the sixth prince Trisanku became the Fourteenth Manu named Viṣṇu Sāvārṇi and became the celebrated Lord of the world.

33-41. Nārada questioned :—" O Wise One ! Who is that Bhṛāmari Devî ? What is Her Nature ? What for She takes birth ? Kindly describe all this beautiful and pain destroying anecdotes to me. I am not satiated with the drinking of the nectar of the Glories of the Devî ; my desire to hear further more is as strong as ever. As the drink of the nectar takes away death, so the drink of this anecdote of the Devî takes away the fear of death. Nārāyaṇa said :—" O Nārada ! I will now narrate the wonderful glories of that unthinkable, unmanifested World-Mother, leading to Mukti. Hear, as a Mother behaves towards Her child kindly and without any hypocrisy, so the World-Mother in all Her lives manifests Her merciful sincere dealings for the welfare of the humanity. In days gone by, in the nether regions, in the city of the Daityas, there lived a powerful Daitya named Araṇa. He was a furious Deva Hater and a pākṣā hypocrite. With a view to conquer the Devas, he went to the banks of the Ganges in the Himālayas, practised a very hard Tapasyā, to Brahmā, taking Him to be the Protector of the Daityas. First influenced by Tamo Guṇa, he withheld in his body the five Vāyus

and partook only the dry leaves and repeated the Gāyatrī Mantra and practised austerities. Thus he practised for full ten thousand years. Then for another ten thousand years the Daitya lived drinking some drops of water only ; then for another ten thousand years he remained by inhaling air only ; and then for another ten thousand years he did not take any thing and thus practised his wonderful Tapasyā.

42-49. Thus practising his Tapasyā, a sort of wonderful halo of light emitted from his body and began to burn the whole world. This thing then appeared a great wonder. All the Devas then exclaimed. "Oh ! What is this ! Oh ! What is this ! And they trembled. All were very much terrified and took refuge of Brahmā. Hearing all the news from the Devas, the four faced Bhagavān rode on His vehicle, the Swan, and with the Gāyatrī went very gladly to where the Daitya was practising his austerities and saw that the Daitya was immersed in meditation with his eyes closed ; and he looked, as it were, blazing with fire, as if a second Fire himself. His belly had become dried up, body withered and the nerves of the bodies, too, became almost visible ; only the life breath was lingering there. Brahmā then spoke to him :—"O Child ! Auspices to you ! Now ask the boon that you desire. Hearing these gladdening nectar-like words from the mouth of Brahmā, Aruṇa, the chief of the Daityas opened his eyes and saw Brahmā in his front. Seeing Brahmā before him with a rosary of beads and Kamaṇḍalu in his hand and attended by Gāyatrī and the four Vedas, muttering the name of the Eternal Brahma, the Daitya rose up and bowed down to Him and sang to Him various Stotras.

50-59. Then the intelligent Daitya asked from Brahmā the following boon that "I shall not die. Grant this." Brahmā then gently explained to him :—"O Best of the Dānavas ! See that Brahmā, Viṣṇu, Maheshvara and others are not free from this limitation of death ! What to speak then for others ! I cannot grant you a boon that is an impossibility. Ask what is possible and just. The intelligent persons never show an eagerness to an impossibility." Hearing the above words of Brahmā, Aruṇa again said with devotion :—"O Deva ! If Thou art unwilling to grant me the above boon, then, O Lord ! Grant me such a boon, as is practicable, that my death shall not be caused by any war, nor by any arms or weapons, nor by any man or any woman, by any biped or quadruped or any combinations of two and grant me such a boon, such a large army as I can conquer the Devas." Hearing the words of the Daitya, Brahmā said "Let that be" so and went back instantly to His own abode. Then, puffed up with that boon, the Daitya Aruṇa called on all the other Daityas that lived in

the nether regions. The Daityas, that were under his shelter, came and saluted him, as their king and, by his command, they sent messengers to the Heavens to fight with the Devas. Hearing from the messenger that the Daityas were willing to fight with the Devas, Indra trembled with fear and went instantly with the Devas to the abode of Brahmā. Taking Brahmā, too, along with them from there, they went to the Viṣṇu Loka and took Viṣṇu with them and all went to the Śiva Loka.

60-70. There they all held a conference how to kill the Daitya, the enemy of the Gods. While, on the other hand, Aruṇa, the king of the Daityas surrounded by his army, went ere long to the Heavens.

O Muni ! The Daitya, then, through the power of his Tapas, assumed various forms and seized the rights and possessions of the Moon, the Sun Yama, Agni and all the others. All the Devas, then, dislodged from their stations went to the region of Kailāśa and represented to Sankara about their own troubles and dangers respectively. Then, what was to be done on this subject, on this, great discussions cropped up. When Brahmā said, that the death of the Daitya would not ensue from any fight, with any arms or weapons, from any man or woman, biped, quadruped or from any combination of the above two. Then the Devas became all anxious and could not find out any solution at that instant, when the Incorporeal Voice was clearly heard in the Heavens :—Let you all worship the Queen of the Universe. She will carry out your work to success. If the king of the Daityas, always engaged in mutering the Gāyatrī, forsakes the Gāyatrī any how, then his death will occur. Hearing this gladdening Celestial Voice, the Devas held the council with great caution. When it was settled what ought to be done, Indra asked Brihaspati and said :—"O Guru Deva ! You would better go to the Daitya for the carrying out of the Devas' ends and do so that he forsakes the Devi Gāyatrī Parames'varī. We will all now go and meditate on Her. When She will be pleased, She will help us.

71-77. Thus commanding Brihaspati and thinking that the beautiful Protectress of Jāmbū Nada would protect them the Devas all started to worship Her and, going there, began the Devi Yajna and with great devotion muttered the Māyā Vija and practised asceticism. On the other hand, Brihaspati went ere long in the garb of a Muni to the Daitya Aruṇa. The king of the Daityas then asked him :—"O Best of Munis ! Whence and why have you come here. Say, O Muni ! Where have you come ? I am not one of your party. Rather I am your enemy. Hearing the above words, Brihaspati said :—When you are worshipping incessantly the Devi whom we too worship, then say how you are not a one on our side ! "O Saint ! The vicious Daitya, hearing the above words and deluded

by the Māyā of the Devas, forsook the Gāyatri Mantra out of vanity and therefore he became weak, bereft of the Holy Fire.

78-85. Then Brihaspati, having succeeded in his work there, went to the Heavens and saw Indra and told him everything in detail. The Devas became satisfied and worshipped the Highest Deity. O Muni! Thus a long interval passed, when one day the World Mother, the Auspicious Devī appeared before them. She was replenished with the brilliance of ten million suns and looked beautiful like ten millions of Kandarpas (Gods of love). Her body was anointed with variegated colours, etc.; She wore a pair of clothings; a wonderful garland suspended from Her neck; Her body was decked with various ornaments and in the fists of Her hands there were wonderful rows of hornets (large black bees). Her one hand was ready to grant boons and Her other hand was ready to hold out "no fear." On the neck of Bhagavati, the Ocean of Mercy, and peaceful, were seen the variegated garlands with large black bees all round. Those male and female bees singing incessantly all round Her the Hrimkāra Mantra (the First Vibration of Force), knots of black bees surrounded Her. The All-auspicious Bhagavati, praised by all the Vedas, Who is all in all, composed of all, Who is all good, the Mother of all, Omniscient, the Protectress of all, was adorned fully with diacs.

86-96. Seeing suddenly the Devī, in their front Brāhmā and the other Devas became surprised and by and by they got relieved and gladly began to chant hymns of praise to Bhagavati, Whose Glories have been written in the Vedas.

The Devas said:—"O Devī! Obeisance to Thee! Thou art the Highest Knowledge and the Creatrix, Preservrix and the Destructrix of the Universe. O Thou, the Lotus-eyed! Thou art the Refuge of all! So we bow down to Thee. O Devī! Thou art collectively and individually Vis'va, Taijasa, Prājña, Virāṭ and Sūtrātmanā. O Bhagavati. Thou art differentiated and undifferentiated; Thou art the Kūṭastha Chaitanya (the Unmoveable, Unchangeable Consciousness).

So we bow down to Thee. O Durge! Thou art unconcerned with the creation, preservation and destruction; yet Thou punishest the wicked and art easily available by the sincere devotion of Thy Bhaktas. O Devī! Thou scorkest and destroyest the ignorance and sin of the embodied souls. Hence Thou art named Bhargā. So we bow down to Thee. O Mother! Thou art Kālīkā, Nīla Sarasvatī, Ugra Tārā, Mahagrā; Thou assumest many other forms. So we always bow down to Thee. O Devī! Thou art Tripura Sundrī, Bhairavī, Mātangī, Dhūmāvatī, Cchinnamastā, Śākambharī and Rakta Dantikā. Obeisance to Thee! O Bhagavati! It is Thou that didst appear as Lakṣmī out of

the milk ocean (Kṣīra Samudra). Thou hadst destroyed Vritrāsura, Chanda, Muṇḍa, Dhūmrālochana, Rakta Bija, Sumbha, Niśumbha and the Exterminator of the Dānavas and thus, Thou didst do great favours to the Devas. So, O Gracious Countenanced ! Thou art Vijayā and Gangā ; O Sārada ! We bow down to Thee. O Devī ! Thou art the earth, fire, Prāṇa and other Vāyus and other substances. O Merciful ! Thou art of the form of this Universe ; the Deva form, and the Moon, Sun and other Luminous forms and of the Knowledge Form.

97-109. O Devī ! Thou art Sāvitrī ; Thou art Gāyatrī ; Thou art Sarasvatī ; Thou art Svadhā, Svāhā, and Dakṣiṇā. So we bow down to Thee. Thou art, in the Vedas, the Āgamas, " Not this " " Not this " Thou art what is left after the negation of all this. This all the Vedas declare of Thy True Nature thus as the Absolute Consciousness in all. Thus Thou art the Highest Deity So we worship Thee. As Thou art surrounded by large black bees, Thou art named Bhṛāmari. We always make obeisance to Thee ! Obeisance to Thee ! Obeisance to Thy sides ! Obeisance to Thy back ! Obeisance to Thy front ! O Mother ! Obeisance to Thy above ! Obeisance to Thy below ! Obeisance to everywhere round of Thee ! O Thou, the Dweller in Maṇi Dvīpa ! O Mahā Devī ! Thou art the Guide of the innumerable Brahmajñātas ! O World Mother ! Let Thou be merciful to us. O Devī ! Thou art higher than the highest. O World Mother ! Victory be to Thee ! All Hail ! O Goddess of the universe ! Thou art the Best in the whole universe ; Victory to Thee ! O Lady of the world ! Thou art the mine of all the gems of qualities. O Parameśvarī ! O World Mother ! Let Thou be pleased unto us." Nārāyaṇa said:—Hearing those sweet, ready and confident words of the Devas, the World Mother said in the sweet tone of a Mad Cuckoo:—" O Devas ! As far as granting boons to others is concerned, I am ever ready. I am always pleased with you. So, O Devas ! Say what you want." Hearing the words of the Devī, the Devas began to express the cause of their sorrows. They informed Her of the wicked nature of the vicious Daitya, the neglect of the Devas, the Brāhmaṇas and the Vedas and the ruins thereof, and the dispossession of the Devas of their abodes and the receiving by the Daitya of the boon from Brahmā ; in fact, everything what they had to say, duly and vigorously. Then the Bhagavati Bhṛāmari Devī sent out all sorts of black bees, hornets, etc., from Her sides, front and forepart.

110-120. Innumerable lines of black bees then were generated and they joined themselves with those that got out of the Devī's hands and thus they covered the whole earth. Thus countless bees began to emit from all sides like locusts. The sky was overcast with the bees; and the earth was covered with darkness. The sky, mountain peaks, trees, forests all became filled with bees and the spectacle presented a grand dismal sight. Then the black bees began to tear asunder the breasts of the Daityas as the bees bite those who destroy their beehives. Thus the Daityas could not use their weapons nor could they fight nor exchange any words. Nothing they could do; they had no help but to die. The Daityas remained in the same state where they were and in that state they wondered and died. No one could talk with another. Thus the principal Daityas died within an instant. Thus completing their destruction, the bees came back to the Devī. All the people then spoke to one another "Oh! What a wonder!" "Oh! What a wonder! Or like this:—"Whose. Māyā is this! What a wonder that She will do like this!" Thus Brāhmā, Viṣṇu and Mahes'a became merged in the ocean of joy and worshipped the Devī Bhagavatī with various offerings and shoutings of chants "Victory to the Devī" and showered flowers all around. The Munis began to recite the Vedas. The Gandharvas began to sing.

121-127. The various musical instruments. Mridangas, Murajas, the Indian lutes, Dhakkās, Damarus, Śankhas, bells, etc., all sounded and the three worlds were filled with their echoes. All with folded palms chanted various hymns of praise to the Devī and said "O Mother! IsAni! Victory to Thee!" The Mahā Devī became glad and gave to each separate boon and when they asked "for unshakeable devotion to Thy lotus feet," She granted them that also and disappeared before them. Thus I have described to you the glorious character of the Bhṛāmārī Devī. If anybody hears this very wonderful anecdote, he crosses at once this ocean of the world. Along with the glories and greatness of the Devī, if one hears the accounts of Manus, then all anapishamsness comes to him. He who hears or recites daily this Greatness of the Devī, becomes freed from all his sins and he gets himself absorbed in the thoughts of the Devī (Sājnya). *Note.*—The Mantra is here not merely the Seed, the Spiritual Password, but it connotes, besides the idea of the password, the Ādi First vibration and it exhibits the *First Spiritual Form*, endowed with the highest feelings of Faith, Wisdom, Bliss and Joy, displayed with the grandest colours, startling thrills, rapt enchanting

signs, gestures, and postures, the shooting forth of all powers, the sources of Siddhis, that cannot be ordinarily conceived in the worldly concerns. Their faint echoes govern this mighty world. The Mantras are seated in the six chakras or plexuses or the six Laya centres in the spinal cord. Within these chakras, the transformations of the Tattvas take place. Some vanish. Some appear and so on. Remark :—In this chapter we find clearly the mention of the several names of the ten Das'ā Mahā Vidyā.

Here ends the Thirteenth Chapter of the Tenth Book of the account of Brāhmārī Devī in the Mahāpurāṇam Śrī Mād Devī Bhāgavatam of 18,000 verses by Maharṣi Veda Vyāsa and here ends as well the Tenth Book.

[The Tenth Book complete.]

ŚRĪ MAD DEVĪ BHĀGAVATAM.

THE ELEVENTH BOOK.

CHAPTER I.

1-13. Nārada said:—"O Bhagavan ! O Thou, the Eternal One : O Nārāyaṇa ! O Lord of the past and the future ! Thou art the Creator and the Lord of all the beings that lived in the past and that will come into existence in the future. Thou hast described to me the highly wonderful and excellent anecdote of the Exalted Devi. How She did assume the forms of Mahākālī, Mahā Lākṣmī, Mahā Sarasvatī and Bhrāmari, for the fulfilment of the Devas' purposes and how the Devas got back their possessions by the Grace of the Devi. All you have described. O Lord ! Now I want to hear the rules of Sadācāra (right way of living), the due observance of which by the devotees pleases the World-Mother. Kindly describe them. Nārāyaṇa said:—"O Knower of Truth ! Now I am telling you those rules of the right way of living, which rightly observed, always please Bhagavati. Listen first, I will talk of the Brāhmiṇs, how their welfare is secured, what the Brāhmaṇas ought to do on getting up early in the morning from their bed. From the sunrise to the sunset the Brāhmaṇas should do all the daily and occasional duties (Nitya and Naimittik Karmas) and they are to perform the optional works for some particular object such as Puttreṣṭi Yajña and other good works (not acts of black magic as killing, causing pain and inconveniences to others, etc. It is the Self alone and not the Father, Mother, etc., nor any other body that helps us on our way to that happiness in the next world. Father, Mother, wife, sons and others are helps merely to our happiness in this world. None of them are helpful to us in bettering our states in the next world.

1-13. Deliverance of one's Self depends verily on his own Self. Therefore one should always earn and store dharma (religion) and observe always there the right conduct to help one in the next world. If Dharma be on our side, this endless sea of troubles can be safely crossed. The rules of right living as ordained by Manu in Śruti and Manu Smṛiti are the principal Dharmas. The Brāhmaṇas should always be observant to their Dharma as ordained in the Śāstras, Śruti and Smṛiti. Follow the right conduct and then you will get life, posterity and increase of happiness easily here and hereafter. By right conduct, food is obtained and sine are easily destroyed ; the right conduct is the auspicious principal

Dharma of men. Persons of right living enjoy happiness in this world as well as in the next. Those, who are veiled in darkness by ignorance and thus wildly enchanted, can verily see their way to Mukti if they follow the Great Light revealed to them by Dharma and the right conduct. It is by Sadācāra, that superiority is attained. Men of right conduct always do good deeds. From good deeds, knowledge comes. This is the advice of Manu.

14-24. Right way of living is the best of all the Dharmas and is a great Tapasyā (asceticism). The knowledge comes from this Right Living. Everything is attained thereby. He who is devoid of Sadācāra, is like a Sūdra, even if he comes of a Brāhmin family. There is no distinction whatsoever between him and a Sūdra: Right conduct is of two kinds :—(1) as dictated by the Śāstras, (2) as dictated by the popular custom, Laukika). Both these methods should be observed by him who wants welfare for his Self. He is not to forsake one of them. O Muni ! The village Dharma, the Dharma of one's own caste, the Dharma of one's own family, and the Dharma of one's own country all should be observed by men. Never, Never he is to do anything otherwise. With great loving devotion that is to be preserved. Men who practise wrong ways of living, are censured by the public ; they always suffer from diseases. Avoid wealth and desires that have no Dharma in them. Why ? If in the name of Dharma, painful acts (e. g. killing animals in sacrifices) are to be committed, those are blamed by the people ; so never commit them. Avoid them by all means. Nārada said :—" O Muni ! The Śāstras are not one, they are many and they lay down different rules and contradictory opinions, How then Dharma is to be followed ? And according to what Dharma Śāstra ? Nārāyaṇa said :—Śruti and Smṛiti are 'the two eyes of God ; the Purāṇam is His Heart. Whatever is stated in the Śruti, the Smṛiti and the Purāṇams is Dharma ; whatever else is written in other Śāstras is not Dharma. Where you will find differences between Śruti, Smṛiti and Purāṇas, accept the words of the Śrutis as final proofs. Wherever Smṛiti disagrees with the Purāṇas, know the Smṛitis more authoritative.

And where differences will crop up in the Śrutis themselves, know that Dharma, too, is of two kinds. And where the differences will crop up in the Smṛitis themselves, consider, then, that different things are aimed at. In some Purāṇas, the Dharma of the Tantras is duly described ; but of these, which go against the Vedas, they are not to be accepted by any means.

25-37. Tantra is accepted as the authoritative proof then and then only when it contradicts not the Vedas. Whatever goes clearly against the Vedas can in no way be accepted as a proof. In matters concerning Dharma, the Vedas is the Sole Proof. Therefore that which is not against the Vedas can be taken as proof; otherwise not. Whoever acts Dharma according to other proofs than what is ordained in the Vedas, goes to the hell in the abode of Yama to get his lesson. So the Dharma that is by all means to be accepted as such, is what is stated in the Vedas. The Smritis, the Purāṇas, or the Tantra Śāstras can be taken also as authoritative when they are not conflicting to Vedas. Any other Śāstras can be taken as authoritative when it is fundamentally coincident with the Vedas. Else it can never be accepted.

25-37. Those who do injury to others even by the blade of a Kus'a grass used as a weapon, go to hell with their heads downwards and their feet upwards. Those that follow their own sweet free will, that take up any sort of dress (*e. g.* Bauddhas), those that follow the philosophical doctrines called Pās'upatas, and the other hermits and saints and persons that take up other vows contrary to the religions of the Vedas, for example, the Vaikhāṇasa followers, those who brand their bodies by the hot Mudrās, at the places of pilgrimages, *e. g.* Dvārakā, etc., they go to hell with their bodies scorched by red hot brands (Tapta Mudrās). So persons should act according to the excellent religions commanded by the Vedas. Everyday he should get up from his bed early in the morning and think thus :—"What good acts have I done, what have I given as charities? Or what I advised others to do charities what greater sins (Mahāpātakas) and what smaller sins have I committed?" At the last quarter of the night he should think of Para Brahma. He should place his right leg on his left thigh and his left on his right thigh crosswise keeping his head straight up and touching the breast with his chin, and closing his eyes, he should sit steadily so that the upper teeth should not touch the lower jaw.

He should join his tongue with his palate and he should sit quiet, restraining his senses. He should be Śuddha Sattva. His seat should not be very low. First of all he should practice Prāṇāyāma twice or thrice; and within his heart he should meditate the Self of the shape of the Holy Flame or the Holy Light. (Om Mani Padmi Hum.)

38-49. He should fix his heart for a certain time to that Luminous Self whose Eyes are everywhere. So the intelligent man should practise Dhāraṇā. Prāṇāyāma is of six kinds:—(1) Sadhūma (when the breaths are not steady), (2) Nirdhūma (better than the Sadhūma),

(3) Sagarbha (when united with one's mantra), (4) Agarbha (when the practice is without the thought of any mantra), (5) Salakṣya (when the heart is fixed on one's Deity) and (6) Alakṣya (when the heart is not fixed on one's Deity). No yoga can be compared with Prāṇāyāma. This is equal to itself. Nothing can be its equal. This Prāṇāyāma is of three kinds, called Rechaka, Pūraka and Kumbhaka. The Prāṇāyāma consists of three letters, A, U, M, i. e. of the nature of "Om". Or, in other words the letter A, of the Prapada Om indicates Pūraka, the letter "U" denotes Kumbhaka and the letter "M" denotes Rechaka. By the Idā Nāḍi (by the left nostril) inhale as long as you count "A" (Viṣṇu) thirty-two times; then withhold breath, i. e., do Kumbhaka as long as you count "U" (Śiva) sixtyfour times and by the Pingalā Nāḍi (the right nostril) do the Rechaka, i. e., exhale the breath as long as you count "M" (Brahmā) for sixteen times. O Muni! Thus I have spoken to you of the Sadhūma Prāṇāyāma. After doing the Prāṇāyāma as stated above, pierce the Six Chakras (i. e., plexuses) (called Śiṭchakra bheda) and carry the Kuṇḍalinī to the Brahma Randhra, the brain aperture, or to the thousand petalled lotus in the head and meditate in the heart the Self like a Steady Flame. (The Nāḍis are not those which are known to the Vaidya or the Medical Śāstras. The latter are the gross physical nerves. The Nāḍis here are the Yoga Nāḍis, the subtle channels (Vivaraṇa) along which the Prāṇik currents flow. Now the process of piercing the six Chakras (or nerve centres or centres of moving Prāṇik forces) is being described. Within this body, the six nerve centres called Padmas (Lotuses) exist. They are respectively situated at the (1) Mūlādhāra (half way between Anus and Linga Mūla), called the Sacral Plexus; (2) Linga Mūla (the root of the genital organs), called postatic plexus; (this is also called Svādhiṣṭhāna) (3) Navel, the Solar Plexus (4) Heart, the cardiac Plexus, (5) Throat (6) Forehead, between the eye brows there the lotus in the forehead, called the cavernous plexus (Ājñā Chakra) has two petals; in these two petals, the two letters "Ham" "Kṣam" exist in the right hand direction (with the hands of the watch; going round from left to right keeping the right side towards one circumambulated as a mark of respect). I bow down to these which are the two-lettered Brahma. The lotus that exists in the throat laryngeal or pharyngeal plexus has sixteen petals (viśuddhā chakra); in these are in due order in right hand direction the sixteen letters (vowels) a, ā, i, ī, u, ū, ṛi, ṛī, lri, lri, e, ai, o, au, am, aḥ; I bow down to these which are the sixteen lettered Brahma. The lotus that exists in the heart, the cardiac plexus (anāhata chakra), has twelve petals; wherein are the twelve letters k, kh, g, gh, ṇ, ch, cch, j, jh, ṭ, ṭh; I bow to to these twelve lettered Brahma. The Solar

plexus forms the Great Junction of the Right and Left sympathetic chains Īdā and Pingalā with the Cerebro spinal Axis. The lotus that exists in the navel, called the Solar Plexus, or Epigastric plexus (Manipura Chakra) has ten petals wherein are the ten letters ḍ, ḍh, p, t, tb, d, dh, n, p, pb, counting in the right hand direction (that is clockwise) (and the action of this clock is vertical in the plane of the spinal cord; also it may be horizontal). The lotus that exists at the root of the genital organ, the genital plexus or postatic plexus has six petals. The petals are the configurations made by the position of Nādis at any particular centre. Svādhiṣṭhāna chakra or Svayambhu Linga, wherein are situated the six letters, b, bh, m, y, r, l; I bow down to this six-lettered Brahma. (These are the Laya Centres). The lotus that exists in the Mūlādhāra, called the sacral or sacrococcygeal plexus has four petals, wherein are the four letters v, s', ṣ, s. I bow down to these four-lettered Brahma. In the above six nerve centres or Laya Centres, or lotuses, all the letters are situated in the right hand direction (clockwise). (Note.—All the nerves of the body combine themselves in these six nerve centres or Laya Centres. Each of these centres is spheroidal and is of the Fourth Dimension. At each centre many transitions take place, many visions take place, many forces are perceived and wonderful varieties of knowledge are experienced. These are called the Laya Centres. For many things vanish into non-existence and many new Tattvas are experienced.) Thus meditating on the Six Chakras or plexuses, meditate on the Kula Kuṇḍalinī, the Serpent Fire. She resides on the four petalled lotus (Centre of Śakti) called Mūlādhāra Chakra (Coccygeal plexus); She is of Rāj, Guṇa; She is of a blood red colour, and She is expressed by the mantra "Hrim," which is the Māyāvija; she is subtle as the thread of the fibrous stock of the water lily. The Sun is Her face; Fire is Her breasts; he attains Jivan mukti (liberation while living) within whose heart such a Kula Kuṇḍalinī arises and awakens even once. Thus meditating on Kula Kuṇḍalinī, one should pray to Her:—Her sitting, coming, going, remaining, the thought on Her, the realisation of Her and chanting hymns to Her, etc, all are Mine, Who is of the nature of all in all; I am that Bhagavati; O Bhagavati! All my acts are Thy worship; I am the Devī; I am Brahma, I am free from sorrow. I am of the nature of Everlasting Existence, Intelligence and Bliss. Thus one should meditate of one's ownself. I take refuge of that Kula Kuṇḍalinī, who appears like lightning and who holds the current thereof, when going to Brahmarandhra, in the brain, who appears like nectar when coming back from the brain to the Mūlādhāra and who travels in the Sūṣumnā Nāḍī in the spinal cord. Then one is to meditate on one's own Guru, who is thought of as one with God, as seated

in one's brain and then worship Him mentally. Then the Sādhaka, controlling himself is to recite the following Mantra "The Guru is Brahmā, the Guru is Viṣṇu, it is the Guru again that is the Deva Mahes'vara ; it is Guru that is Para Brahma. I bow down to that Śrī Guru.

Here ends the First Chapter of the Eleventh Book on what is to be thought of in the morning in the Mahā Purāṇam Śrī Mad Devī Bhāgavatam of 13,000 verses by Mahārṣi Veda Vyāsa.

CHAPTER II.

1-42. Nārāyaṇa said :—Even if a man studies the Vedas with six Angas (limbs of the Vedas), he cannot be pure if he be devoid of the principle of right living (Sadāchāra) and if he does not practise it. All that is in vain. As soon as the two wings of the young ones of birds appear, they leave their nests, so the chhandas (the Vedas) leave such a man devoid of Sadāchāra *at the time of his death*. The intelligent man should get up from his bed at the Brāhma muhūrta and should observe all the principles of Sadāchāra. In the last quarter of night, he should practise in reciting and studying the Vedas. Then for some time he should meditate on his Iṣṭa Deva (his Presiding Deity). The Yogī should meditate on Brahma according to the method stated before. O Nārada ! If meditation be done as above, the identity of Jīva and Brahma is at once realised and the man becomes liberated while living. After the fifty-fifth Daṇḍa (from the preceding sunrise i. e., 2 hours before the sunrise comes the Uṣākālā ; after the fifty seventh daṇḍa comes the Aruṇodayakālā ; after fifty eighth Daṇḍa comes the morning time ; then the Sun rises. One should get up from one's bed in the morning time. He should go then to a distance where an arrow shot at one stretch goes. There in the south-west corner he is to void his urines and faeces. Then the man, if he be a Brahmachārī, should place his holy thread on his right ear and the householder should suspend it on his neck only. That is, the Brahmachārī, in the first stage of his life should place the holy thread over his right ear ; the householder and the Vānaprasthī should suspend the holy thread from the neck towards the back and then void their faeces, etc. He is to tie a piece of cloth round his head ; and spread earth or leaves on the place where he will evacuate himself. He is not to talk then nor spit nor inhale hard. One is not to evacuate oneself in cultivated lands, that have been tilled, in water, over the burning pyre, on the mountain, in the broken and ruined temples, on the ant-hills, on places covered with grass, on road side, or on holes where living beings exist. One ought not

to do the same also while walking. One ought to keep silence during both the twilights, while one is passing urine or voiding one's faeces, or while one is holding sexual intercourse, or before the presence of one's Guru, during the time of sacrifice, or while making gifts, or while doing *Brahma Yajña*. One ought to pray before evacuating, thus :—"O Devas ! O Rṣis ! O Pis'āchas ! O Urugas ! O Rākṣasas ! You all who might be existing here unseen by me, are requested to leave this place. I am going to ease myself here duly." Never one is to void oneself while one looks at Vāyu (wind), Agni (fire), a Brāhmaṇa, the Sun, water or cow. At the day time one is to turn one's face northward and at the night time southward, while easing oneself and then one is to cover the faeces, etc., with stones, pebbles, leaves or grass, etc. Then he is to hold his genital organ with his hand and go to a river or any other watery place ; he is to fill his vessel with water then and go to some other place.

The Brāhmaṇa is to use the white earth, the Kṣātriya is to take the red earth, the Vaiśya is to use the yellow earth and the Śūdra is to apply the black earth and with that he is to cleanse himself. The earth under water, the earth of any temple, the earth of an anthill, the earth of a mouse hole, and the remnant of the earth used by another body for washing are not to be used for cleansing purposes. The earth for cleansing faeces is twice as much as that used in case of urine clearance ; in the cleansing after sexual intercourse thrice as much. In urine cleansing the earth is to be applied in the organ of generation once, thrice in the hand. And in dirt clearing, twice in the organ of generation, five times in anus, ten times in the left hand and seven times in both the hands. Then apply earth four times first in the left feet and then on the right feet. The householder should clear thus : the Brahmachāri is to do twice and the Yatis four times. At every time the quantity of wet earth that is to be taken is to be of the size of an Āmalaki fruit ; never it is to be less than that. This is for the clearance in the day time. Half of these can be used in the night time. For the invalids, one-fourth the above measurements ; for the passers-by, one-eighth the above dimensions are to be observed. In case of women, Śūdras, and incapable children, clearings are to be done till then when the offensive smell vanishes. No numbers are to be observed. Bhagvān Mānu says—for all the Varnas the clearing is to be done till then when the offensive smell vanishes. The clearing is to be performed by the left hand. The right hand is never to be used. Below the navel, the left hand is to be used ; and above the navel the right hand is to be used for clearing. The wise man should never hold his water pot while evacuating himself. If by mistake he catches hold of his waterpot, he will have to perform the penance (prāyascitta).

If, out of vanity or sloth, clearing be not done, for three nights, one is to fast, drinking water only, and then to repeat the Gāyatri Mantra and thus be purified. In every matter, in view of the place, time and materials, one's ability and power are to be considered and steps are to be taken accordingly. Knowing all this, one should clear oneself according to rule. Never be lazy here. After evacuating oneself of faeces, one is to rinse one's mouth twelve times; and after passing urine and clearing, one is to rinse four times. Never less than that is to be done. The water after rinsing is to be thrown away slowly downwards on one's left. Next performing Āchaman one is to wash one's teeth. He is to take a tiny piece, twelve *Āngulas* (fingers) long (about one foot) from a tree which is thorny and gummy. The cleansing twig (for teeth) is thick like one's little finger. He is to chew the one end of it to form a tooth brush. *Karanja*, *Uḍumbara* (figtree), *Mango*, *Kadamba*, *Lodha*, *Chāmpaka* and *Vadari* trees are used for cleansing teeth. While cleansing teeth, one is to recite the following mantra:—"O Tree! Wherein resides the Deity Moon for giving food to the beings and for killing the enemies! Let Him wash my mouth to increase my fame and honour! O Tree! Dost Thou please give me long life, power, fame, energy, beauty, sons, cattle, wealth, intellect, and the knowledge of Brahma." If the cleansing twig be not available and if there be any prohibition to brush one's teeth that day (say *Pratipad* day, *Amāvas*, *Śaṣṭhi* and *Navami*), take mouthfuls of water, gargle twelve times and thus cleanse the teeth. If one brushes one's teeth with a twig on the new moon day, the first, sixth, ninth and eleventh day after the Full or New Moon or on Sunday, one eats the Sun (as it were, by making Him lose his fire), makes his family line extinct and brings his seven generations down into the hell. Next he should wash his feet and sip pure clean water thrice, touch his lips twice with his thumb, and then clear the nostrils by his thumb and fore finger. Then he is to touch his eyes and ears with his thumb and ring finger, touch his navel with his thumb and little finger, touch his breast with his palm and touch his head with all his fingers.

Here ends the Second Chapter of the Eleventh Book on cleansing the several parts of the body in the *Mahāpurāṇam Śrī Mad. Devi Bhāgavatam* of 18,000 verses by *Maharṣi Veda Vyāsa*.

CHAPTER III.

1-21. *Śrī Nārāyaṇa* said:—"O *Nārada*! 'There are the six kinds of *Āchamana*:—(1) *Suddha*, (2) *Smārta*, (3) *Paurāṇik*, (4) *Vaidik*, (5) *Tāntrik* and (6) "*Śrauta*. The act of cleaning after evacuating oneself of urine and faeces is known as *Suddha Śauca*. After cleaning, the *Āchaman*, that is

performed according to rules, is named as Smārta and Paurāṇik. In places where the Brāhma Yajña is performed, the Vaidik and Śrauta Āchamanas are done. And where acts *e. g.* the knowledge of warfare are being executed, the Tāntrik Āchaman is done. Then he is to remember the Gāyatri Mantra with Praṇava (om) and fasten the lock of hair on the crown of his head, thus controlling all the hindrances (Bighna Bandhanam). Sipping again, he is to touch his heart, two arms, and his two shoulders. After sneezing, spitting, touching the lower lip with teeth, accidentally telling a lie, and talking with a very sinful man, he is to touch his right ear (Where the several Devas reside). On the right ear of the Brāhmaṇas reside Fire, Water, the Vedas, the Moon, the Sun, and the Vāyu (wind). Then one is to go to a river or any other reservoir of water, and there to perform one's morning ablutions and to cleanse his body thoroughly. For the body is always unclean and dirty and various dirt is being excreted out of the nine holes (doors) in the body. The morning bath removes all these impurities. Therefore the morning bath is essentially necessary. The sins that arise from going to those who are not fit for such purposes, from accepting gifts from impure persons or from the practice of any other secret vices all are removed by the morning ablutions. Without this bath, no acts bear any fruit. Therefore every day, this morning bath is very necessary. Taking the Kus'ā grass in hand, one is to perform one's bath and Sandhyā. If for seven days, the morning ablutions are not taken, and if for three days, the Sandhyā are not performed, if for twelve days, the daily Homas be not performed, the Brāhmaṇas become Śūdras. The time for making the Homa in the morning is very little ; therefore lest ablutions be done fully which would take a long time and hence the time for the Homa might elapse, the morning bath should be performed quickly. After the bath the Prāṇāyāma is to be done. Then the full effects of bath are attained. There is nothing holier in this world or in the next than reciting the Gāyatri. It saves the singer who sings the Gāyatri ; hence it is called Gāyatri. During the time of Prāṇāyāma, one must control one's Prāṇa and Apāṇa Vāyus *i. e.* make them equal. The Brāhmin, knowing the Vedas and devoted to his Dharma, must practise Prāṇāyāma three times with the repetition of Gāyatri and Praṇava and the three Vyārhitis (Om Bhu, Om Bhuvan, Om Svah).

While practising, the muttering of Gāyatri is to be done three times. In Prāṇāyāma, the Vaidik mantra is to be repeated, never a Laukika Mantra is to be uttered. At the time of Prāṇāyāma, if any body's mind be not fixed, even for a short while, like a mustard seed on the apex of a cow-born, he cannot save even one hundred and one persons in his father's

or in his mother's line. Prāṇāyāma is called Sagarbha when performed with the repetition of some mantra; it are called Agarbha when it is done simply with mere meditation, without repeating any mantra. After the bathing, the Tarpanam with its accompaniments, is to be done; i. e. the peace offerings are made with reference to the Devas, the Rishis, and the Pitris (whereby we invoke the blessings from the subtle planes where the highsouled persons dwell.) After this, a clean pair of clothes is to be worn and then he should get up and come out of the water. The next things preparatory to practise Japam are to wear the Tilaka marks of ashes and to put on the Rudrākṣa beads. He who holds thirty-two Rudrākṣa beads on his neck, forty on his head, six on each ear (12 on two ears), twenty four beads on two hands (twelve on each hand) thirty-two beads on two arms (sixteen on each), one bead on each eye and one bead on the hair on the crown, and one hundred and eight beads on the breast, (251 in all) becomes himself Mahā Deva. One is expected to use them as such. O Muni! You can use the Rudrākṣas after tying, stringing together with gold or silver always on your Śikhā, the tuft of hair on the head or on your ears. On the holy thread, on the hands, on the neck, or on the belly (abdomen) one can keep the Rudrākṣa after one has repeated sincerely and with devotion the five lettered mantra of Śiva, or one has repeated the Prāṇāva (Om). Holding the Rudrākṣa implies that the man has realised the knowledge of Śiva-Tattva. O Brahman! The Rudrākṣa bead that is placed on the tuft or on the crown hair represents the Tāra tattva i. e., Om Kāra; the Rudrākṣa beads that are held on the two ears are to be thought of as Deva and Devī, (Śiva and Śivā).

22-37. The one hundred and eight Rudrākṣa beads on the sacrificial thread are considered as the one hundred and eight Vedas (signifying the Full Knowledge, as sixteen digits of the Moon completed; on the arms, are considered as the Dik (quarters); on the neck, are considered as the Devī Sarasvatī and Agni (fire). The Rudrākṣa beads ought to be taken by men of all colours and castes. The Brāhmaṇas, Kṣātriyas and Vaiśyas should hold them after purifying them with Mantras i. e. knowingly; whereas the Śūdras can take them without any such purification by the Mantras. i. e. unknowingly. By holding or putting on the Rudrākṣa beads, persons become the Rudras incarnate in flesh and body. There is no doubt in this. By this all the sins arising from seeing, hearing, remembering, smelling, eating prohibited things, talking incoherently, doing prohibited things, etc., are entirely removed with the Rudrākṣa beads on the body; whatever act-, eating, drinking, smelling, etc., are done, are, as it were, done by Rudra Deva Himself. O Great Muni! He who feels

śamḥ in holding and putting on the Rudrākṣa beads, can never be freed from this Samsāra even after the Koṭi births. He who blames another person holding Rudrākṣa beads has defects in his birth (is a bastard). There is no doubt in this. It is by holding on Rudrākṣa that Brahmā has remained steady in His Brahmāhood untainted and the Munis have been true to their resolves. So there is no act better and higher than holding the Rudrākṣa beads. He who gives clothing and food to a person holding Rudrākṣa beads with devotion is freed of all sins and goes to the Śiva Loka. He who feasts gladly any holder of such beads at the time of Śrādh, goes undoubtedly to the Pitri Loka. He who washes the feet of a holder of Rudrākṣa and drinks that water, is freed of all sins and resides with honour in the Śiva Loka. If a Brāhmaṇa holds with devotion the Rudrākṣa beads with a necklace and gold, he attains the Rudrahood. O Intelligent One! Wherever whoever holds with or without faith and devotion the Rudrākṣa beads with or without any mantra, is freed of all sins and is entitled to the Tattvajñāna. I am unable to describe fully the greatness of the Rudrākṣa beads. In fact, all should by all means hold the Rudrākṣa beads on their bodies.

Note.—The Number one hundred and eight (108) signifies the One Hundred and Eight Vedas, the Brahman, the Source of all Wisdom and Joy.

Here ends the Third Chapter of the Eleventh Book on the glories of the Rudrākṣa beads in the Mahā Purāṇam Śrī Mad Devī Bhāgavataṁ of 18,000 verses by Maharṣi Veda Vyāsa.

CHAPTER IV.

1-11. Nārada said :—"O Sinless one ! The greatness of the Rudrākṣa seed that you have described is verily such. Now I ask why is this Rudrākṣam so much entitled to worship by the people. Please speak clearly on this point. Nārāyaṇa spoke :—"O Child ! This is the very question that was asked once by Kārtika, the sixfaced One, to Bhagavān Rudra, dwelling in Kailāsa. What He replied, I say now. Listen. Rudra Deva spoke :—"O Child Śaḍānana. I will dwell briefly on the secret cause of the greatness of the Rudrākṣa seed. Hear. In days of yore, there was a Daitya called Tripurā who could not be conquered by any body. Brahmā, Viṣṇu and the other Devas were defeated by him. They then came to Me and requested Me to kill the Asura. At their request, I called in my mind the Divine Great weapon, named Aghora, beautiful and terrible and containing the strength of all the Devas, to kill him. It was inconceivable and it was blazing with fire.

For full divine one thousand years I remained awake with eyelids wide open in thinking of the Aghora weapon, the destroyer of all obstacles, whereby the killing of Tripurāsura might be effected and the troubles of the Devas be removed. Not for a moment my eyelids dropped. There by my eyes were affected and drops of water came out of my eyes.—Note here. How enemies are to be killed. It requires great thought, great concentration, great yoga and great powers.) O Mahāsena ! From those drops of water coming out of my eyes, the great tree of Rudrākṣam did spring for the welfare of all. This Rudrākṣa seed is of thirty-eight varieties. From My Sūrya Netra, i. e., My right eye, symbolizing the Sun, twelve yellow coloured (Pingala colour) varieties have come ; and from my left eye representing the Moon, the Soma Netra, sixteen varieties of white colour and from my third eye on the top, representing Fire i. e. the Agni Netra, ten varieties of black colour have come out. Of these the white Rudrākṣams are Brāhmins and they are used by the Brāhmaṇas ; the red coloured ones are the Kṣātriyas and should be used by the Kṣātriyas and the black ones are Śūdras and should be used by the Vaiśyas and the Śūdras.

12-19. One faced Rudrākṣa seed is the Śiva Himself, made manifest and rendered vivid; even the sin incurred in killing a Brāhmaṇa is destroyed thereby. Two faced or two headed Rudrākṣam is like the Deva and the Devī. Two sorts of sins are destroyed thereby. The three faced Rudrākṣam is like fire ; the sin incurred in killing a woman is destroyed in a moment. The four faced Rudrākṣa seed is like Brahmā and removes the sin of killing persons. The five faced Rudrākṣam is verily an image of Rudra; all sorts of sins, e. g. eating prohibited food, going to the ungoables, etc., are destroyed thereby. The six faced Rudrākṣam is Kārtikeya. It is to be worn on the right hand. One becomes freed of the Brahmahatyā sin. There is no manner of doubt in this. The seven faced Rudrākṣam is named Ananga. Holding this frees one from the sin of stealing gold, etc., O Mahāsena ! The eight faced Rudrākṣa is Vināyaka. Holding this frees one from the sin of holding an illicit contact with a woman of a bad family and with the wife of one's Guru, etc., and other sins as well. It enables one to acquire heaps of food, cotton, and gold ; and in the end the Highest Place is attained.

20-35. The fruit of holding the eight faced Rudrākṣa seed has been said. Now I will talk of the nine-faced Rudrākṣam. It is verily the Bhairava made manifest. On the left hand it should be worn. By this, the people get both Bhoga (enjoyment) and Mokṣa (liberation)

and they become powerful like Me and get themselves freed at once, without the least delay, of the sins incurred by committing thousands of abortions, hundreds of Brahmahattayās (killing the Brāhmaṇas). Holding the ten-faced Rudrākṣa is verily wearing Janārdana, the Dava of the Davas. The holding of which pacifies the evils caused by planets, Piśāchas, Vetālas, Brahma Rākṣasas, and Pannagas. The eleven-faced Rudrākṣam is like the Eleven Rudras. The fruits, the efficacy of which I now describe. Hear. The fruits obtained through the performance of one thousand horse sacrifices, one hundred Vājapeya sacrifices, and making gifts of one hundred thousand cows are obtained thereby.

If one wears the twelve-headed Rudrākṣam on one's ear, the Ādityas get satisfied. The fruits of performing Gomedha and As'vamedha sacrifices are obtained thereby. No fear comes from burned buffaloes, armed enemies and wolves and tigers and other murderous animals. Also the several diseases of the body never come to him. The holder of the twelve-faced Rudrākṣa seed feels always happy and he is the master of some kingdoms. He becomes freed of the sins incurred in killing elephants, horses, deer, cats, snakes, mice, frogs, asses, foxes and various other animals.

O Child ! The thirteen faced Rudrākṣam is very rare ; if anybody gets it, he becomes like Kārti Keya and gets all desires fulfilled ; and the eight siddhis are under his grasp. He learns how to make gold, silver and other metals ; he attains all sorts of enjoyments. There is no manner of doubt in this. O Śaḍānana ! If anybody holds the thirteen faced Rudrākṣam, he becomes freed from the sins incurred in killing mother, father and brothers.

O Son ! If one holds on one's head the fourteen-faced Rudrākṣam always, one becomes like Śiva. O Muni ! What more shall I speak to you ! The Devas pay their respects to one holding the fourteen faced Rudrākṣas and he in the end attains the Highest Goal, the state of Śiva. His body becomes verily the body of Śiva.

36-40. The Devas always worship the Rudrākṣa seed ; the highest goal is attained by wearing the Rudrākṣam. The Brāhmaṇas should hold on their heads at least one Rudrākṣam with devotion. A rosary of twenty-six Rudrākṣams is to be made and tied on the head. Similarly a rosary of fifty seeds is to be worn and suspended on the breast ; sixteen each on each of the two arms ; twenty-four Rudrākṣams to be worn on the wrists, twelve on each. O Śaḍānana ! If a rosary be made of one hundred and eight, fifty or twenty-seven Rudrākṣams and if japam be done with that, immeasurable merits are obtained. If anybody wears a rosary of one hundred and eight seeds, he gets at every moment

the fruit of performing the As'vamedha sacrifices and uplifts his twenty-one generations and finally he resides in the Śiva Loka.

Here ends the Fourth Chapter of the Eleventh Book on the Greatness of the Rudrākṣam in the Mahāpurāṇam Śrī Maṇi Devī Bhāgavatam of 18,000 verses by Mahārṣi Veda Vyāsa.

CHAPTER V

1-14. Īśvara said:—"O Kārtikeya ! Now I will speak how to count the Japam (repetition of the mantra) with the rosary. Hear. The face of Rudrākṣam is Brahmanā ; the upper summit point is Śiva and the tail end of Rudrākṣam is Viṣṇu. The Rudrākṣam has two-fold powers :— It can give Bhoga (Enjoyment) as well as Mokṣa (Liberation). Then string or tie together, like a cow's tail, and like the snake's coiling a body, twenty-five five faced Rudrākṣa seeds, thorny and of red, white, mixed colours bored through and through. The rosary is to taper as a cow's tail tapers down. In stringing the beads into a rosary, it should be seen that the flat face of one Rudrākṣam is in front of the flat face of another Rudrākṣam ; so the tail, the pointed end of one, must come in front of the tail or the narrower end of another. The Meru or the topmost bead of the string must have its face turned upwards and the knot should be given over that. The rosary, thus strung, yields success of the Mantra (mantra-siddhi) When the rosary is strung, it is to be bathed with clear and scented water and afterwards with the Pañchagavya (cow-dung, cow urine, curd, milk, and ghee); then wash it with clear water and sanctify it with the condensed electrical charge of the Mantra. Then recite the Mantra of Śiva (Six limbed, with " Hūm " added and collect the rosaries. Then repeat over them the Mantra " Sadyojāta, etc., and sprinkle water over it one hundred and eight times. Then utter the principal mantra and place them on a holy ground and perform Nyāsa over it, i. e., think that the Great Cause Śiva and the World-Mother Bhagavatī have come on them. Thus make the Samskāra of the rosary (i. e., purify it) and you will find then that your desired end will be attained successfully. Worship the rosary with the Mantra of that Devatā for which it is intended. One is to wear the Rudrākṣa rosary on one's head, neck or ear and controlling one self, one should make japam with the rosary On the neck, head, breast, or the ears or on the arms, the rosary should be held with the greatest devotion. What is the use in saying about it so often? It is highly meritorious and commendable

to holds always the Rudrākṣam. Especially on such occasions as taking baths making gifts, making japams, performing the Homas, or sacrifices to Viṣṇu Devās, in performing the Poojās of the Devas, in making Prāyaschittams (penances), in the time of Śrādh and in the time of initiation, it is highly necessary to hold Rudrākṣam. A Brāhmin is sure to go to hell if he performs any Vaidik act without wearing any Rudrākṣam. Note :—It would be offering an insult to Śiva !

15-29. It is advisable to use the true Rudrākṣam with gold and jewel, on the head, neck or on one's hand. Never use the Rudrākṣam worn by another. Use Rudrākṣam always with devotion; never use it while you are impure. Even the grass that grows with the air in contact with the Rudrākṣa tree, goes verily to a holy region for ever. Jābāla Muni says in the Śruti:—If a man wearing Rudrākṣam commits a sin, he gets deliverance from that sin. Even if animals hold Rudrākṣam, they become Śiva; what of men ! The devotees of Śrī Rudra should always use at least one Rudrākṣa on the head. Those great devotees, who with Rudrākṣam on take the name of the Highest Self Śambhu, get themselves freed of all sorts of sins and pains. Those who are ornamented with Rudrākṣam are the best devotees. It is highly incumbent on those who want their welfare to wear Rudrākṣam. Those who hold Rudrākṣam on their ears, crown hair, neck, hands, and breast, get Brahmā, Viṣṇu, and Maheshvara under them as their Vihlūti (manifestations, powers). The Devas and all those Rishis that started the Gotra, the Ādipurūṣas (the first chief men in several families), held with reverence the Rudrākṣams. All the other Munis, that descended from their families, the ardent followers of Śrauta Dharma, the pure souled, held the Rudrākṣams. It may be, that many might not like at first to hold this Rudrākṣam, the visible giver of liberation and so well written in the Vedas; but after many births, out of the Grace of Mahādeva, many become eager to take the Rudrākṣams. The Munis that are the Jābāla Sākhis are famous in expounding the inestimable greatness of Rudrākṣams.

The effect of holding Rudrākṣams is well known in the three worlds. Puṇyam (great merit) arises from the mere sight of Rudrākṣams; ten million times that merit arises by its touch; and by wearing it, one hundred Koṭi times the fruit arises and if one makes Japam every day, then one lakh koṭi times the puṇyam arises. There is no manner of questionings in this.

30-36. He who holds in his hand, breast, neck, ears, head, the Rudrākṣams, becomes an image of Rudra. There is no manner of doubt in this. By holding Rudrākṣams, men become invulnerable of all the beings, become respected, like Mahā Deva, by the Devas and Asuras and they roam on the earth like Rudra. Even if a man be addicted to evil deeds and commits all sorts of sins, he becomes respected by all, on holding Rudrākṣams. By this men are freed of the sin of taking Uebhiṣṭa and of all the other sins. Even if you suspend a Rudrākṣam rosary on the neck of a dog and if that dog dies in that state, he gets liberation! Then what to speak of others! By holding Rudrākṣams, men even if they be devoid of Japam and Dhyānam, become freed of all sins and attain the highest state. Even if one holds merely one Rudrākṣa seed purified and sucharged with Mantra Sakti, he uplifts his twentyone generations, gets to Heaven and resides there with respect. I am speaking now further of the Greatness of Rudrākṣam.

Here ends the Fifth Chapter of the Eleventh Book on the Rudrākṣam rosaries in the Mahā Purāṇam Śrī Mad Devi Bhāgavatam of 18,000 verses by Mahārṣi Veda Vyāsa.

CHAPTER VI.

1-21. Is'vara said :—"O Kārtikeya! Kus'agranthi, Jivapatttri and other rosaries cannot compare to one-sixteenth part of the Rudrākṣa rosary. As Viṣṇu is the best of all the Puruṣas, the Gangā is the best of all the rivers, Kas'yapa, amongst the Munis, Uebchaiḥsraṇā amongst the horses, Mahā Deva amongst the Devas, Bhagavati amongst the Devis, so the Rudrākṣam rosary is the Best of all the rosaries. All the fruits that occur by reading the stotras and holding all the Vratas, are obtained by wearing the Rudrākṣam bead. At the time of making the Akṣaya gift, the Rudrākṣam bead is capable of giving high merits. The merit that accrues by giving Rudrākṣam to a peaceful devotee of Śiva, cannot be expressed in words. If anybody gives food to a man holding the Rudrākṣam rosary, his twenty one generations are uplifted and he ultimately becomes able to live in the Rudrā Loka. He who does not apply ashes on his forehead and who does not hold Rudrākṣam and is averse to the worship of Śiva is inferior to a chāṇḍāla. If Rudrākṣam be placed on the head then the flesh-eaters, drunkards, and the associates with the vicious become freed of their sins. Whatever fruits are obtained by performing various sacrifices, asceticism and the study of the Vedas are easily attained by simply holding the Rudrākṣam rosary. Whatever merits are obtained by read-

ing the four Vedas and all the Purāṇas and bathing in all the Tīrthas and the results that are obtained by immense practise in learning all are, obtained by wearing Rudrākṣam. If at the time of death, one wears Rudrākṣam and dies, one attains Rudrahood. One has not to take again one's birth. If anybody dies by holding Rudrākṣam on his neck or on his two arms, he uplifts his twenty-one generations and lives in the Rudra Loka. Be he a Brāhmaṇa or a Chāṇḍāla, be he with qualities or without qualities, if he applies ashes to his body and holds Rudrākṣam, he surely attains Śivahood. Be he pure or impure; whether he eats uneatables or be he a Mlecchha or a Chāṇḍāla or a Great Sinner, any body if he holds Rudrākṣam is surely equal to Rudra. There is no doubt in this.

If any body holds Rudrākṣam on his head he gets Koṭi times the fruit; on his ears ten Koṭi times the fruit, on his neck, one hundred Koṭi times the fruit; on his holy thread, ayuta times the fruit; on his arm, one lākṣ Koṭi times the fruit and if one wears Rudrākṣam on one's wrist, one attains Mokṣa. Whatever acts, mentioned in the Vedas be performed with Rudrākṣam on, the fruits obtained are unbounded. Even if a man be without any Bhakti and if he wears on his neck the Rudrākṣa rosary though he does always vicious acts, he becomes freed of the bondage of this world. Even if a man does not hold Rudrākṣa but if he be always full of devotion towards the Rudrākṣam, he attains the fruit that is got by wearing the Rudrākṣam and he attains the Śiva Loka and is honoured like Śiva. As in the country of Kikaṣa, an ass which used to carry Rudrākṣam seed got Śivahood after his death, so any man, whether he be a Jñāni (wise) or Ajñāni (unwise), gets Śivahood if he holds Rudrākṣam. There is no doubt in this.

2-23. Skanda said:—"O God! How is it that in the country of Kikaṣa (Bihar), an ass had to carry Rudrākṣa; who gave him the Rudrākṣams! And what for did he hold that?

Bhagavān Īśvara said:—"O Son! Now hear the history of the case. In the Bindhya mountain one ass used to carry the load of Rudrākṣam of a traveller. Once the ass felt tired and became unable to carry the load and fell down on the road and died. After his death the ass came to Me by My Grace, becoming Mahes'vara with trident in his hand and with three eyes. O Kārtikēya! As many faces as there are in the Rudrākṣam, for so many thousand Yugas the holder resides with honour in the Śiva Loka. One should declare the greatness of Rudrākṣam to one's own disciple; never to disclose its glories to one who is not a disciple nor a devotee of Rudrākṣam nor to him who is an illiterate brute. Be he a Bhakta or not a

Bhakta, be he low or very low, if he holds Rudrākṣam, then he is freed from all sins. No equal can be to the merit of him who holds the Rudrākṣams.

29-39. The Munis, the Seers of truth, describe this holding on of Rudrākṣam as a very great vow. He who makes a vow to hold one thousand Rudrākṣams, becomes like Rudra ; the Devas bow down before him. If thousand Rudrākṣams be not obtained, one should hold at least sixteen Rudrākṣams on each arm, one Rudrākṣam on the crown hair ; on the two hands, twelve on each ; thirty-two on the neck ; forty on the head ; six on each ear and one hundred and eight Rudrākṣams on the breast ; and then he becomes entitled to worship like Rudra. If any body holds Rudrākṣam together with pearls, Prabāh, crystal, silver, gold and gem (lapis lazuli), he becomes a manifestation of S'iva. If a body, through laziness even, holds Rudrākṣam, the sin cannot touch him as darkness cannot come near light. If any body makes japam of a mantram with a Rudrākṣa rosary, he gets unbounded results. Such a merit giving Rudrākṣam, if one such Rudrākṣam be not found in any one's body, his life becomes useless, like a man who is void of Tripuṇḍrak (three curved horizontal marks made on the forehead by the worshippers of S'iva). If any body simply washes his head all over with Rudrākṣam on, he gets the fruit of bathing in the Ganges. There is no doubt in this. One faced Rudrākṣam, the five faced, eleven faced and fourteen faced Rudrākṣams are highly meritorious and entitled to worship by all. The Rudrākṣam is S'ankara made manifest ; so it is always worshipped with devotion. The greatness of Rudrākṣam is such as it can make a king out of a poor man. On this point, I will tell you an excellent Purāṇic anecdote.

40-49. There was a Brāhmin, named Girinātha in the country of Kosala. He was proficient in the Vedas and Vedāṅgas, religious and very rich. He used to perform sacrifices. He had a beautiful son named Guṇanidhi. The son gradually entered into his youth and looked beautiful like Kandarpa, the God of Love. While he was studying at his Guru Sudhiṣṇa's house, he, by his beauty and youth captivated the mind of his Guru's wife named Muktāvalī. The Guru's wife became so much enchanted by his extraordinary beauty that she, being unable to control herself, mixed with him and for some time remained with him in secret enjoyment. Then feeling inconvenience, due to the fear of his Guru, to enjoy her freely, used poison to the Guru, killed him and then he began to live freely with her. Next when his father, mother came to know about this, he put to death instantly his father and mother, administering poison to them. He became

addicted to various pleasures and his wealth was exhausted gradually. He began to steal in Brāhmaṇas' houses and became addicted very much to drinking. His relatives outcasted him from the society for his bad behaviour and banished him outside the town. He then went into a dense forest with Muktāvalī; and he began to kill the Brāhmaṇas for their wealth. Thus a long time passed away; when at last he fell into the jaws of death.

50-54. Then to take him to the region of Death, thousands of the Yama's messengers came; at the same time the Śiva's messengers came from Śiva-Loka. O Kārtikeya! A quarrel then ensued between both the parties of Yama and Śiva," The Yama's messengers, then, said:—"O Servers of Śambhu! What are the merits of this man that you have come to take him? First speak to us of his merits." Śiva's messengers spoke—"Fifteen feet below the ground where this man died, there exists the Rudrākṣam. O Yama's messengers! By the influence of that Rudrākṣam, all his sins are destroyed; and we have come to take him to Śiva." Then the Brahmin Guṇanidhi assumed a divine form and, getting on an aerial car went with Śiva's messengers before Śiva. "O One of good vows! Thus I have described briefly to you the greatness of Rudrākṣam. This is capable to remove all sorts of sins and yield great merits.

Here ends the Sixth Chapter of the Eleventh Book on the Greatness of Rudrākṣams in the Mahāpurāṇam S'ri Mad Devī Bhāgavatam of 18,000 verses by Maharsi Veda Vyāsa.

CHAPTER VII.

1-4. S'ri Nārāyaṇa said:—"O Nārada! When Girīśa thus explained to Kārtikeya the greatness of Rudrākṣam, he became satisfied. Now I have spoken to you of the glories of the Rudrākṣams as far as I know. Now, as to our subject of right way of acting, I will now speak on other things that ought to be known. Listen. The seeing of Rudrākṣam brings in a lakh times of Puṇyam and koṭi times the merit arises from touching that; holding it—brings in koṭi times merit; again if one makes the japam of a Mantra with that Rudrākṣam, one obtains merit one hundred lakh koṭi times and one thousand lakh koṭi times the merit. The merit in holding the Rudrākṣam is far superior to that in holding Bhadrākṣam. The Rudrākṣam seed that is of the size of an Āmalaki is the best; which is the of the size of a plum, is middling; and which is of the size of a gram is the worst.

this is my word and promise. The Rudrākṣam tree is of four kinds :—Brāhmaṇa, Kṣātrīya, Vais'ya, and S'ūdra. The white colour is Brāhmaṇa; the red colour is Kṣātrīya; the yellow colour is Vais'ya and the black coloured Rudrākṣam seed is Sūdra. The Brāhmaṇas are to use the white coloured Rudrākṣams; the Kṣātrīyas, the red coloured ones, the Vais'yas, the yellow coloured ones; and the Sūdras, the black ones. Those Rudrākṣa seeds that are nicely circular, smooth, hard, and whose thorns or points are distinctly visible, are the best. Those that are pierced by insects, broken in parts, whose thorns are not clearly visible, with swells and holes and those that are coated over, these six varieties of Rudrākṣams are faulty. Those Rudrākṣams that have their holes by nature running through and through are best; and those that have their holes pierced by men are middling. The Rudrākṣa seeds that are all of uniform shape, bright, hard, and beautifully circular should be strung together by a silken thread. How to test the Rudrākṣa seed? As gold is tested by a touch stone; so the Rudrākṣam is tested by drawing lines on it; those on which the lines are most uniform, bright and beautiful are the best and they should be worn by the Śaivas. One should hold one Rudrākṣam on the crown hair, thirty on the head, thirty six on the neck; sixteen on each arm, twelve on each wrist, fifty on the shoulders, one hundred and eight Rudrākṣams in the place of the sacrificial thread; and the devotee should have two or three rounds on the neck. On the earrings, on the crown of the head, the head, on bracelets, on armlets, on necklace, on the ornament worn on the loins one should hold Rudrākṣam always, whether one sleeps or eats. Holding three hundred Rudrākṣams is the lowest; holding five hundred is middling; holding one thousand Rudrākṣams is the best; so one ought to wear one thousand Rudrākṣams. At the time of taking Rudrākṣam, on one's head, one should utter the Mantra of Isāna; the mantra of Tat Puruṣa while holding on one's ears; Aghora mantra on one's forehead and heart; and the viṣa of Aghora mantra i. e. "hasau" while holding on one's hands. One should wear the rosary of fifty Rudrākṣa seeds, suspended up to the belly, uttering the Vāmadeva mantra, i. e., Saṁyogātādi, etc., the five Brahma mantras, and the six-limbed Śiva mantra. One is to string every Rudrākṣa seed, uttering the root mantra and then hold it. One-faced Rudrākṣa reveals Paratattva (the highest Tattva); when worn, the knowledge of the highest Tattva arises; the Brahma is seen then. The two-faced Rudrākṣam is Ardhauṛis'vara, the Lord of the other half which represents woman (in the same person); if worn, Ardhauṛis'vara Śiva is always pleased with that man who holds it. The three-faced Rudrākṣam is Fire made manifest; it destroys in a moment the sin of killing a woman.

The three-faced Rudrākṣam is the three Agnis, Dakṣiṇāgni, Gārbhapatya, and Āhavanīya ; Bhāgavān Agni is always pleased with that man who wears the three-faced Rudrākṣam. The four-faced Rudrākṣam is Brahmā Himself. The wearer gets his prosperity enhanced, his diseases destroyed, the divine knowledge springs in him and his heart is always pleased. The five-faced Rudrākṣam is the five faced Śiva Himself ; Mahādeva gets pleased with him who holds it. The Presiding Deity of the six faced Rudrākṣam is Kārtikeya. Some Pundits take Gaṇapati to be the Presiding Deity of the six-faced Rudrākṣam. The presiding Deity of the seven-faced Rudrākṣam is the seven Mātrikās, the Sun and the seven Rīgis. By putting on this, the prosperity is increased, health and the pure knowledge are established. It should be put on when one becomes pure. The Presiding Deity of the eight-faced Rudrākṣam is Brāhmī, the eight Mātrikās. By holding this, the eight Vasus are pleased and the river Ganges is also pleased. The putting on of this makes the Jīvas truthful and pleasant-minded. The Devatā of the nine-faced Rudrākṣam is Yama ; holding this puts off the fears of Death. The Devatā of the eleven-faced Rudrākṣam is ten quarters the ten quarters are pleased with him who wears the ten-faced Rudrākṣam. The Devatā of the eleven mouthed Rudrākṣam is the eleven Rudras and Indra. Holding this enhances happiness. The twelve-faced Rudrākṣam is Viṣṇu made manifest ; its Devatās are the twelve Ādityas ; the devotees of Śiva should hold this. The thirteen-faced Rudrākṣam, if worn, enables one to secure one's desires ; he does nowhere experience failures. The Kāma Deva becomes pleased with him who wears this. The fourteen-faced Rudrākṣam destroys all diseases and gives eternal health. While holding this, one ought not to take wine, flesh, onion, garlic, Sajñā fruit, Chāltā fruit and the flesh of the boar which eats excrements, etc., During the Lunar and Solar eclipses, during the Uttarāyaṇa Śamkrānti or the Dakṣiṇāyaṇa Samkrānti, during the full Moon or the New Moon day, if Rudrākṣam be worn, one becomes instantly freed of all one's sins.

Here ends, the Seventh Chapter of the Eleventh Book on the greatness of one faced etc., Rudrākṣam in the Mahā Purāṇam Śrī Mad Devī Bhāgavatam of 18,000 verses by Mahārṣi Veda Vyāsa.

CHAPTER VIII

1-21. Nārāyaṇa said :—" O Great Muni ! Now I shall tell you the rules of Bhūta Śuddhi i. e. the purification of the elements of the body (by respiratory attraction and replacement, etc.) Firstly, think of the Highest Deity Kuṇḍalinī (the Serpent Fire) as rising up in the hollow

canal *Suṣumnā* in the Spinal Cord from the *Mulādhāra* (the sacral plexus) to the *Brahmarandhra* (the aperture supposed to be at the crown of the head). Next, the devotee is to meditate on the Mantra "*Hamṣa*" and consider his *Jivātmā* (the embodied soul) united with *Para Brahma*. Then think from leg to the knees in the form of a square Yantra (diagram as furnished with *Vajra* thunderbolt) (represented by 63 lines at the four corners); consider this square as the earth, of a golden colour and represented by the letter "*Ṭm*," representing the Seed Mantra of earth. Next from the knee to the navel consider the semi-moon and at its two ends consider that the two lotuses are situated. Consider this as the circle of water, of white colour, represented by the letter "*Vam*" the Seed Mantra of water. Then again from the navel to the heart consider it as of a triangular form and the *Svastik* mark at its three angles and think it as of fire and represented by the letter "*Ram*" its root Mantra, of red colour. Next from the heart to the centre of the eyebrows, consider as marked with six dots, with the Seed Mantra "*Yam*" of a smoke-coloured colour (dark-red) and of a circular appearance and consider it as air. Then again from the centre of the eyebrows to the crown of the head consider as *Ākāśa*'s *Maṇḍalam* (a region of ether) beautiful and clear and with "*Ham*" as its *vija* letter. Thus thinking consider firstly the earthy principle originated from watery principle, dissolved in water. Then think water as dissolved in fire, its cause; fire dissolved in air, its cause; and air dissolved in *Ākāśa*, ether, its cause; then consider *Ākāśa* dissolved in its cause *Abhikāra*, egoism; then again *Abhikāra* dissolved in the Great Principle (*Mahattatva*); and *Mahattatva* again in its cause *Prakṛiti* and consider *Prakṛiti* again diluted in its cause, the Supreme Self. Then consider your ownself as the Highest Knowledge and only that. Think, then, of the *Pāpa Puruṣa*, the Sinful Man in your body. The size of this Man is that of a thumb and it is situated in the left abdomen. The head of him is represented by *Brahmahatyā* (murdering a *Brāhmaṇ*); his arm as stealing gold; his heart as drinking wine; his loins as going to the wife of his Guru, his legs as mixing with people who go to their Guru's wives, and his toes as representing other sins and venial offences. The Sinful Man holds axes and shield in his hands; he is always angry, with his head bent down and his appearance is very horrible. Inhale air through the left nostril thinking of "*Vam*" the Root Mantra of air and make *Kumbhaka* i. e., fill the whole body with that air, and hold it inside, purifying the sinful man; then repeating "*Ram*," the seed Mantra of fire, think the sinful man with his own body burnt down to ashes. Then exhale outside through the right nostril those ashes of the Sinful Man. Next consider the ashes

due to the burning of the Sinful Man, as rolled and turned into a round ball with the nectar seed of the Moon. Think steadily this ball as transformed into a golden egg by the Seed Mantra "Lam" of the earth. Repeat then, "Ham" the seed Mantra of Akāśa and think yourself as an ideal being pure and clear, and shape thus your body and the several limbs.

Create, then, fresh in an inverse order from the Brahma the elements Akāśa, air, fire, water, earth and locate them in their respective positions. Then by the Mantra "Soham" separate the Jivātmā from the Paramātmā and locate the Jivātmā in the heart. Think also that the Kuṇḍalinī has come to the Sacral Plexus, after locating the Jivātmā, turned into nectar by contact with the Highest Self, in the heart. Next meditate on the vital force, the Prāṇa Śakti, thus located as follows:— There is a red lotus on a wide boat in a vast ocean of a red colour; on this lotus is seated the Prāṇa Śakti. She has six hands holding, in due order, the trident, the arrows made of sugarcane, noose, goad, five arrows and a skull filled with blood. She is three-eyed. Her high breasts are decorated; the colour of Her body is like the Rising Sun. May She grant us happiness. Thus meditating on the Prāṇa Śakti, Who is of the nature of the Highest Self, one ought to apply ashes on his body in order to attain success in all actions. Great merit arises from the application of ashes (besmearing ashes) on the body. I will now dwell on this subject in detail. Listen. This point of holding ashes on to the body is particularly proved in the Vedas and Smritis.

Here ends the Eighth Chapter in the Eleventh Book on Bhūta Śuddhi (purification of elements in the body) in the Mahapurāṇam Śrī Mad Devī Bhāgavatam of 18,000 verses by Maharsi Veda Vyāsa.

CHAPTER IX.

1-43. Śrī Nārāyaṇa said:—The Brāhmaṇas that will perform duly the Śirovrata, to be described in the following, are the only ones who will attain very easily the highest knowledge, destroying all Avidyā or Ignorance. So much so that the rules of right living and right conduct as ordained in the Śrutis and Smritis are not necessary to be observed by those who duly and devotedly perform the Śirovrata (i. e. vow of the head; i. e. vow to apply ashes on the forehead). O Learned One! It is through this Śirovrata that Brahmā and the other Devas have been able to get their Brahmahood and the Devahood. The ancient sages glorified highly this Śirovrata. Brahmā, Viṣṇu, Rudra and the other Devas all performed this Śirovrata. O Wise One! Those that performed

duly this S'irovrata, all became sinless though they were sinful in every way. Its name is S'irovrata, inasmuch as it is mentioned in the first part of the Atharva Veda. Only this vrat (vow) is called S'irovrata; no other thing is denominated by this name. By no other merit can this be acquired. O Muni! Different names are assigned to this vrata in different Śākhās; in fact, they are all one and the same.

N. B.—Pāsupata vrata, S'ivavrata, etc., are the different names assigned to it. In all the S'ākhās, the One Substance, Intelligence solidified named S'iva and the knowledge thereof is mentioned. This is "S'irovrata." He who does not perform this Śirovrata, is irreligious and he is banished from all religious acts, though he is well-qualified in all branches of learning. There is no manner of doubt in this. This S'irovrata is like the blazing fire in destroying wholly the forest of sins. All knowledge flashes before him who performs this Śirovrata. The Atharva Śruti expounds the subtle and particularly incomprehensible things; this Śruti declares the above S'irovrata as daily to be done; so it is one of the daily observances. "Fire is ashes," "water is ashes" "earth is ashes," "air is ashes," "ether or Akāśa is ashes," "all this manifest Universe is ashes." These six mantras stated in the Atharva Veda are to be recited, after this, ashes are to be besmeared all over the body. This is named the S'irovrata. The devotee is to put on these ashes named Sirovrata during his Sandhyopāṁśu (practising Sandhyā thrice a day; so long as the Brahma Vidyā (the knowledge of Brahma) does not arise in him. One is to make a āṅkalap (resolve) of twelve years before one starts with this Vrata. In cases of incapability, a period of one year or six months, or three months or at least twelve days are to be adopted. That Guru is considered very cruel and his knowledge will come to an end who hesitates and does not impart the knowledge of the Vedas and other things to him who is purified by observing this Śirovrata. Know him certainly as a very merciful Guru who illumines the heart by Brahma Vidyā just as God is very merciful and compassionate to all the living beings. One who performs one's own Dharma for many births, acquires particular faith in this Śirovrata; others can have no faith in this. Rather he gets animosity for this vrata, because of the abundance of ignorance in him. So one ought never to advise on spiritual knowledge to an enemy who has no faith, rather who has hatred for any such thing. Those only that are purified by the observance of S'irovrata are entitled to Brahma Vidyā; and none others. So the Vedas command:—Those are to be advised on Brahma Vidyā who have performed S'irovrata. Even the animal becomes freed of his animalism, as a result of this vrata; no sin occurs in killing that animal; this is

the decision of the Vedānta. It has been repeatedly uttered by Jāvala Rṣi that the Dharma of the Brāhmaṇas is to put on the Tripuṇḍra (three curved lines of ashes on the forehead). The householders are instructed to put on this Tripuṇḍra by repeating the mantra 'triyamvaka,' with Om prefixed: Those that are in the stage of the Bhikṣus (Sannyāsīs, etc.) are to put on this Tripuṇḍra uttering thrice the mantra "Om Haṣaḥ." Such is regularly stated in Jāvala Śruti. The house holders and the Vānapras this (foresters) are to put on this Tripuṇḍra, uttering Triyamvak, mantra purified with "Haum" the praṇava of Śiva prefixed.

Those that are the Brahmachāris are to use daily this Tripuṇḍra uttering the mantra "Modhāvi," etc. The Brāhmaṇas are to apply the ashes in three curved lines on the forehead. The God Śiva is always hidden under the cover of ashes; so the Śivas, the devotees of Śiva are to use the Tripuṇḍra. The Brahmaṇas are to use daily this Tripuṇḍra. Brahmā is the Prime Brāhmin. When He used Tripuṇḍra on His forehead, what need to tell, then, that every Brāhmaṇ ought always to use it! Never fail, out of error, to besmear your body with the ashes as prescribed in the Vedas and worship the Śiva Lingam. The Sannyāsins are to apply Tripuṇḍra on their forehead, arms, chest, uttering the Triyamvaka mantra with Om prefixed and also the five lettered mantra of Śiva "Om Namah Śivāya." The Brahmachāris should use Tripuṇḍra of ashes, obtained from their own fire, uttering the mantra "Triyāyusam Janadagneh, etc., or the mantra "Modhāvi, etc. The Śūdras in the service of the Brāhmaṇas are to use the ashes with devotion, with the mantra "Namah Śivāya." The other ordinary persons can use the Tripuṇḍra without any mantra. To besmear the body all over with ashes and to put on the Tripuṇḍra is the essence of all Dharma; therefore this should be used always. The ashes from the Agnihotra Sacrifice or from Virajāgni (Virajā fire) are to be carefully placed on a clean and pure basin. Cleansing hands and feet, one is to sip (perform Āchamana) twice, and then, taking the ashes in the hand, utter the five Brahma mantras "Sadyoyātam prapadyāmi, etc., and perform short Prāṇāyāma thrice; he is, then, to utter the seven mantras "Fire is ashes," "water is ashes," "earth is ashes," "Teja is ashes," "wind is ashes," "ether is ashes," "All this whatsoever is ashes" and purify and impregnate the ashes with the mantra by blowing out air through the mouth. Then one is to think of Mahā Deva, repeating the mantra "Om Apojyoti, etc., and apply dry ashes of white colour all over the body and become sinless. After this he is to meditate on the Mahā Viṣṇu, the Lord of the universe and on the Lord of the waters and repeat again the mantras "Fire is ashes" and mix water with the ashes. He is, then, to think of Śiva and apply ashes on his forehead. He is to think of the ashes as Śiva Himself and

then, with mantras appropriate to his own Ās'rama (stages of life) use the Tripuṇḍra on his forehead, chest and shoulders.

By the middle finger and ringfinger he is to draw the two lines of the ashes from the left to the right and by his thumb draw a third line of ashes from the right to the left. These Tripuṇḍras are to be used in the morning, midday and in the evening.

Here ends the Ninth chapter of the Eleventh Book on the rules of S'irovrata, in the Mahāpurāṇam Sri Mad Devi Bhāgavatam of 18,000, verses by Mahārṣi Veda Vyāsa.

CHAPTER X.

1-33. Nārāyaṇa -aid :—"O Knower of Brahma ! O Nārada ! The ashes prepared from ordinary fire are secondary (Gauṇa). The greatness of this secondary ashes is to be considered by no means trifling; this also destroys the darkest ignorance and reveals the highest knowledge. It is of various kinds. Amongst the secondary ashes, that prepared from Virajāgni is the best ; it is equivalent to that obtained from Agnihotra Yajña and it is as glorious. The ashes obtained from the marriage sacrificial fire, that obtained from the burning of the Samidh fuel, what is obtained from the conflagration of fire are known as the secondary ashes. The Brāhmaṇas, Kṣātriyas and Vais'yas should use the ashes from the Agnihotra and the Virajā Fire. For the householders, the ashes from the marriage sacrificial fire are good. For the Brahmacāri, the ashes from the Samid fuel are good and for the Śūdras the fire of the cooking place of the Veda knowing Brāhmaṇas is good. For the other persons, the ashes obtained from the conflagration of fire are good. Now I will talk of the origin of the ashes obtained from the Virajā fire. The chief season of the Virajā fire sacrifice is the Full-moon night with Chitrā asterism with the Moon. If this does not take place, the sacrifice may be performed at other seasons ; and it should be remembered that the fit place is where one adopts as one's dwelling place. The auspicious field, garden or forest is also commendable for the above sacrifice. On the Trayodasī Tithi, the thirteenth night preceding the full-moon night, one is to complete one's bathing and Sandhyā ; then one is to worship one's Guru and bow down before Him. Then, receiving his permission, the sacrificer is to put on pure clothing and perform the special Pūjā. Then with his white sacrificial thread, white garlands, and white sandalpaste one is to sit on the Kus'asat with sacrificial (Kus'a) grass in one's hands. With his face towards the east or north he is to perform Prāṇāyāma thrice.

Then he is to meditate on Śiva and Bhagavati and get mentally their permissions. O Deva Bhagavan ! O Mother Bhagavati ! " I will perform this vow for my life-time " Thus making the resolve, he should start with this sacrifice. But this is to be known that this Vrata can be performed for twelve years, for six years, for three years, for one year, for six months, for twelve days, for six days, for three days, even at least for one day. But in every case, he must take mentally the permission of the Deva and the Devī. Now, to perform the Virajā Homa, one is to light the fire according to one's Grihya Sūtras and then perform Homa with ghee, Samidh (fuel) or with charu (an oblation of rice, milk, and sugar boiled together). Then on the fourteenth lunar day (Chaturdas'i) one is to pray " Let the tattvas (principles) in me be purified " and then perform the Homaceremony with Samidh, etc., as above-mentioned. Now recollecting that " My principles in my body are purified," he is to offer oblations to the fire. In other words, uttering " Prithvitattvas me sudhyatām jyotiraham virajā vipāpmā bhūyaśam Svāhā " one is to offer oblations to the Fire. Thus uttering the five element (Mahābhūtas), five tanmātrās, five Karmendriyas (organs of action), five Jñānendriyas (organs of perception), five Prāṇas, seven dhātus Tvak, etc., mind, buddhi (intellect), Ahankāra (egoism), Sattva, Raja, Tamah guṇas, Prakṛiti, Puruṣa, Rāga, Vidyā, Kālā (arts etc.) Daiva (Fate), Kālā (time), Māyā Śuddhavidyā, Mahes'vara, Sadā Śiva, Śakti Śivatattva, etc., respectively by its own name, one is to offer oblations to the fire by the five-lettered Virajā Mantra ; then the sacrificer will become pure. Then form a round ball of fresh cowdung and purifying it by Mantram place it on fire and carefully watch it. On that day, the devotee is to take Havisyāṇna (a sacred food of boiled rice with ghee). On the morning of the Chaturdas'i, he is to perform his daily duties as above and then to perform Homa on that fire, uttering the five lettered Mantra. He is not to take any food the rest of the time. On the next day, that is, on the full-moon day, after performing the morning duties, he is to do the Homa ceremony, uttering the Five lettered Mantra and then take leave of the Fire (invoked for worship). He is, then, to raise up the ashes. Then the devotee is to keep Jaṭā (matted hair) or to shave clean his head or to keep only one lock of hair on the crown of the head. He is to take his bath, then ; and if he can, then he should be naked or put on a red coloured cloth, hide, or one piece of rag or bark ; he is to take a staff and a belt. Washing his hands and feet and sipping twice he by his two hands, is to pulverise the ashes" and, uttering the six Atharvan Mantras, " Fire is ashes and so forth" apply ashes from his head to foot. Then, as before, he is to apply ashes, gradually to his arms, etc., and all

over the body uttering the Praṇava of Śiva, "Vam, Vam." He is to put on the Triāyusa Tripuṇḍra on his forehead." After he has done, this, the Jīva (the embodied self) becomes Śīva (the Free Self) and he should behave him self like Śīva. O Nārada ! Thus, at the three Sandhyā-periods, he is to do like this. This Pāsūpata vrata is the source of enjoyment as well as liberation and as well as of the cessation of all brutal desires. By the performance of this vrata the devotee is to free himself gradually of his animal feelings and then to worship Bhagavān Sadā Śīva in the form of a phallic symbol. The above bath ashes is highly meritorious and it is the source of all happiness. By holding the asheer, one's longevity is prolonged, one gets even great bodily strength, becomes healthy and his beauty increases and he gets nourishment. This using of ashes is for the preservation of one's own self ; it is the source of one's good and of all sorts of happiness and prosperity. Those who use ashes (Bhas'ma) are free from the danger of plague and other epidemic diseases ; this bhasma is of three sorts as it leads to the attainment of peace, nourishment, or to the fulfilment of all desires.

Here ends the Tenth Chapter of the Eleventh Book on the subject Gauṇa Bhasma (secondary ashes) in the Mahāpurāṇam Śrīmad Devī Bhāgavatam of 18,000 verses by Mahārṣi Veda Vyāsa.

CHAPTER XI.

Nārada asked :—" O Bhagavan ! How is the above Bhasma of three kinds ? I am eager to hear this. Kindly describe this to me." Nārāyaṇa said :—" O Nārada ! I am now talking of the three kinds of ashes ; hearing this even destroys one's sins and brings in good fame. When a cow evacuates her dung, just as the cow dung leaves her and is far from reaching the ground, one should catch it with one's hand and this cowdung burnt with " Sadyojātādi i. e., Brahma Mantra " becomes ashes which are called " Śāntika Bhaṣma," i. e., ashes producing peace. Before the cowdung is about to reach the ground, the devotee should take it with his hand and uttering the six lettered Mantra, he is to burn the cowdung. The ashes from this are called Pauṣṭik Bhaṣma, i. e., ashes leading to nourishment.

If the cowdung be burned with the Mantra " Haum," the ashes of this are called " Kāmada Bhasma i. e., ashes leading to the granting of desires. O Nārada ! On the full moon day, new moon day or on the eighth lunar day, a man is to get up from his bed early in the morning and be pure and go the cow enclosure. He is to salute the cows and take the cowdung, uttering the Mantra Haum. If he be a Brāhmin, he is to collect the white cow dung ; if he be a Kṣātriya, he would take the red cow.

dung ; a Vais'ya, yellow cowdung and if he be a Śūdra, he would take the black cowdung. Then by the mantra "Namah" he is to form that into a ball and cover it with the husk of rice or some other grain and dry it in a sacred place, repeating the mantra "Haum". Bring fire from a forest or from the house of a Veda-knowing Brāhmin and reduce the cowdung to ashes by this mantra, uttering the mantra Haum. Next take out the ashes carefully from the fire place (Agni Kuṇḍa) and place it in a new jar or pot, again remembering the mantra "Haum". Mix with the ashes the Ketaki dust, the Pāṭala flower dust, the root of the fragrant grass called khas khas, saffron and other sweet scented things with the mantra "Sadyojātam prapadyāmi," etc. First perform the water bath, then the bath of the ashes. In case one cannot have the water bath, one is to have the ash bath. Washing the hands, feet and head with the mantra "Is'ānaḥ Sarvavidyānām," etc., and uttering "Tatpuruṣa" one is to besmear one's face with ashes and by the mantra "Aghora" apply ashes on one's chest; with the mantra Vāmadeva." he is to use ashes on his navel; and with the mantra "Sadyo Jāta, etc.," all over his body; he is to quit his former cloth and put on another fresh cloth. Wash your hands and feet and sip (do Āchaman). It will serve the purpose if one simply uses Tripuṇḍrak and if one does not besmear the whole body with ashes. Before the midday one is to use Bhasma with water; but after the midday with dry ashes one is to draw the Tripuṇḍra lines of ashes with the forefinger, middlefinger and ringfinger. The head, forehead, ears, neck, heart, and the arms are the places whereon the Tripuṇḍras are used. On the head, the ashes are applied with five fingers and with the mantra "Haum"; on the forehead, the Tripuṇḍra is applied with mantra Svāhā by the forefinger, middlefinger and ringfinger; on the right ear, it is applied with "Sadyojāta" mantra; on the left ear, with "Vāmadeva" Mantra; on the neck with Aghora mantra by the middlefinger; on the chest with "Namah" mantra by the forefinger, middlefinger and ringfinger; on the right arm with vāsaṭ mantra by the three fingers; on the left arm with "Hum" mantra by the three fingers; and on the navel, the ashes are to be applied with the mantra Is'ānaḥ sarva devānām by the middlefinger. The first line in every Tripuṇḍra is Brahmā; the second line is Viṣṇu; and the third, the topmost line is Mahā Deva. The line of ashes that is marked by one finger is Is'vara. The head is the place of Brahmā; the forehead is the site of Is'vara; the two ears are the seats of the two Aśvins and the neck is where Gaṇeśa resides. The Kṣātriyas, Vais'yas, and Śūdras are to use Tripuṇḍras without any mantra; they are also not to use the ashes on

the whole of the body. The lowest classes (e. g. the chāṇḍālas, etc.) and the uninitiated persons are to use the Tripuṇḍraks without any mantra.

Here ends the Eleventh Chapter of the Eleventh Book on the description of the greatness of the three kinds of Bhaṣmas in the Mahāpurāṇam Śrī Mad Devi Bhagavatam of 18,000 verses by Mahāṣi Veda Vyāsa.

CHAPTER XII.

1-20. Śrī Nārāyaṇa said :—"O Devarṣi Nārada ! Hear now the great secret and the fruits of besmearing one's body with ashes, yielding all desires. The pure cowdung of the Kapila (brown) cow is to be taken up by the hand before it reaches the ground. It should not be like mire i. e., not like a liquid ; it should not be also very hard nor should it emit a bad stench. And in case if the cowdung that has already fallen on the earth, has to be taken, it should be scraped off from the top and bottom ; make it into a ball and then burn it in a pure fire, repeating the principal mantra. Take the ash and tie it in a piece of cloth and keep it in a pot. The pot in which the ashes are to be kept should be nice and good, hard, clean and sprinkled over for purification. Uttering the principal mantra, one is to keep the ashes in the pot. The pot may be of metal, wood, earth, or cloth ; or it can be kept in any other nice pot. The ashes can be kept in a silken bag where the mohurs are kept. In going to a distant land, the devotee can take the ashes himself or kept with his accompanying servant. When it is to be given to somebody, it is to be given with both the hands ; never with one hand. Never keep it in an unholy place. Never apply feet to the ashes, nor throw it in an ordinary place nor ever cross it by your legs. Use always the ashes after purifying it with mantra. These rules of holding the Bhasma are according to the Smritis. By holding Bhasma in this way, the devotee becomes, no doubt, like Śiva. The ashes, that the Vaidik devotees of Śiva prepare are to be taken with devotion. All can ask for that. But the ashes that the followers of the Tantra cult prepare, are taken by the Tāntriks only ; it is prohibited to the Vaidiks. The Sūdras, Kāpālikas, and other heretics (e. g., Jains, Buddhists) can use the Tripuṇḍras. Never do they conceive in their minds that they would not take the Tripundra. The holding on of Bhasma (ashes) is

according to the Vedas. Therefore one who does not apply it falls down. The Brāhmaṇas must use the Tripuṇḍras, repeating the mantra ; and they are to besmear their whole body with ashes ; if they don't do so, they are surely fallen. He can never expect to get liberation even after koṭi births who does not besmear his body with ashes devotedly and who does not hold the Tripuṇḍras. O Nārada ! The vile man who does not hold Bhasma duly, know the birth of that man as futile as is the birth of a hog. Consider that body as a burning ground which does not bear the Tripuṇḍra marks. The virtuous man should not cast a glance at him even. Fie on that forehead which does not carry the Tripuṇḍra ! Fie on that village which has not a single temple of Śiva ! Fie on that birth which is void of the worship of Śiva ! Fie on that knowledge which is void of the knowledge of Śiva. Know them to be the slanderers of Śiva who mock at Tripuṇḍra. Those that put on the Tripuṇḍras, bear Śiva in their forehead. The Brāhmin who is Niragnik (without the holy fire) is not nice in every way. So if the worship of Śiva be not done with any Tripuṇḍra is not praise-worthy, even if be attended with abundance of other offerings. Those who do not besmear their bodies with ashes or who do not use the Tripuṇḍras, get their previous good deeds converted into bad ones.

21-42. Unless the Tripuṇḍra mark is taken up according to the Śāstras, the Vaidik Karmas (works) or those performed according to the Smritis prove injurious ; the good works whatsoever done by any man count for nothing ; the holy words heard seem as if unheard and the study of the Vedas counted as if not studied.

The study of the Vedas, Sacrifices, Charities, asceticisms, vows and fastings of that man, who does not use the Tripuṇḍra, all become fruitless. Without using Bhasma (ashes) if one wants liberation, then that desire is equivalent to live after taking poison. There is no doubt in this. The Creator has not made the forehead vertically high nor round ; but he has made it slightly slanting and curved fit to have the Tripuṇḍra. Making thus the forehead, the Creator wants, as it were, to inform everyone that every one ought to use Tripuṇḍra marks ; the curved lines also are made visible for this purpose. Still the ignorant illiterate man does not put up the Tripuṇḍra. Unless the Brāhmaṇas use the curved Tripuṇḍras, their meditation won't be successful ; they will not have liberation, knowledge, nor their asceticism would bear any fruit. As the Śūdras have no right in the study of the Vedas, so the Brāhmins have not any right to perform the worship of Śiva, etc., unless they use the Tripuṇḍras. First of all, facing eastward, and washing hands and feet, he ought to make a resolve

and then to take a bath of the ashes mentally, controlling his breath. Then taking the ashes of the Agnihotra sacrifice he is to put some ashes on his own head, uttering "Īśāna" mantra. Then he is to recite the Puruṣa Śūkta Mantra and apply ashes on his face; with the Aghora mantra on his chest; with the Vāmadeva mantra, on his anus; with Sadyojāta mantra on his legs; and with the mantra Om, he is to besmear his whole body with ashes. This is called the bath of fire by the Munis. So bring all the actions to a successful issue one is to take first of all this bath of fire. Washing his hands, then, he is to make Āchaman duly; and, according to the above-mentioned rules, he is to apply ashes on his forehead, hear t, and all round the neck with the five mantras above-mentioned; or with each mantra he is to apply the Tripuṇḍras. Thus all works are fructified and he gets the right to do all the Vaidik actions. The Sudras, even, are not to use the ashes touched by the lowest classes. All the actions ordained by the Śāstras are to be done after being besmeared with ashes of the Agnihotra sacrifice; otherwise no action will bear any fruit. All his truth, purity, Japam, offering, oblations to the sacrifice, bathing in the holy place of pilgrimage, and worshipping the gods become useless, who does not hold Tripuṇḍra. No fear of disease, sins, famine, or robbers comes to the Brāhmins who use Tripuṇḍra and rosary of Rudrākṣa and thus remain always pure. In the end, they get the Nirvāṇa liberation. During the time of Srāddhas (solemn obsequies performed in honour of the manes of deceased ancestors) the Brahmins purify the towns where persons are fed; so much so that the Devas glorify them. One must use the Tripuṇḍra marks before one perform any Srāddha, Japam sacrifice, offering oblations or worshipping the Viśvedevās; then one gets deliverance from the jaws of death. O Nārada! I am now speaking further of the greatness in holding the Bhasma; listen.

Here ends the Twelfth Chapter of the Eleventh Book on the greatness in holding the Tripuṇḍra and Bhasma in the Mahāpurāṇan Śrī Mad Devī Bhagāvatam of 18,000 verses by Mahārṣi Veda Vyāsa.

CHAPTER XIII.

1-20. Nārāyaṇa said :—O Best of Munis! What shall I describe to you the effects of using the Bhasma! Only applying the ashes takes away the Mahāpāpāka (great sins) as well as other minor sins of the devotees. I speak this truly, very truly unto you. Now hear the fruits of using simply the ashes. By using Bhasma, the knowledge of Brahma comes to the Yatis; the desires of enjoyments are eradicated; the improvement

is felt in all the virtuous actions of the householders and the studies of the Vedas and other Śāstras of the Brahmachāris get their increase. The Śūdras get merits in using Bhasmas and the sins of others are destroyed. To besmear the body with ashes and to apply the curved Tripuṇḍras is the source of good to all beings. The Śruti says so. That this implies the performance of sacrifices by all, is also asserted in the Śrutis. To apply ashes to the whole of the body and to use Tripuṇḍra is common to all the religions ; it has nothing, in principle, contradictory to others. So the Ś'ruti says. This Tripuṇḍra and the besmearing with ashes is the special mark of the devotees of Ś'iva ; this again is asserted in the Ś'ruti. This Bhasma and the Tripuṇḍra are the special marks by which one is characterised ; it is said so in the Vaidik Śruti. Ś'iva, Viṣṇu, Brahmā, Indra, Hiraṇyagarbha, and their Avatāras, Varuṇa and the whole host of the Devas all gladly used this Tripuṇḍra and ashes. Durgā, Lakṣmī, and Sarasvatī, etc., all the wives of the gods daily anoint their bodies with ashes and use the Tripuṇḍras. So even the Yakṣas, Rākṣasas, Gandharvas, Sidhas, Vidyādharas, and the Munis have applied Bhasma and Tripuṇḍra. This holding on of ashes is not prohibited to anybody ; the Brahmanas, Kṣattriyas, Vais'yas, Ś'ūdras, mixed castes, and the vile classes all can use this Bhasma and Tripuṇḍra. O Nārada ! In my opinion they only are the Sadhus (saints) who use this Tripuṇḍra and besmear their bodies with ashes. In seducing this Lady Mukti (liberation is personified here as a lady) one is to have this gem of Ś'iva Liṅgam, the five lettered Mantra Namah Sivāyā as the loving principle, and holding on the ashes as the charming medicine, (as in seducing any ordinary woman, gems, jewels and ornaments, love and charming medicines are necessary). O Nārada ! Know the place where the person, who has besmeared the body with ash and who has used Tripuṇḍra takes his food as where Ś'ankara and Śankari have taken their food together. Even if anybody himself not using the Bhasma, follows another who has used the Bhasma, he will be soon honoured in the society even if he a sinner. What more than this, if anybody himself not using the ashes, praises another who uses the Bhasma, he is freed from all his sins and gets soon honour and respect in the society. All the studies of the Vedas come to him though he has not studied the Vedas, all the fruits of hearing the Śrutis and the Purāṇas come to him, though he has not heard them, all the fruits of practised Dharma come to him though he has not practised any, if he always uses this Tripuṇḍra on his forehead and gives food to a beggar who uses Tripuṇḍra on his forehead. Even in countries as Bihar (Kikāṣa, etc, that have got a bad name) if there be a single man in the whole country whose body is besmeared with ashes and who uses this Tripuṇḍra, that is considered then as Kāśī (Benares

city). Any body, of a bad or of a good character, be he a Yogī or a sinner, using Bhasma, is worshipped like my son, Brahmā. O Nārada! Even if an hypocrite uses Bhasma, he will have a good future, which cannot be attained even by performing hundreds of sacrifices. If any body uses Bhasma daily either through good companion or through neglect, he will be entitled, like me, to the highest worship. O Nārada! Brahmā, Viṣṇu, Mahes'vara, Pārvatī, Lakṣmī, Sarasvatī and all the other Devas become satisfied with simply holding on this Bhasma. The merits that are obtained by using only the Tripundra, cannot be obtained by gifts, sacrifices, severe austerities, and going to sacred places of pilgrimages. They cannot give one-sixteenth part of the result that accrues from holding the Tripundra. As a King recognises a person as his own, whom he has given some object of recognition, so Bhagavān Śankara knows the man who uses Tripundras as His own person. They that hold Tripundras with devotion can have Bhola Nātha under their control; no distinction is made here between the Brāhmaṇas and Chāṇḍālas. Even if any body be fallen from the state of observing all the Āchāras or rules of conduct proper to his Ās'rama and if he be faulty in not attending to all his duties, he will be Mukta (freed) if he has used even once this Bhasma Tripundra. Never bother yourself with the caste or the family of the holder of the Tripundras. Only see whether the sign Tripundra exists in his forehead. If so, consider him entitled to respect. O Nārada! There is no mantra higher than this Śiva Mantra; there is no Deity higher than Śiva; there is no worship of greater merit-giving powers than the worship of Śiva; so there is no Tirtha superior to this Bhasma. This Bhasma is not an ordinary thing; it is the excellent energy (semen virile) of fire of the nature of Rudra. All sorts of troubles vanish, all sorts of sins are destroyed by this Bhasma. The country where the lowest castes reside with their bodies besmeared with ashes, is inhabited always by Bhagavān Śankara, Bhagavati Umā, the Pramathas (the attendants of Śiva) and by all the Tirthas. Bhagavān Śankara, first of all, held this Bhasma as an ornament to his body by purifying it first with "Sadyo Jāta," etc., the five mantras. Therefore if any body uses the Bhasma Tripundra according to rules on his forehead, the writings written at the time of his birth by Vidhātā Brahmā will all be cancelled, if they had been bad. There is no doubt in this.

Here ends the Thirteenth Chapter of the Eleventh Book on the greatness of Bhasma in the Mahāpurāṇam Śrī Mad Devi Bhāgavatam of 18,000 verses by Mahurṣi Veda Vyāsa.

CHAPTER XIV.

1-17. Nārāyaṇa said:—"O Nārada! Whatever is given as charities to any man besmeared with the holy ashes, takes away instantly all the sins of the donor. The Śrutis, Smṛitis, and all the Purāṇas declare the greatness of this Bhasma. So the twice-born must accept this. Whoever holds this Tripuṇḍra, of this holy ashes at the three Sandhyā times, is freed from all his sins and goes to the region of Śiva. The Yogi who takes a bath of ashes throughout his body during the three Sandhyās, gets his Yoga developed soon. By this bath of ashes, many generations are lifted up. O Nārada! This ash bath is many times superior to the water bath. To take once a bath of ashes secures to one all the merits acquired by bathing in all the sacred places of pilgrimages. There is no doubt in this. By this bath of ashes, all the Mahāpātaka (great heinous sins) and other minor sins as well are instantly destroyed as heaps of wood are brought down to ashes in a moment by the fire. No bath is holier than this one. This is first mentioned by Śiva and He took Himself this bath. Since then this bath of ashes has been taken with great care by Brahmā and the other Devas and the Munis for their own good in all the virtuous actions. This bath of ashes is termed the bath of fire. So he who applies ashes on his head, gets the state of Rudra while he is in this body of five elements. Those who are delighted to see persons with this ashes on their bodies are respected by the Devas, Asuras, and Munis. He who honours and gets up on seeing a man besmeared with ashes is respected even by Indra, the Lord of Heavens. Even if any body eats any uneatables, then the sin incurred thereby won't touch him, if his body be then besmeared with ashes. He who first takes a water bath and then an ash-bath, be he a Brahmachāri or an house-holder or an anchorite (Vānaprasthī) is freed of all sins and gets in the end the highest state. Specially for the Yatis (ascetics), this ash bath is very necessary. This ash bath is superior to the water bath. For the bonds of Nature, this pleasure and pain, are cut asunder by this ash bath. The Munis know this Prakṛiti as moist and wet; and therefore Prakṛiti binds men. If any body desires to cut asunder this bondage of the body, he will find no other remedy for this in the three worlds than this Holy Bath of ashes.

18-54. In ancient days the ashes were first offered to the Devī gladly by the Dēvas for their protection, their good and purification, when they first saw the ashes. Therefore any body who takes this bath of fire, gets all his sins destroyed and he goes to S'iva Loka. He who daily uses this ashes has not to suffer from the oppression of the Rākṣasas, Pis'āchas, Pūtanās and the other Bhūtas or from disease, leprosy, the chronic enlargement of spleen, all sorts of fistulæ, from eighty sorts of rheumatism, sixty four kinds of bilious diseases, twenty two varieties of phlegmatic diseases and from tigers, thieves, and other vicious planetary influences. Rather he gets the power to suppress all these as a lion kills easily a mad elephant. Any body who first mixes the ashes with pure cold water and then besmears his body with that and puts on the Tripuṇḍras, attains soon the Highest Brahma. He who holds the Tripuṇḍra of ashes becomes sinless and goes to the Brahma loka. He can even wipe off the ordinances of the fate on his forehead to go to the jaws of Death, if he uses, according to the S'āstras, the Tripuṇḍras on his forehead. If the ashes be used on the neck, then the sin, incurred through the neck, is completely destroyed. If the ashes be used on the neck, then the sin incurred by the neck, in eating uneatable things is entirely destroyed. If the ashes be held on the arms, then the sin incurred by the arms is destroyed. If it be held on the breast, the sin done mentally is destroyed. If it be held on the navel, the sin incurred by the generative organ is destroyed. If it be held on the anus, then the sin incurred by the anus is destroyed. And if it be held on the sides, then the sin incurred in embracing other's wives is destroyed. So, know fully, to use ashes is highly commendable. Everywhere three curved lines of ashes are to be used. Know these three lines as Brahmā, Viṣṇu and Mahes'a ; Dakṣiṇāgni, Gārhapatya fire and Āhavanīya fire ; the Sattva, Rajas and Tamas qualities, Heaven, earth and Pātāla (nether regions). If the wise Brahmin holds properly the ashes his Mahāpātakas are destroyed. He is not involved in any sin. Rather he, without any questionings, gets his liberation. All the sins, in the body besmeared with ashes, are burnt down by the ashes, which is of the nature of fire, into ashes. He is called Bhasmaniṣṭha (a devotee of Bhasma i. e. ashes) who takes a bath of ashes, who besmears his body with ashes, who uses the Tripuṇḍras of ashes, who sleeps in ashes. He is called also Ātmaniṣṭha (a devotee of Ātman (Self). At the approach of such a man, the Demons, Pis'āchas, and very serious diseases run away to a distance. There is no doubt in this. In as much as these ashes reveal the knowledge of Brahma, it is called Bhasita from Bhasma, to shine ; because it eats up the sins, it is called Bhasma ; because it increases the eight supernatural powers Animā, etc., it is called

Bhūti; because it protects the man who uses it, it is called "Rakṣā." As the sins are all destroyed by the mere remembrance of Bhagavān Rudra, so seeing the person using the Tripundra, the demons, bad spirits and other vicious hosts of spirits fly away quickly, trembling with fear. As a fire burns a great forest by its own strength, so this bath of ashes burns the sins of those who are incessantly addicted to sins. Even if at the time of death one takes a bath of ashes, though he has committed an inordinate amount of vices, all his sins are soon destroyed. By this bath ashes, the Self is purified, the anger is destroyed; the senses are calmed down. The man who uses even once this Bhasma comes to Me; he has not to take any more births in future. On Monday Amāvasyā (also on the full moon day) if one sees the Ś'iva Lingam, with his body besmeared all over with ashes, one's sins will all be destroyed. (All the sins are not seen; hence the tithi is called Amāvas.) If people use Bhasma daily, all their desires will be fructified whether they want longevity, or prosperity or Mukti. The Tripundra that represents Brahmā, Viṣṇu and Ś'iva is very sacred. Seeing the man with Tripundra on, the fierce Rākṣasas or mischievous creatures flee to a distance. There is no doubt in this. After doing the Ś'aucha (necessary cleanliness) and other necessary things, one bathes in pure cold water and besmears his body with ashes from head to foot. By taking the water bath only, the outward unclean things are destroyed. But the ash bath not only cleanse the outer external uncleanliness but cleanse also all the internal uncleanliness. So even if one does not take the water bath, one ought to take this ash bath. There is to be no manner of doubt in this.

44-47. All the religious actions performed without this ash bath seem as if no actions are done at all. This ash bath is stated in the Vedas. Its another name is the Fire Bath. By this ash bath both outside and inside are purified. So a man who uses ashes gets the entire fruit of worshipping Ś'iva. By the water Bath only the outside dirt is removed; but by this bath of ashes, outside dirt and inside dirt, both are fully removed. If this water bath be taken many times daily, still without an ash bath, one's heart is not purified. What more shall I speak of the greatness of ashes, the Vedas only appreciate its glories rightly! Yea, very rightly!

43-50. Or Mahā Deva, the Gem of all the Devas, knows the greatness of this Bhasma. Those who perform rites and works prescribed

by the Vedas, without taking this bath of ashes, do not get even a tithe of the fruits of their works done. Only that man will be entitled to the entire fruits of the Vedas who perform this bath of ashes duly. This is the opinion of the Vedas. This bath of ashes purifies more the things that are already pure ; thus the Śruti says. That wretch who does not take the bath of ashes as aforesaid is a Great Sinner. There is no doubt in this. By this bath greater interminable merits accrue than what is obtained by innumerable baths taken by the Brāhmaṇas on the Vāruṇī momentous occasion. So take this bath carefully in the morning, mid-day and evening. This bath of ashes is ordained in the Vedas. So know those who are against this bath mentioned in the Vedas, are verily fallen! After evacuating oneself of one's urine and faeces, one ought to take this bath of ashes. Otherwise men will not be purified. Even if one performs duly the water bath and if one does not take this bath of ashes, that man will not be purified. So he cannot get any right to do any religious actions. After evacuating one's abdomen of the outgoing air, after yawning, after holding sexual intercourse, after spitting and sneezing, and after easing oneself of phlegm, one ought to take this bath of ashes. O Nārada! Thus I have described to you here the greatness of Śrī Bhasma. I am again telling you more of it specially. Listen attentively.

Here ends the Fourteenth Chapter of the Eleventh Book on the greatness in holding the Bibhūti (ashes) in the Mahāpurāṇam Sri Māḍ Devi Bhāgavatam of 18,000 verses by Mahārṣi Veda Vyāsa.

CHAPTER XV.

1-10. Nārāyaṇa said :—Only the twice born are to take this Tripuṇḍra on the forehead and the other parts of the body after carefully purifying the ashes by the mantra Agniriti Bhasma, etc. The Brāhmaṇs, Kṣātriyas, and Vaiśyas are known as the twiceborn, (the Dvijas). So the Dvijas ought to take daily this Tripuṇḍra with great care. O Brāhmaṇa ! Those who are purified with the ceremony of the holy thread, are called the Dvijas. For these the taking of Tripuṇḍra as per Śruti is very necessary. Without taking this Vibhūti, any good work done is as it were not done. There is no doubt in this. Even the japam of Gāyatrī is not well performed if this Bhasma be not used. O Best of Munis ! The Gāyatrī is the most important and the chief thing of the Brāhmaṇhood. But that is not advised if the Tripuṇḍra be not taken. O Munis ! As long as the ashes

born of Agni are not applied on the forehead, one is not entitled to be initiated in the Gâyatri Mantra. O Brahman ! Unless ashes be applied on the forehead, no one will recognise you as a Brāhmaṇa. For this reason I take this holding of the merit-giving Tripuṇḍra as the cause of the Brāhmanhood. I speak this verily unto you, that he is recognised as a Brāhmaṇa and literary on whose forehead there is seen the white ashes purified by the mantra. He is entitled to the state of a Brāhmaṇa who is naturally very eager to collect the ashes as he collects the invaluable gems and jewels.

11-20. Those who are not naturally eager to collect the Bhasma as they are naturally eager to collect gems and jewels, are to be known as Chāṇḍālas in some of their previous births. Those who are not naturally joyous in holding Tripuṇḍra, were verily Chāṇḍālas in their previous births. ; This I tell you truly very truly.

Those who eat roots and fruits without holding ashes go to the terrible hells. "He who worships Śiva without having Bibhūti" on his forehead, that wretch is a Śiva hater and goes to hell after his death. He who does not hold Bibhūti is not entitled to any religious act."

Without taking Bibhūti, if you make a gift of Tulā Puruṣa made of gold, you won't get any fruits. Rather you will have to go to hell !

As the Brāhmaṇas are not to perform their Sandhyā without their holy threads, so without this Bibhūti, one ought not also to perform one's Sandhyā.

If at times a man by chance has no holy thread, he can do his Sandhyā by muttering the Gâyatri or by fasting. But there is no such rule in holding Bhasma.

If one performs Sandhyā, without having any Vibhūti, he is liable to incur a sin ; as without holding this Bhasma, no right can come to him to perform his Sandhyā.

As a man of a lowest caste acts contrary and incurs a sin if he hears the Veda mantra, so a twice-born incurs a sin if he performs Sandhyā without having his Tripuṇḍra. The twiceborn must therefore collect his thoughts with his heart intent on this Tripuṇḍra whether it be according to Śrauta or Smārta method—or in absence thereof the Laukika Bhasma. Of whatsoever sort is the Bhasma, it is always pure. In the Sandhyā and other actions of worship, the twiceborn ought to be very careful and punctilious in using this Bhasma.

21-31. No sin can enter into the body of one besmeared with ashes. For this reason, the Brāhmaṇas ought always to use ashes with great care. One is to hold the Tripuṇḍra, six Angulas high or greater by the fore, middle and ring fingers of the right hand. If any body uses Tripuṇḍra, shining and brilliant, and extending from eye to eye, he becomes, no doubt, a Rūdra. The ring-finger is the letter "A," the middle finger is "U" and the forefinger is "M"; so the Tripuṇḍra marks drawn by the above three fingers is of the nature of the three gṇas. The Tripuṇḍra should be drawn by the middle, fore, and ring fingers in a reverse way (from the left of the forehead to its right). I will now tell you an anecdote, very ancient. Listen. Once Duryāsā, the head of the ascetics, with his body besmeared with ashes and with Rudrākṣam, all over, on his body went to the region of the Pitris, uttering loudly "O S'ankara, of the Form of All! O S'iva! O Mother Jagadāmba, the Source of all auspiciousness! The Pitris Kavya-Vālās, etc, (Kavya Vālanalaḥ Somah Yamah schaiṣvā-ryamā Tathā, Agnisvātvā, Varhisalaḥ, Somapāḥ Pitri Devatāḥ) got up, received him heartily and gave him seats and shewed him great honours and respect and held many pure conversations with the Muni. During their talk, the sinners of the Kumbhipāka hell were crying "Oh! Alas! We are killed, we are being killed" Oh! We are being burnt!; some others cried "Oh! Oh! We are cut down." Thus various cries and lamentations reached their ears.

32-40. Hearing their piteous cries, Duryāsā, the prince of the Rṣis, asked with a grievous heart the Pitris "Who are those crying?" The Pitris replied:—There is a city close to our place called "Sam-yamanī Puri" of the King Yama where the sinners are punished. Yama gives punishment to the sinners there. O Sinless One! In that city the King Yama lives with his terrible black-coloured messengers, the personifications of Kāla (the Destruction). For the punishment of the sinners, eighty-six hells exist there. The place is being guarded always by the horrible messengers of Yama. Out of those hells, the hell named Kumbhipāka is very big and that is the chief of the hells. The ailings and torments of the sinners in the Kumbhipāka hell cannot be described in hundred years. O Muni! The Śiva-haters, the Viṣṇu-haters, the Devī-haters are made to fall to this Kuṇḍa. Those who find fault with the 'Vedas, and blame the Sun, Gages'a and tyrannise the Brāhmaṇas fall down to this hell. Those who blame their mothers, fathers, Gurus, elder brothers, the Smṛitis and Purāṇas and those as well who take the Tapta Mudrās (hot marks on their bodies) and

Tapta Śūlas (i. e., those who being Śaivas act as they like) those who blame the religion (Dharma) go down to that hell.

41-50. We hear constantly their loud piteous cries, very painful to hear; hearing which naturally gives rise to feelings of indifference (Vairāgyam).¹ Hearing the above words of the Pitris, Durvāsā, the prince of the Munis, went to the hell to see the sinners. O Muni! Going there, the Muni bent his head downwards and saw the sinners when, instantly the sinners began to enjoy pleasures more than those who enjoy in the Heavens. The sinners became exceedingly glad. Some began to sing, some began to dance, some began to laugh some sinners began to play one with one another in great ecstasy. The musical instruments Mridaṅga, Murāji, lute, Dhakkā, Dundubhis, etc., resounded with sweet sonorous tones (in accordance with five resonants). The sweet fragrant smell of the flowers of Vāsanti creepers spread all round. Durvāsā Muni became surprised to see all this. The messengers of Yama were startled and immediately went to their King Yama and said :—" O Lord! Our King! A wondrous event occurred lately. The sinners in the Kumbhīpākā hell are now enjoying pleasures more than those in the Heavens. O Bibhu! How can this take place! We cannot make out the cause of this. O Deva! We all have become terrified and have come to you. Hearing the words of the messengers, Dharmarāja, mounting on his great buffalo, came there instantly and seeing the state of the sinners sent news immediately to the Heavens.

51-60. Hearing the news Indra came there with all the Devas, Brahmā came there from His Brahmaloṅka; and Nārāyaṇa came there from Vaikuṇṭha. Hearing this, the regents of the quarters, the Dikpālas came there with all their attendants from their respective abodes. They all came there to the Kumbhīpākā hell and saw that all the beings there are enjoying greater pleasures than those in the Heavens. They all were astonished to see this; and they could not make out why this had happened. "What a wonder is this! This Kuṇḍa has been built for the punishment of the sinners. When such a pleasure is now being felt here, the people won't fear anything henceforth to commit sins. Why is this order of the Vedas created by God reversed? Why has God undone His own doing? What a wonder is this! Now a great miracle is before our sight. "Thus speaking, they remained at a fix. They could not make out the cause of this. In the meanwhile Bhagavān Nārāyaṇa after consulting with the other Devas went with some Devas to the abode of

Śankara in Kailāśa. They saw there that Śrī Bhagavān S'ankara (with crescent of the Moon on His forehead) was playing there attended always by the Pramathas and adorned with various ornaments like a youth, sixteen years old. His parts of the body were very beautiful as if the mine of loveliness. He was conversing on various delightful subjects with His consort- Pārvatī and pleasing Her mind. The four Vedas were there personified. Seeing Him, Nārāyaṇa bowed down and informed him clearly of all the wonderful events. He said :—

61-75. "O Deva! What is the cause of all this? We cannot make out anything! O Lord! Thou art omniscient. Thou knowest everything. So kindly mention how is this brought about!" Hearing Viṣṇu's words, Bhagavān S'ankara spoke graciously in sweet words, grave as the rumbling of a rain-cloud : "O Viṣṇu! Hear the cause of this. What wonder is there? This is all due to the greatness of Bhasma (ashes)! What cannot be brought about by Bhasma! The great S'aiva Durvāsā went to see the Kumbhīpāka hell, besmearing his whole body with Bhasma and looked downwards while he was looking at the sinners. At that time, accidentally a particle of Bhasma from his forehead was blown by air to the bodies of the sinners in the hell. Thereby they were freed of their sins and they got so much pleasure! Such is the greatness of Bhasma! Henceforth the Kumbhīpāka will no more be a hell. It will be a Tīrtha (holy place of pilgrimage) of the residents of the Pitrilokas. Whoever will bathe there will be very happy. There is no doubt in this. Its name will be henceforth the Pitri Tīrtha.

O Sattama! My Lingam and the form of Bhagavati ought to be placed there. The inhabitants of the Pitri Loka would worship them. This will be the best of all the Tīrthas extant in the three Lokas. And if the Pitris'vari there be worshipped, know that the worship of the Trilokī is done. Nārāyaṇa said :—Hearing thus the words of Śankara, the Deva of the Devas, He thanked Him and, taking His permission came to the Devas and informed them of everything what Śankara had said. Hearing this, the Devas nodded their heads and said "Sādhu (well, very well))" and began to glorify the greatness of Bhasma. O Tormenter of the enemies! Hari, Brahmā and the other Devas began to eulogise the glories of ashes. The Pitris became very glad to get a new Tīrtha. The Devas planted a Ś'iva Lingam and the form of the Devi on the banks of the new Tīrtha, and began to worship them regularly day by day. The sinners that were there suffering, all ascended on the celestial chariot and got up to Kailāsa. Even to-day they are

all dwelling in Kailāsa and are known by the name of the Bhadrās. The hell Kumbhīpāka came to be built afterwards in another place.

76-84. Since that day the Devas did not allow any other devotees of Śiva to go to the newly created hell Kumbhīpāka. Thus I have described to you the excellent greatness of the Bhasma. O Muni ! What more can there be than the glories of the Bhasma ! O Best of Munis ! Now I am telling you of the usage of Ūrdhapuṇḍra (the vertical marks) according to the proper province of the devotees. Listen. I will now speak what I have ascertained from the study of the Vaiṣṇava Śāstras, the measure of Ūrdhapuṇḍra, according to the Anguli measurements, the colour, mantra, Devatā and the fruits thereof. Hear. The earth required is to be secured from the crests of hills, the banks of the rivers, the place of Śiva (Śiva Kṣetram), the ocean beaches, the ant-hill, or from the roots of the Tulasi plants. The earth is not to be had from any other places. The black coloured earth brings in peace, the red-colour earth brings in powers to bring another to one's control ; the yellow-coloured earth increases prosperity ; and the white-coloured earth gives Dharma (religion). If the Ūrdhapuṇḍra be drawn by the thumb, nourishment is obtained ; if it be drawn by the middle finger, longevity is increased ; if it be drawn by nameless or ring finger, food is obtained and if it be drawn by the fore finger, liberation is attained. So the Ūrdhapuṇḍras ought to be drawn by these fingers, only be careful to see that the nails do not touch at the time of making the mark. The shape of the Ūrdhapuṇḍra (the vertical mark or sign on the forehead) is like a flame or like the opening bud of a lotus, or like the leaf of a bamboo, or like a fish, or like a tortoise or like a conch-shell.

85-95. The Ūrdhapuṇḍra, ten Angulis high is the super best ; nine Angulis high, is best ; eight Angulis high, is good ; the middling Ūrdhapuṇḍra is of three kinds as it is of seven Angulas, six Angulas, or five Angulas. The lowest Ūrdhapuṇḍra is again of three kinds as it is four Angulas, three Angulas or two Angulas high. On the Ūrdhapuṇḍra of the forehead, you must meditate Kes'ava, on the belly you must think of Nārāyaṇa ; on the heart, you must meditate on Mādhava ; and on the neck, you must meditate on Govinda. So on the right side of the belly, you must meditate on Madhusūdana ; on the roots of the ears, on Trivikrama ; on the left belly, on Vāmana ; on the arms, on Śrīdhara ; on the ears, Hṛīṣīkeśa ; on the back, Pañmanābha ; on the shoulders Dāmodara ; and on the head Brahmarandhra you must meditate on Vāsudeva. Thus the twelve

names are to be meditated. In the morning or in the evening time when you are going to make the Pūjā or Homa, you are to take duly, single-in-intent, the above names and make the marks of Ūrdhapuṇḍras. Any man, with Ūrdhapuṇḍra on his head, is always pure, whether he be impure, or of unrighteous conduct or whether he commits a sin mentally. Wherever he dies, he comes to My Abode even if he be of a Chāṇḍāla caste. My devotees (Vīra Vaiṣṇavas or Mahāvīra Vaiṣṇavas) who know My Nature must keep an empty space between the two lines of Ūrdhapuṇḍra of the form of the Viṣṇupada (the feet of Viṣṇu) and those who are my best devotees are to use nice Ūrdhapuṇḍras, made of turmeric powder, of the size of a spear (Śūla), of the form of the feet of Viṣṇu (Viṣṇu padah).

96. The ordinary Vaiṣṇavas are to use with Bhakti, the Ūrdhapuṇḍras without any empty space, but the form of it is to be like a flame, the blossom of a lily or like a bamboo leaf.

97-110. Those who are Vaiṣṇavas in name only can use Ūrdhapuṇḍra of both the kinds, with or without any empty space. They incur no sin if they use one without an empty space. But those who are My good devotees, incur sin if they do not keep an empty space between the two vertical lines (in the Ūrdhapuṇḍra three vertical lines are used). The Vaiṣṇavas who use excellent vertical rod like Ūrdhapuṇḍras keeping an empty space in the middle and uttering the mantra "Kṛṣṇāya Namaḥ" build My Temple there. In the beautiful middle space of Ūrdhapuṇḍra, the Undecaying Viṣṇu is playing with Lakṣmī. That wretch, the twice-born who uses Ūrdhapuṇḍra without any empty space kills Viṣṇu and Lakṣmī, seated there. The stupid who uses Ūrdhapuṇḍra without a vacant space goes successively to twenty-one hells. The Ūrdhapuṇḍra should be of the size of a clear straight rod, lotus, flame, a fish with sharp straight edges and with vacant spaces between them. O Great Muni! The Brāhmaṇa should always use the Tripuṇḍra like the lock of hair on the crown of his head and like his Sacrificial thread; otherwise all his actions will be fruitless. Therefore in all ceremonies and actions the Brāhmaṇas ought to use Ūrdhapuṇḍras of the form of a trident, a circle or of a square form. The Brāhmaṇa who knows the Vedas is never to use the semi-moonlike mark (Tilak) on his head. The man who is of the Brāhmin caste and follows the path of the Vedas should not even by mistake use any other mark than those above-mentioned. Other sorts of puṇḍras (marks) that are mentioned in other Vaiṣṇava Śāstras for the attainment of fame, beauty, etc., the Veda-knowing Brāhmaṇas should not use them. The Vaidik Brāhmaṇas should not use even in error any other Tilaks than the curved Tripuṇḍras.

If, out of delusion, the man, following the path of the Vedas, uses other sorts of Tripuṇḍras, he would certainly go down to hell.

111-118. The Veda-knowing Brāhmaṇas would certainly go down to hell if they use other sorts of Tripuṇḍras on their bodies. Only the Tilakas, prescribed in the Vedas ought to be used by those who are devoted to the Vedas. Those who do not observe the duties of the Vedas would use Tilaks approved of by other Śāstras. Those should use marks approved of by the Vedas whose Deity is that of the Vedas. Those who follow the Tantra Śāstras different from the Vedas, should use marks approved of by the Tantras.

Mahā Deva is the Veda's Deity—anī, ready to deliver from the bondages of the world, He has prescribed the Tilakas prescribed in the Vedas for the benefit of the devotees. The marks prescribed by Viṣṇu, also a Deity of the Vedas, are also those of the Vedas. His other Avatāras also use marks approved of by the Vedas. The Tripuṇḍras and the besmearing of the body with ashes are according to the Vedas. In the Tantra Śāstra different from the Vedas, there is the usage of Tripuṇḍra and other marks. But they are not to be used by the Vaidiks. No never.

Those who follow the path of the Vedas should use the curved Tripuṇḍras and Bhasma on their foreheads according to the rules prescribed in the Vedas.

He who has obtained the highest state of Nārāyaṇa i. e., who has realised My Nature, ought to use always on their foreheads Śūla marks scented with fragrant sandalpaste.

Here ends the Fifteenth Chapter of the Eleventh Book on the rules of using the Tripundra and Ūrdhvaṇḍra marks in the Mahāpurāṇam Śrī Mad Devī Bhāgavatam of 18,000 verses by Mahārṣi Veda Vyāsa.

CHAPTER XVI.

1-24. Nārāyaṇa said:—Now I am speaking of the very holy Sandhyo-pāsanā (method of Sandhyā worship of Gāyatri, the Presiding Deity of the morning, mid-day and evening, and of the twice-born. Listen. The greatness of using Bhasma has been described in detail. No further need be stated on the subject. I shall talk, first of all, of the morning Sandhyā. The morning Sandhyā is to be done early in the morning while the stars are visible. When the Sun is in the meridian, the mid-day Sandhyā is to be performed; and while the Sun is visibly going down, the

evening Sandhyâ is to be recited over . Now again, the distinctions are made in the above three Sandhyâs:—The morning Sandhyâ with stars seen is the best ; with stars disappeared, middling ; and with the Sun risen above the horizon—inferior. So the evening Sandhyâ, again, is of three kinds:—best, middling, and inferior. When the Sun is visibly disappearing, the evening Sandhyâ is the best ; when the Sun has gone down the horizon, it is middling and when the stars are visible, it is inferior. The Brâhmanas are the root of the Tree, the Sandhyâ Vandanam ; the Vedas are the branches ; the religious actions are the leaves. Therefore its root should be carefully preserved. If the root be cut, no branches or leaves of the tree will remain. That Brâhmana who knows not his Sandhyâ or who does not perform the Sandhyâs is a living Śūdra. That Brâhmana after his death verily becomes a dog. Therefore the Sandhyâs must be observed every day. Otherwise no right comes at all to do any action. At the sunrise and the sunset the time for Sandhyâ is two Darḍas (48 minutes) and if Sandhyâ be not done or rather neglected in the interval, the Prâyas'chitta (penance) is to be paid duly (performed duly). If the proper time for Sandhyâ expires, one more offering of Arghya is to be made in addition to the three Arghyas daily made ; or the Gâyatri is to be repeated one hundred and eight times before the Sandhyâ is commenced. In whichever time any action ought to be done, worship, first of all, the Sandhyâ Devî, the Presiding Deity of that time and do the actions proper to that time afterwards. The Sandhyâ performed in dwelling houses is ordinary ; the Sandhyâ done in enclosures of cows is middling and on the banks of the rivers is good and the Sandhyâ performed before the Devî's temple or the Devî's seat is very excellent. The Sandhyopâsanâ ought to be done before the Devî, because that is the worship of the very Devî. The three Sandhyâs done before the Devî give infinitely excellent fruits. There is no other work of the Brâhmanas better than this Sandhyâ. One can rather avoid worshipping Śiva or Viṣṇu ; because that is not daily done as obligatory ; but the Sandhyopâsanâ ought to be done daily. The Gâyatri of the Great Devî is the Essence of all the mantras in the Vedas. In the Veda Śâstras, the worship of Gâyatri is most definitely pronounced. Brahman and the other Devas meditate in the Sandhyâ times on this Devî Gâyatri and make a japam of that. The Vedas always make japams of Her. For this reason the Gâyatri has been mentioned as the object of worship by the Vedas. The Brâhmanas are called Śâktas inasmuch as they worship the Primal Śakti (Force) Gâyatri, the Mother of the Vedas. They are not Śaivas nor Vaiṣnavas.

Firstly make the ordinary Āchaman three times, and, while inhaling, drink a little of the water of Āchaman, repeating "Om Kes'āvāya Svāhā, Om Nārāyaṇāya Svāhā, Om Mādhavāya Svāhā. Then wash your two hands, repeating "Om Gobindāya Namaḥ, Om Viṣṇave Namaḥ." Then by the root of the thumb rub the lips repeating "Om Madhū sūdanāya Namaḥ, Om Trivikramāya Namaḥ." So rub the mouth, repeating "Om Vāmamāya Namaḥ, Om Śrīdharāya Namaḥ." Then sprinkle water on the left hand, saying "Om Hriḥ kes'āya. Namaḥ." Sprinkle water on the legs, saying Om Padmanābhāya Namaḥ." Sprinkle water on the head, saying "Om Dāmodarāya Namaḥ." Touch the mouth with the three fingers of the right hand, saying "Om Saṃkarṣaṇāya Namaḥ." Touch the nostrils with the thumb and forefinger saying "Om Vāsudevāya Namaḥ, Om Pradyumnāya Namaḥ." Touch the eyes with the thumb and ring-finger, saying "Om Aniruddhāya Namaḥ, Om Puruṣottamāya Namaḥ. Touch the ears with the thumb and ringfinger saying "Om Adhokṣajāya Namaḥ, Om Nārasimhāya Namaḥ." Touch the navel with the thumb and little finger saying "Om Achyutāya Namaḥ." Touch the breast with the palm, saying "Om Janārdanāya Namaḥ." Touch the head saying "Om Upendraya Namaḥ." Touch the roots of the two arms saying "Om Haraḥ Namaḥ, Om Kṛṣṇāya Namaḥ."

25-50. While sipping the Āchaman water on the right hand, touch the right hand with your left hand ; otherwise the water does not become pure. While doing Āchaman, make the palm and the fingers all united and close, of the form of a Gokarṇa (the ear of a cow) and spreading the thumb and the little finger, drink the water of the measure of a pea. If a greater or less quantity be sipped, then that would amount to drinking liquor. Then thinking of the Praṇava, make the Praṇāyāma, and repeat mentally the Gāyatrī with her head and the Turiya pāda i. e. Āpojjyotiḥ rasomritam Brahma Bhurbhuvah svarom. Inhale the air by the left nostril (Pūraka), close both the nostrils (kumbhaka) and exhale the air, by the right nostril (rechaka). Thus Praṇāyāma is effected. While doing Pūraka, Kumbhaka and Rechaka repeat the Gāyatrī every time ; hold the right nostril with the right thumb and hold the left nostril with the ringfinger and little finger (i. e., don't use forefinger and middle finger).

The Yogis who have controlled their minds say that Praṇāyāma is effected by the three processes Pūraka, Kumbhaka and Rechaka. The external air is inhaled in Pūraka ; air is not exhaled nor inhaled (it is retained inside) in Kumbhaka ; and air is exhaled in rechaka. While

doing Pûraka, meditate, on the navel, the four-armed high-souled Viṣṇu, of the blue colour (Syâma) like the blue lotus. While doing Kumbhaka, meditate in the heart lotus the four-faced grandsire Brahmâ Prajâpati, the Creator seated on the lotus and while doing Rechaka meditate, on the forehead, on the white sindestroying Śankara, pure as crystal. In Pûraka, the union with Viṣṇu is obtained; in Kumbhaka, the knowledge of Brahmâ is attained and in Rechaka, the highest position of Is'vara (Śiva) is attained. This is the method of Âchaman according to the Purâṇas. Now I am speaking of the all sindestroying Vaidik Âchaman. Listen. Reciting the Gâyatri mantra "Om Bhurbhuvah." Sip a little water; this is the Vaidik Âchaman after repeating the seven great Vyâhritis Om Bhub; Om Bhuvah, Om Svah Om Mahah, Om Janah, Om Tapaḥ, Om Satyam, repeat Gâyatri and the head of the Gâyatri Âpojyoti Rasomritam Brahma Bhurbhuvah svarom) and practise Prâṇâyâma three times. Hereby all sins are destroyed and all virtues spring. Now another sort of Prâṇâyâma Mudrâis described:—The Vânaprasthâs and Grihasthas would do Prâṇâyâma with five fingers, holding the tip of the nose; the Brahmachâris and Yatis would do Prâṇâyâma with the thumbs, little finger, and ring finger (avoiding middle and fore). Now I am speaking of the Aghamarçṇa Mârjana mantra. Listen. The Mantra of this Mârjana is "Âpohiṣṭhâ Mayobbhuvah, etc. There are three mantras in this. There are three Pâdas in every mantra, prefix Om to every pâdas (thus ninetimes Om is to be prefixed); at the end of every pâda sprinkle water on the head with the sacrificial thread and the Kus'a grass. Or at the end of every mantra do so. By the above Mârjana (cleaning) the sins of one hundred years are instantly destroyed. Then making Âchaman (taking a sip of water to rinse the mouth before worship), repeat the three Mantras "Om Suryas'cha mâ manyus'cha, etc. By this act, the mental sins are destroyed. As mârjana is done with Prapava, Vyâhritis, and Gâyatri, so make Mârjana by the three mantras "Âpohiṣṭhâ, etc." Make your right palm of the shape of a cow's ear; take water in it and carry it before your nose and think thus:—"There is a terrible sinful person in my left abdomen, his colour is dark black and he is horrible looking. Recite, then, the mantras "Om ritameha satyamchâbhidyât, etc." and "Drupâdâdiva Mumuchâna, etc." and bring that Sinful Person through your right nostril to the water in the palm. Do'nt look at that water; throw it away on a bit of stone to your left. And think that you are now sinless. Next, rising from the seat, keep your two feet horizontal and with the fingers save forefinger and thumb, take a palmful of water and with your face towards the Sun, recite the Gâyatri three times

and offer water to the Sun three times. Thus, O Muni ! The method of offering the Arghyas has been mentioned to you.

51-80. Then circumambulate, repeating the Sūrya Mantra. The one thing to be noted in offering Arghyas is this :-- Offer once in the midday, and three times in the morning and three times in the evening. While offering the Arghya in the morning, bend yourself a little low ; in offering the arghya in the midday, stand up ; and while offering the arghya in the evening, it can be done while sitting. Now I will tell you why the Arghya is offered to the Sun. Hear. Thirty Koti Rākṣasas known as the Mandeḥas, always roam on the path of the Sun (the mental Sun also). They are great heroes, treacherous and ferocious. They always try to devour the Sun, while they assume terrible forms. For this reason the Dāvas and the Rīṣis combined offer the water with their folded hands to the Sun, while they perform the great Sandhyā Upāsana. The water thus offered, becomes transformed into the thunderbolt and burns the heads of the cruel demons (and throws them on the island Mande-hāruṇa) Therefore the Brāhmanas daily do their Sandhyopāsana. Infinite merits accrue from this Sandhyā Upāsana. O Nārada ! Now I am speaking to you of the Mantras pertaining to the Arghya. No sooner they are pronounced the full effects of performing the Sandhyās are obtained. I am That Sun ; I am That Light ; I am That Ātman (Self) ; I am Śiva ; I am the Light of Ātman ; I am clear : and transparently white ; I am of the nature of all energy ; and I am of the nature of Rasa (the sweetness, all the sweet sentiments.) O Devī ! O Gāyatrī ! O Thou ! Who art of the nature of Brahma ! Let Thee come and preside in my heart to grant me success in this Japa Karma. O Devī ! O Gāyatrī ! Entering into my heart, go out again with this water. But Thou wouldst have to come again." Sit thus on a pure seat and with a single intent repeat the Gāyatrī, the Mother of the Vedas. O Muni ! In this Sahdhyopāsana, the Khecharī Mudrā ought to be done after practising the Prāṇyāmā. Hear now the meaning of the Khecharī Mudrā. When the soul of a being leaves the objects of senses, it roams in the Ākāśa i. e., it becomes aimless when the tongue also goes to the Ākāśa and roams there ; and then the sight is fixed between the eyebrows ; this is called the Khecharī Mudrā. There is no Āsana (seat) equal to Siddhāsana and there is no Vāyu (air) equal to the Khumbhika Vāya (suspension of air in the body).

O Nārada ! There is no Mudrā equal to the Khecharī Mudrā. One is to pronounce Prapava in Pluta (protracted) accents like the sound of a bell and, suspending his breath, sit quiet motionless in Sthirāsana without any Aṅgikāra (egoism). O Nārada ! I am now talking of

Siddhāsana and its characteristic qualities. Hear. Keep one heel below the root of the genital and the other heel below the scrotum; keep the whole body and breast straight and motionless; withdraw the senses from their objects and look at the point, the pituitary body, between the eyebrows. This posture is called the Siddhāsana and is pleasant to the yonis. After taking this seat, invoke the Gāyatrī "O Mother of the Vedas! O Gāyatrī! Thou art the Devī granting boons to the Bhaktas. Thou art of the nature of Brahma. Be gracious unto Me. O Devī! Whoever worships Thee in the day gets his day sins destroyed and in the night, night sins destroyed O Thou! Who art all the letters of the alphabet! O Devī! O Sandhye! O 'Thou who art of the nature of Vidyā! O Sarasvatī! O Ajaye! O Thou immortal! Free from disease and decay. O Mother! Who art all the Devas! I bow down to Thee. Invoke the Devī again by the mantra "Ojosi, etc.," and then pray:—"O Mother! Let my japam and other acts in Thy worship be fulfilled with success by Thy Grace." Next for the freedom of the curse of Gāyatrī, do the things properly. Brāhmā gave a curse to Gāyatrī; Vis'vāmītra gave a curse to Her and Vas'ishṭha also cursed Her. These are the three curses; they are removed in due order by recollecting Brāhmā, Vis'vāmītra and Vas'ishṭha. Before doing Nyāsa, one ought to collect oneself and remember the Highest Self; think in the lotus of the heart that Puruṣa (Person) who is Truth, who is all this Universe, who is the Highest Self and who is All knowledge and who cannot be comprehended by words. Now I am speaking of the Amganyāsa of Sandhyā; Hear. First utter Om and then utter the mantra. Touch the two legs, saying "Om Bhuḥpādābhyām namaḥ" Touch the Knees, saying "Om Bhuva Jānubhyām namaḥ" Touch the hip, saying "Om Svah Kaṭibhyām namaḥ" Touch the navel, saying "Om Mahārābhyai namaḥ" Touch the heart, saying "Om Janah Hridayāya namaḥ" Touch the throat, saying "Om Tapaḥ Kaṇṭhāya namaḥ" Touch the forehead, saying "Om Satyam Lalāṭāya namaḥ"

Thus perform the Vyārṇiti nyāsa.

Next perform the Karūṁganyāsa thus:—Om Tat savituh ramguṣṭhābhyām namaḥ (referring to the thumb); "Om Vareṇyam Tarjanībhyām namaḥ" referring to the forefinger); Om bhargo devasya madhyamā bhyām namaḥ (referring to the middle finger); "Om Dhīmahi anāmikābhyām namaḥ (referring to the ring finger); Om dhīyo yonah, Kaniṣṭhābhyām namaḥ (referring to the little finger); "Om prachodayāt kara tala priṣṭhābhyām namaḥ" referring to the upper part and lower part of the palm and all over the body).

81-106. Now I am speaking of the Amganyāsa. Hear. "Om tat savitur brahmā tmane hridayāya namaḥ" (referring to the heart.)

"Om Varenḡyam Viṣṇvātmane Śīrase namaḥ" (referring to the head);
 "Om bhargo devasya Rudrātmane Śikhāyai namaḥ. " (referring to the crown of the head); "Om dhīmahi Śaktyātmane Kavachāya namaḥ" referring to the Kavacha; "Om dhiyoyonaḥ Kālātmane netratrāyāya namaḥ" referring to the three eyes; "Om prashodayāt sarvātmane astrāya namaḥ" (referring to the Astra or armour, protecting the body.)
 Now I am speaking of the Varṇanyāsa. O Great Muni! Hear. This Varṇanyāsa is performed by the letters in the Gāyatri mantra. If anybody does this, he becomes freed of sins.

- "Om Tat namaḥ" on the two toes; (touching them).
- "Om Sa namaḥ" on the two heels; (touching them).
- "Om Vi namaḥ" on the legs;
- "Om Tu namaḥ" on the two knees;
- "Om Va namaḥ" on the two thighs;
- "Om re namaḥ" on the anus.
- "Om ṇi namaḥ" on the generative organ;
- "Om ya namaḥ" on the hip;
- "Om bha namaḥ" on the navel;
- "Om Rgo namaḥ" on the heart;
- "Om De namaḥ" on the breasts;
- "Om va namaḥ" on the heart;
- "Om sya namaḥ" on the throat;
- "Om dhi namaḥ" on the mouth;
- "Om ma namaḥ" on the palate;
- "Om hi namaḥ" on the tip of the nose;
- "Om dhi namaḥ" on the two eyes;
- "Om yo namaḥ" on the space between the eye-brows;
- "Om yo namaḥ" on the forehead;
- "Om naḥ namaḥ" to the east;
- "Om pra namaḥ" to the south
- "Om cho namaḥ" on the west;
- "Om da namaḥ" on the north;
- "Om yā namaḥ" on the head;
- "Om ta namaḥ" on the whole body from head to foot.

Some Jāpakas (those who do the Japam) do not approve of the above nyāsa. Thus the Nyāsa is to be done. Then meditate on the Gāyatri or the World-Mother. The beauty of the body of the Gāyatri Devī is like that of the full blown Javā flower. She is seated on the big red lotus on the back of the Haṇsa-(Flamingo); She is holding the red coloured garland on Her neck and anointed with red coloured unguent. She has four faces;

every face has two eyes. On her four hands are a wreath of flowers, a sacrificial ladle, a bead, and a Kamaṇḍalu. She is blazing with all sorts of ornaments. From the Devī Gāyatrī has originated first the Rig veda. Brahmā worships the virgin Gāyatrī on the idea of Śrī Parames'vari Gāyatrī has four feet; The Rig Veda is one; the Yajurveda is the second, the Sāmaveda is the third and the Atharva veda is the fourth foot. The Gāyatrī has eight bellies; the east side is the one; the south is the second; the west is the third; the north is the fourth; the zenith is the fifth; the nadir is the sixth; the intermediate space is the seventh and all the corners are the eighth belly. Gāyatrī has seven Śiras (heads); Vyākaraṇam (Grammar) is one; Śikṣā is the second (that Aṅga of the Veda, the science which teaches the proper pronunciation of words and laws of euphony); Kalpa is the third (the Vedāṅga which lays down the ritual and prescribes rules for ceremonial and sacrificial acts); Nirukta is the fourth (the Vedāṅga that contains glossarial explanation of obscure words, especially those occurring in the Vedas); Jyotiṣ or astronomy is the fifth; Itihāsa (history) and Purāṇas is the sixth head; and Upaniṣadas is the seventh head. Agni (fire) is the mouth of Gāyatrī; Rudra is the Śikhā (the chief part); Her gotra (lineage) is Sāmkhyāyaṇa; Viṣṇu is the heart of Gāyatrī and Brahmā is the armour of Gāyatrī. Think of this Mahes'vari Gāyatrī in the middle of the Solar Orb. Meditating on the Gāyatrī Devī as above, the devotee should shew the following twenty-four Mudrās (signs by the fingers, etc., in religious worship) for the satisfaction of the Devī:—(1) Sanmukha; (2) Sampūṭ; (3) Vitata (4) Vistrita; (5) Dvimukha; (6) Trimukha; (7) Chaturmukha; (8) Panchamukha; (9) Ṣaṣmukha; (10) Aḥomukha; (11) Vyāpaka; (12) Anjali; (13) Śakaṭa (14) Yamapāśa; (15) fingers intertwined end to end; (16) Vilamba (17) Muṣṭika; (18) Matsya; (19) Kūrma; (20) Varāha; (21) Simhākrānta; (22) Mahākrānta; (23) Mudgara; (24) Pallava. Next make japam once only of one hundred syllabled Gāyatrī. Thus twenty-four syllabled Sāvitrī, "Jātavedase eunavāma, etc. forty-four syllabled mantra; and the thirty two syllabled mantra "Tryamvakam Jajāmahe etc., These three mantras united make up one hundred lettered Gāyatrī. (The full context of the last Mantra is this:—Om Haum Om yum saḥ—Trayamvakam yajāmahe Sugandhim Puṣṭi Vardhanam. Urbhārukamiṣa bandhanān mṛityo mūksiya mā mṛitāt Bhur Bbhuvah. Svarom Yum Svah Bhurbbhuvah Svarom Haum Next make japam of Bhurbbhuvah Svah, twenty four lettered Gāyatrī with Om. O Nārada! The Brāhmanas are to perform daily the Sandhye pāsāṇa repeating Gāyatrī, completely adopting the rules above prescribed and then he will be able to enjoy completely pleasures, happiness and bliss.

Here ends the Sixteenth Chapter of the Eleventh Book on the description of Sandhyā Ujāsānā in the Mahāpurāṇa Śrī Mad Devī Bhāgavatam of 18,000 verses by Mahārṣi Veda Vyāsa.

CHAPTER XVII,

1-5. Nārāyaṇa said :—If one divides or separates the pādas while reciting or making Japam of the Gāyatrī, one is freed from the Brāhminicide, the sin of Brahmahatyā. But if one does so without breaking the pādas, i.e., repeats at one breath, then one incurs the sin of Brahmahatyā. Those Brāhmaṇas who do the Japam of the Gāyatrī without giving due pause to the pādas, suffer pains in hell with their heads downwards for one hundred Kalpas. (O Gāyatrī ! Thou art of one foot, of two feet, of three feet and of four feet. Thou art without foot, because Thou art not obtained. Salvation to Thy Fourth Foot beautiful and which is above the Trilokī (Rajas) This cannot obtain that. Firstly, Gāyatrī is of three kinds.—“Sampuṭā”; “Ekomkāra”, and “Ṣaḍomkāra.” There is also the Gāyatrī, with five Praṇavas, according to the Dharma Śāstras and Purāṇas. There is something to be noted while muttering or making the japam of the Gāyatrī :—Note how many lettered Gāyatrī you are going to repeat (make japam). When you have repeated one-eighth of that, repeat (make japam) the Turiya pāda of Gāyatrī (i.e., the fourth Pāda, the mantram parorajase Śāvadomā prāpat) etc., (see the daily practices, page 107) once and then complete repeating the Gāyatrī. If the Brāhmaṇa makes the Japam (the silent muttering) in the above way he gets himself united with Brahma. Other modes of making the Japam do not bear any fruit. Om Gāyatrīyasye kaṇḍī dvipadī Tripadī chatuṣ padasī nahi padyase namaste Tūryāya darsatāyā padāya paro Rajase Śābado mā prāpat. Gāyatrī is one-footed in the form of Trilokī, two-footed, the Trayī Vidyā from thy second foot : tripadī (all Prāṇas are thy third foot, chatuṣpadi, as the Kuruṣa apadi without any foot, Parorajase above the Rajas, the dust ; asau that ; adah this not prāpat may obtain. The Yogis who are Ūdhareṭās (hold Brahma charyam, continence) are to make Japam of the Sampuṭā Gāyatrī (i.e., with Om, Gāyatrī with one praṇava and as well the Gāyatrī with six praṇavas. The householder Brāhmachārī or those who want mokṣa are to make Japam of Gāyatrī with Om prefixed.

6. Those householders who affix Om to the Gāyatrī do not get the increase of their families.

7-8. The Turiya pāda (foot) of Gāyatrī is the mantrā "Parorajase Sāvodomā prāpat". (Bṛihad. up. v. 14. 7). Salutation to Thy beautiful Fourth Foot which is above the Triloki (Rajas). This cannot obtain that. The presiding deity of this mantra is Brahma. I am now speaking of the full Dhyānam (meditation) of this Brahma so that the full fruit of the Japam (recitation) may be obtained. There is a full blown lotus in the heart ; its form is like the Moon, Sun, and the Spark of Fire ; i. e., of the nature of praṇava and nothing else. This is the seat of the inconceivable Brahma. Think thus. Now on that seat is seated well the steady constant subtle Light, the essence of Akāśa, the everlasting existence, intelligence and bliss, the Brahma. May He increase my happiness. (see page 107 the daily practice of the Hindus by R. B. Sri Chandra Basu, on the Invocation of the Gāyatrī).

Note.—Aum ! Gāyatrīasyekapādī dvipadī, tripadī, chatuṣpadasi, nahi padyaṣe namaste turyāya dars'atāya pādāya parorajase, sāvado māprāpat O Gāyatrī ! Thou art of one foot (in the form of Triloki), of two feet (the Trayī vīryā from Thy second foot) of three feet (all Prāṇa, etc., are Thy third foot and of four feet (as the Puruṣa). Thou art without foot because Thou art not obtained. Salutation to Thy beautiful fourth foot which is above the Triloki (Rajas). This can not obtain that.

9. Now I am speaking of the Muḍrā of the Turiyā Gāyatrī :— (1) Tris'ūla, (2) Yoni, (3) Śrābhī, (4) Akṣmālā, (5) Linga, (6) Padma and (7) Mahāmudrā. These seven Muḍrās are to be shewn.

10-14. What is Sandhyā, that is Gāyatrī ; there is no difference whatsoever between the two. The two are one and the same. Both are of the nature of Existence, Intelligence and Bliss. The Brāhmanas would daily worship Her and bow down before Her with greatest devotion and reverence. After the Dhyānam, first worship Her with five upachāras or offerings. Thus :—

Om lam prithivyātmane gandham, arpayāmi namo namaḥ." "Om Ham ākāśātmane puṣpam arpayāmi namo namaḥ." "Om ram Vahn-yātmane dipam arpayāmi namo namaḥ." "Aum vam amritātmane naivedyam arpayāmi namo namaḥ." "Om yam ram lam vam ham puṣpāṅjalim arpayāmi namo namaḥ." Thus worshipping with five upachāras, you must shew Muḍrās to the Devī.

15-16. Then meditate on the Form of the Gāyatrī mentally and slowly repeat the Gāyatrī. Do not shake head, neck and while making japam, do not shew your teeth. According to due rules repeat the Gāyatrī one hundred and eight times, or twenty-eight times. When unable, repeat ten times ; not less than that.

17-20. Then raise the Gāyatrī placed before on the heart (seat) by the mantra "Gāyatrāsyai kapali Dvipadī, etc., and then bid farewell to Her after bowing down to Her and repeating the mantra "Omuttame Śikhare Devī bhūmyām parvata mūrdhani Brāhmana ebhyobhya anujātā Gaccha Devī yathāsukham " (on the highest top of the mountain summit in earth (i. e. on the Meru mountain) dwells the goddess Gāyatrī. Being pleased with Thy worshippers go back, O Devī ! to Thy abode as it pleaseth Thee." (See page 110, The Daily Practices of the Hindus.)

The wise men never mutter nor recite the Gāyatrī mantra within the water. For the Maharṣis say that the Gāyatrī is fire-faced (agni-mukhī). After the farewell shew again the following mudrās :— Surabhi Jñān, Sūrpa, Kūrma, Yoni, Padma, Linga and Nirvāna Mudrās.

Then address thus :—" O Devī ! " " O Thou who speakest pleasant to Kas'apa " O Gāyatrī ! Whatever syllables I have missed to utter in making Japam, whatever vowels and consonants are incorrectly pronounced, I ask Thy pardon for all my above faults." O Nārada ! Next one ought to give peace offerings to the Gāyatrī Devī.

21-33. The Chechbanda of Gāyatrī Tarpanam (peace offerings to Gāyatrī) is Gāyatrī ; the Rīṣi is Viśvāmītra ; Savitā is the Devatā ; its application (Niyoga) is in the peace offerings.

"Om Bhūhṛigvedapurūṣam tarpayāmi."

"Om Bhuvah Yajurvedapurūṣam tarpayāmi."

"Om Svah Sāmaveda purūṣam tarpayāmi."

"Om Mahah Atharvaveda purūṣam tarpayāmi."

"Om Janah Itihāsapurāṇa purūṣam tarpayāmi."

"Om Tapaḥ Sarvāgama purūṣam tarpayāmi."

"Om Satyam Satyaloka purūṣam tarpayāmi."

"Om Bhūh bhūrloka purūṣam tarpayāmi."

"Om Bhubah bhuvaloka purūṣam tarpayāmi."

"Om Svah svarloka purūṣam tarpayāmi."

"Om Bhūh rekapadām Gāyatrīm tarpayāmi."

"Om Bhuvo dvitīyapadām Gāyatrīm tarpayāmi."

"Om Svastripadām Gāyatrīm tarpayāmi."

"Om Bhūh bhūvah Svas'chatuspadām Gāyatrīm tarpayāmi."

Pronouncing these, offer the Tarpanams. Next add the word Tarpayāmi to each of the following words " Ūṣasīm, Gāyatrīm, Savitrīm, Sarasvatīm Vedamātaram, Prithvīm, Ajām, Kauṣṭkīm, Sāmkritīm, Savajitīm, etc.," and offer Tarpanama. After the Tarpanam is over, offer the peace-offerings, (Śāntivārī) repeating the following mantras.

"Om Jâta vedase sunavâma somam, etc."

"Om Mânastoka, etc."

"Om Tryamvakam Yajâmahe, etc."

"Om Sacchobhamyah, etc."

Then touch all the parts of your bodies, repeating the two mantras "Om atodeva, etc." And reciting the mantram "Svonâ Prithivî," bow down to the earth, after repeating one's name, Gotra, etc.

34-45. O Nârada! Thus the rules of the morning Sandhyâ are prescribed. Doing works so far, bid farewell to the above-mentioned Gâyatrî. Next finishing the Agnihotra Homa sacrifice, worship the five Dêvatâs, Śiva, Śiva, Ganeśa, Sârya and Viṣṇu. Worship by the Puruṣa Sûkta mantra, or by Hrim mantra, or by Vyâhriti mantra or by Śrîschato Lakṣmîścha, etc," place dhavanî in the centre; Viṣṇu in the north east corner, Śiva in the south-east corner; Gaṇeśa in the south-west corner, and the Sun in the north-west corner; and then worship them. While offering worship with the sixteen offerings, worship by repeating sixteen mantras. As there is no other act more merit-giving than the worship of the Devî, so the Devî should first of all be worshipped. Then worship in due order the five Devatâs placed in five positions. As the worship of the Devî is the chief object, so in the three Sandhyâs, the worship of the Sandhya Devî is approved of by the Śrutis. Never worship Viṣṇu with rice; Ganeśa with Tulasi leaves; the Devî Durga with Durba grass and Śiva with Ketaki flower. The under-mentioned flowers are pleasing to the Devî:—Malikâ, Jâti, Kuṭaja, Panasa, Palâsa, Vakula, Lodha, Karavîra, Śiṣûpa, Aparâjitâ, Bandhûka, Vaka, Madanta, Sindbuvâra, Palâśa, Durbbâ, Śallakî, Mâdhavî, Arka, Manûsî, Ketakî, Karṇikâra, Kadamba, Lotus, Champaka, Yûthikâ, Tagara, etc.

46-47. Offer incenses Guggul, Dhûpa and the light of the Til oil and finish the worship. Then repeat the principal (mûla) mantra (make Japam). Thus finishing the work, study the Vedis in the second quarter of the next day; and in the third quarter of that day feed father, mother and other dependent relatives, with money earned by one's own self according to the traditions of one's family.

Here ends the Seventeenth Chapter of the Eleventh Book on the description of Sandhyâ and other daily practices in the Mahâpurâṇam Śrî Mâd Devî Bhâgavatam of 18,000 verses by Maharṣi Veda Vyâsa.

CHAPTER. XVIII.

1. Nārada spoke:—“ O Bhagavan ! I am now very eager to hear the special Pūjā of Śrī Devī. The people get their desires fulfilled if they worship Her.

2-23. Nārāyaṇa said:—“ O Devarṣi ! I shall now specially speak to you how the World Mother Bhagvatī is worshipped ; by worshipping Whom one easily gets objects of enjoyments, liberation and the destruction of all evils. Controlling one's speech and making Āchaman, one must make one's sankalapa and perform Kuṭas'uddhi, Mātrikānyāsa, śadanganyāsa, placing conchshell and doing other necessary acts. Offering the ordinary Arghya, one should give special Arghya and with the mantra “ Astrāya Phaṣ sprinkles over all the articles brought for worship: Taking the Gura's permission, he is to go on with his Pūjā. First worship the pīṭha or seat whereon the Devī would be placed ; then perform dhyān (meditation of the Devī.) Then, with great devotion, offer to the Deva, the seats (Āsana) and other articles of worship ; then perform the bath of the Devī by the water of the Panchāmṛita (the five nectars). If anybody performs the bath ceremony of Śrī Devī with one hundred jars of sugarcane juice, he will not have to incur any future birth.

He who performs this bath, and recites the Veda Mantras, with mango juice or sugarcane juice gets for ever Lakṣmī ever and ever and Sarasvatī bound at his door. He who gets this sacred bath of the Devī with grape juice, along with his relatives and acquaintances dwells in the Devī-loka for as many years as there are atoms in the juice. He who bathes the Devī with the Vedic mantras, and with water scented with camphor, the fragrant aloe wood (aguru), saffron, and musk, becomes freed at once of the sins acquired in his hundred births. He who bathes the Devī with jars of milk, lives in the ocean of milk (kṣīra samudra) for one Kalpa. So he who does this bathing ceremony with jars of curd, becomes the lord of Dadhikuṇḍa (the reservoir of curd). He who performs the Snānams of the Devī with honey, ghee and sugar becomes the lord of these things. He who bathes the Devī with one thousand jars, becomes happy in this world as in the next. Note:—Make the liquid current flow pure in your body is the esoteric meaning of the bath. If you give Her a pair of silken clothes, you will go to the Vāyu-Loka. If you give Her

the jewel ornaments, you will become the Lord of gems and jewels. (Make your mind like the gem) If anybody gives saffron, sandalpaste, musk, Sindūra and Ālaktak (red things), he will go to the Heavens and become there the Indra, the Lord of the Devas, in the next birth. Various flowers ought to be offered in Śrī Bhagavati's worship; or the flowers of the season offered to the Devi will lead the devotees to Kailāśa. The devotee that offers the beautiful Bel leaves to the Devi never experiences anywhere pains and difficulties. The devotee who writes the Vija mantra of Māyā "Hrim Bhuvaṇes'varyai Namaḥ" with red sandalpaste thrice on the tri-leaves of the Vilva tree leaf and offers this to the lotus feet of the Devi, becomes Manu by the merit of this virtuous act! The devotee becomes the Lord of the whole universe who worships the Devi Bhagavati with ten millions of entire Vilva leaves, fresh, green and spotless.

24-40. If any devotee worships with ten millions of entire fresh green Kunda flowers, with eight scents, he gets surely the Prajāpati-hood. The worship of the Devi with ten millions of Mallikā and Mālātī flowers besmeared with eight scents makes a man the four faced (Brahmā); and one hundred millions of such flowers will make the devotee a Viṣṇu. In days of yore, Viṣṇu worshipped the Devi in the aforesaid way and so got His Viṣṇubhood. If any devotee worships the Devi with one hundred Koṭis of Mallikā or Mālātī flowers, the man becomes certainly Sūtrātma Hiraṇyagarbha. In ancient days Hiraṇyagarbha worshipped thus the Devi with great devotion and so he became Hiraṇyagarbha! (These Hiraṇyagarbha, Brahmā, Viṣṇu and Mahes'a were mere ordinary men before. See the BrihadĀraṇyaka Upaniṣada). *Note.*—The eight scents refer to Jaṭā mamsā Kēpiyutā Śaktergandhāḥ takam! So will be the results if Javā, Vandhūka and Dādimī flowers be offered in the worship. Various other beautiful flowers can be offered duly to the Devi by the devotee. The merits accruing from such offers are not known even to the God Is'vara. The flowers that spring in their proper seasons are to be offered every year to the Devi, repeating Her thousand names enumerated in the Twelfth Book or in the Kurma Purāṇa. If the above worship be offered to the Devi, then that man, whether he be a sinner or a great sinner, will be freed from all the sins and after leaving his mortal coil, he will get, no doubt, the lotus feet of the Śrī Devi Bhagavati. Offer Dhūpa made of black Aguru, camphor, sandalpaste, red sandalpaste, Siblaka and Guggula, saturated with ghee in such a way as the whole room of Śrī Bhagavati scents with pure

fragrant smell. The Devī Bhagavatī becomes pleased with this and offers the lordship of the three Lokas to the devotee. The devotee, who offers daily the light of camphor to the Devī, goes to the Sūrya Loka. There is no doubt in this. With one's whole heart, one should give one hundred or one thousand lights to the Devī. The devotee should offer heaps of food consisting of six Rāsas, the plates and dishes for chewing, sucking, licking and drinking, that is, all kinds of food solid, and liquid, mountain-like high. Always give food on golden flat plates and cups and various delicious sweet juicy nice heavenly fruits, nicely arranged on trays, cups and saucers. When Śrī Mahādevī Bhuvaneśvari gets pleased, the whole universe gets pleased. For the whole Universe is all Devī; as a rope is mistaken for a snake, so this Mahādevī is mistaken for the universe.

41-59. Offer a jar of drinking Ganges water, cool and nice, scented with camphor to the Devī; then offer betels with camphor, cardamum, cloves, and various delicious scents. These all are to be offered with great devotion so that the Devī may be pleased. Next have music with lovely mridangas, flutes, murajas, Dhabkās and dundubhis and so please Her. The Veda mantras are to be recited, the Purāṇas are to be read and the hymns to be chanted. With whole head and heart offer to the Devī the umbrella and chāmara, the two kingly offerings. Then circumambulate round Her and prostrate before Her and ask Her kindness and pray to Her to forgive all faults and shortcomings. The Devī is pleased with anybody who remembers Her even once! What wonder then that She will be pleased with all these offerings! The Mother is naturally merciful to her child. When She is loved with devotion, then She becomes very merciful. There is nothing strange here! On this point I will recite to you the history of Vṛihadratha Rājargi. Hearing which gives rise to Bhakti and Love.

Once in a certain region in the Himālayās there lived a bird called Chakravāk. It flew over many countries and went once to Kās'īdhām. As a fruit of his Prārabdha Karma, that bird, desirous to find some rice beans, voluntarily went like an orphan round about the temple of Śrī Annapūrṇā Devī. There circumambulating round the Devī Bhagavatī the bird left the city Kās'ī, that grants liberation and flew away to another country. In time the bird left his body and went to Heavens. There he assumed a heavenly form of a youth and began to enjoy various pleasures. Thus he enjoyed for two Kalpas. Then he got back to the earth and took his birth as the best in the Kṣattriya family. He became celebrated as the King Vṛihadratha in

this world. That King was truthful, controlled his senses, and practised Śamyama and deep concentration and knew everything of the past, the present and the future. He conquered all the enemies and performed various sacrifices and became the Emperor of the sea-girt earth and acquired the very rare faculty in the knowledge of everything of his previous births. The Munis came to know of this from various rumours and came to the King. The King Vrihadratha duly entertained those guests. The Munis took their seats and asked:—"O King! We hear that all the events of previous births are vividly reflected in your memory. On this point great doubts have come upon us. Kindly describe in detail—By what Punyam (merits,) you have come to know all about previous births and the knowledge of the past, the present and the future. We have come to you to know how you got this wonderful supersensual knowledge. Kindly say to us sincerely everything about this and oblige.

60-71. Nārāyaṇa said:—"O Brahman! The very religious King Vrihadratha heard them and began to speak out all the secret causes for his knowledge of the past, the present and the future, thus:—"O Munis! Hear how I acquired this knowledge. In my previous birth I was a very low bird cakravāk. Once, out of my ignorance, I circumambulated round the temple of the Devī Bhagavati Annapurnā at Kāśī. And, as the result of that, I lived in the Heavens for a period of two Kalpas and I have got this birth and I have got the knowledge of the past, the present and the future. O You of good vows! Who can ascertain what amount of merits accrues from remembering the Feet of the World-Mother. Remembering Her glories, I always shed tears of joy. Those who do not worship the adorable Deity Jagadambā are the Great Sinners and they are treacherous. Fie on their births! The worship of Śiva or Viṣṇu is not eternal. Only the Jagadambā's worship is eternal. Thus it is stated in the Śrutis. What more shall I speak on this worship of the World-Mother, which is void of the best trace of any doubt. Everyone ought to serve devotedly the lotus feet of the Devī Bhagavati. There is no other act more glorious in this world than serving the feet of Jagadambā. It is highly necessary to serve the Highest Deity, whether in Her Saguṇa or in Her Nirguṇa aspect. (Eat the sugarcandy, holding it in any way. It makes no difference). Nārāyaṇa said:—Hearing the aforesaid words of the virtuous Rājārṣi Vrihadratha, the Munis went back to their respective abodes. Such is the power of the Devī Jagadambikā! So who can question about the certainty of the high merits arising from the Jagadambikā's worship and who will not reply, when so questioned? Their births are really fruitful who possess faith in the Devī worship;

but of those who have no such faith, there is some wrong mixture, no doubt, in their births.

Here ends the Eighteenth Chapter of the Eleventh Book on the Greatness of the Devî Pûjâ in the Mahapurâṇam Śrî Mad Devî Bhâgavatam of 18,000 verses by Maharṣi Veda Vyâsa.

CHAPTER XIX.

1-24. Nârâyana said:—"O Nârada ! Now I am speaking of the auspicious mid day Sandhyâ, the practice of which leads to the wonderfully excellent results. Listen. Here the Âchamana and other things are similar to those of the morning Sandhyâ. Only in meditation (Dhyânam) there is some difference. I will now speak of that. The name of the midday Gâyatri is Sâvitri. She is ever a youthful maiden, of white colour, three-eyed ; She holds in Her one hand a rosary, in Her other hand a trident and with Her two other hands She makes signs to Her Bhaktas to dispel fear and to grant boons. Riding on the bull, She recites the Yayur Vedas ; She is the Rudra Śakti with Tamo guṇas and She resides in Brahmaloṇa. She daily traverses in the path of the Sun. She is Mâyâ Devî, beginningless ; I bow down to Her. After meditating on the Âdyâ Devî Bhagavati perform âchamanas and other things as in the morning Sandhyâ. Now, about the offering of Arghya (an offer of green grass, rice, etc., made in worshipping a God or Brahman). Collect flowers for Arghya ; in the absence of flowers, the Bael leaves and water will serve the purpose. Facing the Sun, and looking upwards, offer the Arghya to the Sun upwards. Then perform other acts as in the morning Sandhyâ. In midday, some offer Arghya to the Sun, only with the recitation of the Gâyatri mantra. But that is not approved of by the tradition and community ; there is the likelihood of the whole work being thwarted or rendered fruitless. For, in the morning and evening Sandhyâs, the Rākṣasas named the Mandelâs become ready to devour the Sun. This is stated in the Śrutis. Therefore the midday offering of the Arghya is not for the destruction of the Daityas but for the satisfaction of the Devî ; so with the mantra "Âkriṣṇena, etc.," the offering of Arghya can be effected ; and the reciting of the infallible Gâyatri mantra is only to create disturbance in the shape of thwarting the action. So in the morning and evening, the Brâhmana is to offer the Sûryârghya, repeating the Gâyatri and Pranava ; and in the midday to offer flowers and water with the mantra "Âkriṣṇene, rajasâ etc, else it will go against the Śruti. In the absence of flowers, the Durba grass, etc., can be offered carefully as the Arghya ; and the full fruits of the Sandh. A

will be secured. O Best of Devargis ! Now hear the important points in the Tarpaṇam (peace offerings). Thus :—

“Om Bhuvah puruṣam tarpayāmi namo namaḥ.”

“Om Yajurvedam tarpayāmi namo namaḥ.”

“Om Maṇḍalam tarpayāmi namo namaḥ.”

“Om Hiraṇyagarbham tarpayāmi namo namaḥ.”

“Om antarātunānam tarpayāmi namo namaḥ.”

“Om Sāvitrīm tarpayāmi namo namaḥ.”

“Om Devanāścaram tarpayāmi namo namaḥ.”

“Om Sīmkritīm tarpayāmi namo namaḥ.”

“Om Yuvatiṁ sandhyāṁ tarpayāmi namo namaḥ.”

“Om Rudrāṇām tarpayāmi namo namaḥ.”

“Om Nīmarjīm tarpayāmi namo namaḥ.”

“Om Bhurbhuvah Svah puruṣam tarpayāmi namo namaḥ.”

Thus finish the midday Sandhyā mṛga Tarpaṇam.” Now, with your hands raised high up towards the Sun, worship Him by the two mantras :—praising thus :—“Om Udityaṁ Jātavedasam, etc.,” “Om Chitram Devānam, etc.” Next repeat the Gāyatrī. Hear its method. In the morning, repeat the Gāyatrī at the proper moment with hands raised ; in the evening time with hands lowered and in the midday with hands over the breast. Begin with the middle phalanx (joint) of the nameless finger, then the phalanx at its root, then the phalanx at the root of the little finger, its middle phalanx and its top, then the tops of the nameless, fore and ring fingers, then the middle and finally the root of the ring finger (in the direction of the hands of the watch ; avoiding the middle and root phalanx of the middle finger) Thus ten times it is repeated. In this way if the Gāyatrī be repeated one thousand times, the sins arising from killing a cow, father, mother, from causing abortions, going to the wife of one's Gurn, stealing a Brāhmaṇa's property, a Brāhmaṇ's field, drinking wine, etc., all are destroyed. Also the sins acquired in three births by mind, word, or by the enjoyments of sensual objects are thereby then and there instantly destroyed. All the labours of him, who works hard in the study of the Vedas without knowing the Gāyatrī, are useless. Therefore if you compare on the one hand the study of the four Vedas with the reciting of the Gāyatrī, then the Gayatri Japam stands higher. Thus I have spoken to you of the rules of the mid-day Sandhyā. Now I am speaking of Brahma Yajña. Hear.

Here ends the Nineteenth Chapter of the Eleventh Book on the midday Sandhyā in the Mahāpurāṇam Śrī Mad Devī Bhāgavatam of 18,000 verses by Maharṣi Veda Vyāsa.

CHAPTER XX.

1-25. 'The twice born (Brāhmaṇa) is firstly to sip three times (make Āchamana); then to make the mārjana (sprinkle water) twice; he is to touch the water by the right hand and sprinkle water on his two feet. Next, he is to sprinkle with water his head, eyes, nose, ears, heart, and head thoroughly. Then speaking out the Des'a and Kāla (place and time) he should commence the Brahma Yajña. Next for the destruction of all the sins and for getting liberation, he should have the Darbha (sacrificial grass, and the Kuṣa grasses,) two on his right hand, three on his left hand, one grass each on his seat, sacrificial thread, his tuft, and his heels. No sin can now remain in his body.

"I am performing this Brahma Yajña for the satisfaction of the Devatā according to the Sūtra" thus thinking he is to repeat the Gāyatrī thrice. Then he is to recite the following mantras :—"Agnimile purobitan, etc.," "Yadamgeṭi" "Agnirvai," "Mahāvratachaiva panthā," "Athātāḥ Samhitāyās'cha vidāmaghavat," "Mahāvrataasya," "Iṣetvorjetvi," "Agnā āyāhi" Śanno Devī rabhiṣṭaye," Tasya "Samāmuṇayo" Briddāirādaich" "Śikṣām pravakṣyāmi," "Pañcha Samvatsareti," "Mayarnasataja-bhetyeva," "Gaurgmā," also he is to recite the two following Sūtras :—"Athāto Dharma Jijñāsā," "Athāto Brahma Jijñāsā." Next he is to recite the mantra Tachbamyoh" and also the mantra "Namo Brahmane namo stvagnaye namaḥ prithivyai nama Oṣadhibhyoh nama". (These mantras are the famous mantras of the Rig Veda). Next perform the Deva-tarpanam, thus:—"Om Prajāpati stripyatu", "Om Brahmā tripyatu", "Om Vedās tripyantu", "Om Rīṣayastri pyantu", "Om Devāstripyantu", "Om Sarvaṇi chhandāmsi tripyantu", "Om Om Kāra stripyatu", "Om Vāṣaṭ Kāra stripyatu", "Om Vyārbhitayas tripyantu", "Om Sāvitrī tripyatu", "Om Gāyatrī tripyatu", "Om Yajñā stripyantu, Om Dyāvā prithivya stripyatām. Om antarikṣam tripyatu, Om Ahorātrāni tripyantu, Om Sāmkhyā stripyantu, Om Siddhā stripyantu, Om Samudrā stripyantu, Om Nadyās tripyantu, Om girayas tripyantu, Om Ksettrauṣ adhivana spati gandharvā Pearasas tripyantu, Om nāgā vayāmsi gāvascha sādhyā viprāsta thairā cha, yakṣā rakṣāsi bhutanā tyeva mantāni tripyantu. Next, suspending the sacrificial thread from the neck perform the Rīṣi tarpanam, thus:—"Om Śataṛchinā stripyantu, Om mādhyamās tripyantu,

Om Gritsamada strip̄yatu, Om Vis'vā nītra strip̄yatu, Om Vāmādeva strip̄yatu, Om Atri strip̄yatu

Om Bharadvājastrip̄yatu.

Om Vas'isthastrip̄yatu.

Om Pragāthastrip̄yatu,—Pāvamānyastrip̄yantu. Next, holding the sacrificial thread over the right shoulder and under the left arm, perform the Tarpaṇam, thus :—

Om Kṇḍrasūktā strip̄yantu.

Om Mahāsūktā strip̄yantu, Om Saṇaka strip̄yatu.

Om Saṇanda strip̄yatu.

Om Saṇātana strip̄yatu.

Om Saṇat Kumāra strip̄yatu.

Om Kapila strip̄yatu.

Om Āsuristrip̄yatu.

Om Vohastrip̄yatu.

Om Pañchas'ikha strip̄yatu.

Om Sumantu Jaimini Vais'ampāyana Pūla Sūtra Bhāṣya Bhārata Mahā Bhārata Dharmāch'aryāb strip̄yantu.

Om Jñānativāha vigārgya Gautama Śūkalya vābhavya Māṇḍavya Māṇḍūkeya strip̄yantu

Om Gārgi Vāchakṇavi trip̄yatu.

Om Vāḍavā prātithēyī trip̄yatu.

Om Sulabhā maitreyī trip̄yatu.

Om Kahola strip̄yatu.

Om Kauṣitaka strip̄yatu.

Om Mahā Kauṣitaka strip̄yatu.

Om Bhāradvāja strip̄yatu.

Om Paingya strip̄yatu.

Om Mahāpeimya strip̄yatu.

Om Sujējña strip̄yatu.

Om Sāmkyāyana strip̄yatu.

Om Aitareya strip̄yatu.

Om Mahaitareya strip̄yatu.

Om Vāṣkala strip̄yatu.

Om Sākala strip̄yatu.

Om Sujāta vaktra strip̄yatu.

Om Audavāhi strip̄yatu.

Om Saujāmi strip̄yatu.

Om Śaunaka strip̄yatu,

Om Ās'valāyana strip̄yatu.

26-54. Let all the other Āchāryas be satisfied. Om Ye Ke chāsmat kule Jātā aputrā gotriṇo mritāḥ. te grihṇantu mayā dattam vastranispīdī to dakam." Saying thus offer water squeezed out of a cloth. O Nārada! Thus I have spoken to you of the rules of Brāhma Yajña. Whoever performs thus the Brāhma Yajña gets the fruits of studying all the Vedas. Then performing, in due order, the Vais'va deva, Homa, Śrāddha, serving the guests, and feeding the cows, the devotee is to take his meals during the fifth part of the day along with the other Brāhmaṇas. Then the sixth and the seventh parts of the day he is to spend in reading histories and the Purāṇas. Then the eighth part of the day he is to devote in seeing the relatives, talking with them and receiving visits from other persons; then he will be prepared to perform the evening Sandhyā. O Nārada! I am now talking of the evening Sandhyā. Listen. Śrī Bhagavati is pleased very quickly with him who performs the evening Sandhyā. First make the Āchaman and make the Vāyu (air) in the body steady. With heart tranquilised and with the seat Baddha Padmāsana, be calm and quiet while engaged in performing the Sandhyā. At the commencement of all actions prescribed in the Śrutis and Smritis, first perform the Sagarbha Prāṇāyama. In other words, recite the mantra mentally for the due number of moments and make the Prāṇāyama. Simply meditating is called Agarbha Prāṇāyama. Here no mantra is necessary to be recited. Then have the Bhūtas'uddhi (have the purifications of the elements) and make the Sankalapa. First of all, the purification of elements, etc., are to be done first; one becomes, then, entitled to do other actions. While doing Pūraka (inhaling), Kumbhaka (retaining) and Rechaka (exhaling) in Prāṇāyāma, meditate on the Deity stated duly. In the evening time meditate on the Bhagavati Sandhyā Devi thus:—The name of the then Gāyatrī Devī is Sarasvatī. She is old, of black colour, wearing ordinary clothes; in her hands are seen conch shell, disc, club and lotus. On Her feet the anklets are making sweet tinkling sounds; on Her loins there is the golden thread; decked with various ornaments. She is sitting on Garuḍa. On Her head the invaluable jewel crown is seen; on Her neck, the necklaces of stars; Her forehead is shining with a brilliant lustre emitting from the pearl and jewel Tātamka ornaments. She has put on yellow clothes; Her nature is eternal knowledge and ever-bliss. She is uttering Sāma Veda. She resides in the Heavens and daily She goes in the path of the Sun. I invoke the Devī from the Solar Orb. O Nārada! Meditate on the Devī thus and perform the Sandhyā. Then perform the Mārjanam by the mantra "Āpohiṣṭhā and next by the mantra

"Agni's'cha mÂ manyus'cha." The remaining actions are the same as before. Next, repeat the Gâyatri and offer, with a pure heart, the offering of Arghya to the Sun for the satisfaction of Nârâyana. While offering this Arghya, keep the two legs level and similar and take water in folded palms and meditating on the Devatâ within the Solar Orb, throw it towards Him. The fool that offers Sûryârghya in the water, out of ignorance, disregarding the injunctions of the Śrutis, will have to perform Prâyas'chitta for that sin. Next, worship the Sun by the Sûrya mantra. Then taking one's seat, meditate on the Devî and repeat the Gâyatri. One thousand times or five hundred times the Gâyatri is to be repeated. The worship, etc., in the evening is the same as in the morning. Now I am speaking of the Tarpaṇam in the Evening Sandhyâ. Hear. Vas'îṣṭha is the Rîṣi of the aforesaid Sarasvatî. Viṣṇu in the form of Sarasvatî is the Devatâ; Gâyatri is the Chhanda; its application is in the Evening Sandhyâ Tarpaṇam. Now the Tarpaṇam of the Sandhyâṅga (the adjunct of Sandhyâ) runs as follows:—

"Om Svaḥ Puruṣam Tarpayâmi."

"Om Sârnavedam tarpayâmi."

"Om Sûryamaṇḍalam tarpayâmi."

"Om Hiraṇyagarbham tarpayâmi."

"Om Paramâtmânam tarpayâmi."

"Om Sarasvatim tarpayâmi."

"Om Devamâtaram tarpayâmi."

"Om Samkritim tarpayâmi."

"Om Vridhbâm Sandhyâm tarpayâmi."

"Om Viṣṇu râpinim Uṣasim tarpayâmi."

"Om Nirmrijim tarpayâmi."

"Om Sarvasiddhi kârîṇim tarpayâmi."

"Om Sarvamantrâ dhipatikâm tarpayâmi."

"Om Bhurbhuvah Svaḥ Puruṣam tarpayâmi."

Thus perform the Vaidik Tarpaṇam. O Nârada! Thus have been described the rules of the sin destroying evening Sandhyâ. By this evening Sandhyâ, all sorts of pains and afflictions and diseases are removed. And ultimately the Mokṣa is obtained. What more than this that you should know this Sandhyâ Bandanam as the principal thing amongst the good conduct and right ways of living. Therefore Śrî Bhagavatî fructifies all the desires of the Bhaktas who perform this Sandhyâ Van'danam.

Here ends the Twentieth Chapter of the Eleventh Book on the description of Brahma Yajña, Sandhyās, etc., in the Mahāpuraṇam Śrī Mad Devī Bhāgavatam of 18,000 verses by Mahārṣi Veda Vyāsa.

CHAPTER XXI.

1-55. Nārāyaṇa said:—Now I shall speak of the Gāyatrī-puras'ccharaṇam. Hear. By its performance all the desires are obtained and all the sins are destroyed. On the tops of mountains, on the banks of the rivers, on the roots of Bel trees, on the edges of tanks, within the enclosures of the cows (cow-stalls), in temples, on the root of Aśvattha trees, in gardens, in the Tulasi groves, in the Puṇya Kṣetrams (holy places), before one's Guru, or wherever the mind feels exalted and cheerful, and gets strength, the Puras'charaṇameśa if performed, lead to a speedy success. Before commencing, the Puras'charaṇam of a mantra (the Puras'charaṇam means repetition of the name of a deity or of a mantra attended with burnt offerings, oblations, etc.) first Prāyas'chitta (penance) is done in the shape of repeating one million times the Gāyatrī with the Vyārhitis. In any Vaidic Karma or in making Puras'charaṇam of the mantra of the Devatās Nrisiṅha, Sūrya, Varāha, etc., the first thing done is to repeat the Gāyatrī. Without the japam of Gāyatrī, no action is attended with success. The reason is this :—Every Brāhmaṇa is a Śākta (a follower of Śakti); he cannot be a Vaiṣṇava or Śaiva; for he is the worshipper of the Prime Force Vedamātā Gāyatrī. Therefore obtain first the Grace of one's own Īṣṭa Devatā Gāyatrī by Her Japam. Then worship the other Deities.

Thus one should purify one's jāpya mantra (the mantra that is to be repeated) by first repeating one million times the Gāyatrī; then one is to commence Puras'charaṇam. Again before purifying the mantra, one is to purify one's Ātman (Self). In this purification of one's Ātman three lakh times, in case of inability, one lakh times Gāyatrī is to be repeated. Without one's Ātman's purification, the Japam, Homa and other actions all become useless. This is specially noted in the Vedas. By Tapas (e. g. Japam, Chāndrāyana and Vrata, asceticism) mortify your body. By offering Tapasam (peace-offerings) to the Fathers and the Devas, one can get self purification. If you want to get the Heavens and if you want to become great, practise Tapasyā. There is no other way. (Tapasyā is the intent calling of the Mother, That Call which penetrates through and through the

Brahmāṇḍa. The Kṣātriyas should cross difficulties and dangers by force of arms; the Vaiśyas, by wealth; the Śūdras, by serving the twice born; and the Brāhmaṇas should cross difficulties and dangers, by Tapasyā, Homa, Japam, etc. So the Brāhmaṇas should always be cheerful and in prompt readiness to do Tapasyā. Of all sorts of tapasyās, mortifying the body by observing vows and fastings is the best. So say the Rishis. (This mortification of the body gives self-reliance and self intuition more surely and speedily than all the other studies and other practices.) The Brāhmaṇas should purify themselves by following duly Kricchra Chāṇḍāyana vratas, etc., O Nārada ! Now I am speaking of the purification of food. **Icar.** The following four occupations of the Brāhmaṇas are the best :—*Āyāchita*, (without begging or asking for anything), *Ucchha*, (the gathering in of handfuls of the corn left by the reapers), *Śukla* (the maintenance derived by a Brāhmaṇa from other Brāhmaṇas ; a pure mode of life). And *Bhikṣū* (begging). Whether according to the Tantras or according to the Vedas, the food obtained by the above four means is pure. What is earned by *Bhikṣā* (begging) is divided into four parts:—one part is given to the Brāhmaṇas ; the second part is given to the cows ; the third part is given to the guests, the fourth part is to be taken by him and his wife. Whatever is fixed for taking (swallowing) mouthfuls of food, that is to be taken on a tray or a platter. First throw a little cow-urine over that and count duly the number of mouthfuls. The mouthfuls are to be of the size of an egg ; the householders are to take eight such mouthfuls and the Vānaprasthis are to take four such mouthfuls. The Brahmachārins can sprinkle their food with cow-urine nine times, six times, or three times as they like ; while sprinkling, the fingers are to remain intact. The Gāyatri is to be repeated also. The food offered by a thief, Chāṇḍāla, Kṣātriya or Vaiśya is very inferior. The food of a Śūdra, or the companion with a Śūdra or taking food in the same line with a Śūdra leads one to suffer in the terrible bells as long as there are the Sun and Moon. The Puras'charaṇam of Gāyatri is repeating this twenty four lakh times (i. e. as many lakh times as there are syllables in the Gāyatri). But, according to Vis'vāmitra, repeating thirty two lakh times is the Puras'charaṇam of Gāyatri. As the body becomes useless when the soul leaves the body, so the mantra without Puras'charaṇam is useless. The Puras'charaṇam is prohibited in the months of Jyaiṣṭha, Āyāḍha, Pauṣ and Māla (dirty) months. Also on Tuesday, Saturday ; in the Vyatipāta and Vaidhriti Yogas ; also in Aṣṭami (eighth), Navamī (ninth), Śiṣṭī (sixth), Chaturthī (fourth) Trayodasī (thirteenth), Chaturdasī (fourteenth) and Amāvāsyā (New Moon), Tithis (lunar days) ; in the evening twilight and in the night) ; while

the star Bharanī, Krittikā, Ārdrā, As'leṣā, Jyesthā, Dhaniṣṭhā, Śrāvastā, or the Janma nakṣatra (Birth time star) is with the Moon; while the signs Meṣa, Karkaṭa, Tula, Kumbha, and Makara are the Lagnas (signs in the ascendant). When the moon and the stars are auspicious, especially in the bright fortnight, the Puras'charaṇam performed, gives the Mantra Siddhi. First of all repeat Svasti vāchan and perform duly the Nāndi mukha Śraddha and give food and clothing to the Brāhmaṇas. Take the permission of the Brāhmaṇas and begin the Puras'charaṇam. Where the Śiva Lingam exists, facing west, or in any Śiva temple, commence repeating the mantra. The other Śiva Kṣettrams are :—Kas'i, Kedaṛa, Mahā Kālā, Śrī Kṣettra, and Tryamvakam. These five are the Great Kṣettrams, known widely on this earth, for the fructification and the siddhis of the Mantras. At all other places than these, the Kurma Chakra is to be drawn according to the principles of the Tantra. And then they will be fit for Puras'charaṇam. The number of times that the Puras'charaṇam (the repeating of the mantra) is done on the first day, the same number is to be continued every day until completion; not greater nor less than that and also no intermission or stoppage should occur in the interval.

The repeating of the Mantra is to be commenced in the morning and should be done up to mid-day. While doing this, the mind is to be kept free from other subjects, and it is to be kept pure; one is to meditate on one's own Deity and on the meaning of the mantra and one should be particularly careful that no inaccuracies nor omissions should occur in the Gāyatri, Chhandas and in the repetition of the Mantra. One tenth of the total number of Puras'charaṇams that are repeated is to be used for the Homa purpose. The Churu is to be prepared with ghee, til, the Bel leaves, flowers, java grain, honey and sugar; all mixed, are to be offered as oblations to the fire in the Homa. Then the success in the Mantra comes, (i. e., mantra siddhi is obtained or the Mantra becomes manifest). After the Puras'charaṇam one should do properly the daily and occasional duties and worship the Gāyatri that brings in dharma, wealth, objects of desire and liberation. There is nothing superior an object of worship to this Gāyatri, whether in this world or in the next. The devotee engaged in the Puras'charaṇam, should eat moderately, observe silence, bathe thrice in the three Sandhyā times, should be engaged in worshipping one's Deity, should not be unkindful and should not do any other work. He is to remain, while in water, to repeat the Gāyatri three lakhs of times. In case the devotee repeats the

mantra for achieving success in any other desired work (kāmya karma), then he should willingly stick to it until the desired success is attained. Now is being told how to get success in ordinary Kāmya karmas. When the sun is rising, repeat the Purascharaṇam mantra daily thousand times. Then one's life will be lengthened, no disease will occur, and wealth and prosperity will be obtained. If it be done this way, success is surely attained within three months, six months or at the end of one year. If the Homa (offering oblations to the fire) be offered one lakh times with lotuses besmeared with ghee (clarified butter), Mokṣa (liberation) is attained. If, before the Mantra-Siddhi, or the success in realising the Mantra, is attained, one performs Japam or Homam for Kāmya Siddhi (to get certain desires) or mokṣa, then all his actions become useless. If any body performs twenty-five lakh Homas by curd and milk, he gets success (Siddhi) in this very birth. So all the Maharṣis say. By this the same result is attained that is got by the aforesaid means, (i. e. by the eight-limbed Yoga, whereby the Yogis become perfect.

He will attain Siddhi if he be devoted to his Guru and keep himself under restraint for six months only (i. e. practise Samyama) as regards taking food etc., whether he be incapable or his mind be attached to other sensual objects. One should drink Pañcha gavya (cow-urine, cow-dung, milk, curd, ghee) one day, fast one-day, take Brāhmaṇa's food one day and be joyful in repeating the Gāyatrī. First bathe in the Ganges or in other sacred places and while in water repeat one hundred Gāyatrīs. If one drinks water on which one hundred Gāyatrīs are repeated, one is freed from all one's sins. He gets the fruit of performing the Kriehbra vrata, the Chāndrāyāṇa vrata and others. Be he a Kṣātriya King, or a Brāhmaṇa, if he is to remain in his own house, hold Āsrama and be engaged in performing Tapasyā then he will be certainly freed of all his sins. Be he a house holder or a Brahmacārī or Vānaprasthī, he should perform sacrifices, etc., according to his Adhikāra (or his rights) and he will get fruits according to his desires. The Sāgnik man (who keeps the Holy Fire) and other persons of good conduct and of learning and of good education should perform actions as prescribed in the Vedas and Smritis with a desire to attain Mokṣa. Thus one should eat fruits and vegetables and water or take eight mouthfuls of Bhikṣāṇa (the food got by begging). If the Purascharaṇam be performed this way, then the Mantra Siddhi is obtained. O Nārada ! If the Purascharaṇam be done with the mantra thus, his poverty is removed entirely. What more shall I say than this that if any body hears this simply, his merits get increased and he attains great success.

Here ends the Twenty First Chapter of the Eleventh Book on Gâyatri Puras'charaṇam in the Mahāpurāṇam Śrī Mad Devī Bhāga vatam of 18,000 verses by Maṇarṣi Veda Vyāsa.

CHAPTER XXII.

1-45. Nārāyaṇa said :—"O Nārada ! In connection with this Puras'charaṇam it comes now to my memory about the rules concerning the Vais'va Deva worship. Hear. * (An offering made to the Vis'vadevās; an offering to all deities (made by presenting oblations to fire before meals). The five yajñas are the following :—(1) The Devayajña, (2) Brahma yajña, (3) Bhuta yajña, (4) Pitri yajña, and (5) Manuṣya yajña. Fireplace, the pair of stone pestles, brooms (for sweeping, etc.), sieves and other house-hold things of the sort, wooden mortars (used for cleansing grains from husk) and water-jars, these five are the sources of evils inasmuch as they are the means of killing. So to free one's self from the above sins, one is to sacrifice before the Vais'vadeva. Never offer oblations of Vais'vadeva on hearths, on any iron vessel, on the ground or on broken tiles. They are to be offered in any sacrificial pit (Kuṇḍa) or on any sacrificial altar. Do not fire the hearth by fanning with hands, with winnowing baskets, or with holy deer skin, etc., but you can do so by blowing by your mouth. For the mouth is the origin of fire. If the fire be ignited by clothes, one is liable to get disease; if by winnowing baskets, then loss of wealth comes; if by hands, one's death ensues. But if it be done by blowing, then one's success comes. (There is the danger of catching fire.)

One should sacrifice with curd, ghee fruits, roots and vegetables, and water and in their absence with fuel, grass, etc., or with any other substances soaked with ghee, curd, Pāyasa or lastly with water. But never with oil or with salty substances. If one performs the Homa with dry or stale substances, one is attacked with leprosy; if any body performs Homa with leavings of other food he becomes subdued by his enemy; if one does so with rude and harsh substances, he becomes poor and if one does with salty substances, he meets with a downward course, gets degraded in position and honour. You can offer oblations to Vais'vadeva with burning coals and ashes from the north side of the fire of the hearth after the preparation of the meals. But you should never offer sacrifices with salty things. The

illiterate Brāhmaṇa who eats before offering oblations to Vais'va-Deva goes headlong downwards into the Kāla Sūtra hell. Whatever food that you are intending to prepare, whether they be vegetables, leaves, roots or fruits, offer oblations to Vais'vadeva with that. If, before the Homa be performed of Vais'vadeva, any Brāhmachāri comes, then take off, for the Homa, first something; and then give to the beggar and satisfy him and tell him to be off. For the Brāhmachāri mendicant can remove any defects that may occur to Vais'vadeva but Vais'vadeva is unable to remove any defects that may occur regarding the mendicant Brāhmachāri. Both the Paramahansa or Brāhmachāri mendicant are the masters of the prepared food (Pakkāṇa); so when any body takes one's food without giving to any of these two, if they happen to come there, he will have to make the Chāṇḍiāyana (religious or expiatory penance regulated by the moon's age, that is, waxing or waning). O Nārada! After the offering given to Vais'vanara, one is to offer Go-gāṇa, that is, mouthfuls of food to the cows. Hear now how that is done. The mother Surabhi, the beloved of Viṣṇu, is always stationed in the region of Viṣṇu (Viṣṇu-pada); so O Surabhi! I am offering you mouthfuls of food. Accept it. "Salutation to the cows" saying this, one is to worship the cows and offer food to them. Merely Surabhi, the Mother of the cows, becomes pleased. After this, one is to wait outside for a period that is taken to milch a cow, whether any guests are coming. For if any guest goes back disappointed from any house without any food; he takes away all the pūṇams (merits) of the house-holder and gives him back his own sin. The house-holder is to support mother, father, Guru, brother, son, servants, dependants, guests, those that have come, and Agni (Fire). Knowing all these, he who does not perform the functions of the house-hold is reckoned as fallen from his Dharma both in this world and in the next. The poor house-holder gets the same fruit by performing these five Mahāyajñas that a rich Brāhmaṇa gets by performing the Śoma Yajña. O Best of the Manis! Now I am talking of the Prāṇagni Hotra or about taking food, knowing the rules of which makes a man free from birth, old age and death and from all sorts of sins. He who takes his food according to proper rules, is freed of the threefold debts, delivers his twentyone generations from the hells, obtains the fruits of all the Yajñas and goes unhampered to all the regions of the righteous. Think of the belly as Araṇi or the piece of wood for kindling the fire (by attrition), think of the mind as the churning rod, and think of the wind as the rope, and then kindle the fire, residing in the belly: the eyes are to be considered as the sacrificer, (the

A'dbharyu), and consider fire in the belly as the result of churning. In this fire of the belly, one is to offer oblations for the satisfaction of Prāṇa, etc., the five deities. First of all offer oblations to the Prāṇa Vāyu with food taken by the forefinger, middlefinger and thumb; next offer oblations to the Apāṇa Vāyu with the thumb, middlefinger and the nameless (anīmā) finger; next offer oblations to the Vyāṇa Vāyu (breath) with the thumb, nameless finger and the little finger; next offer oblations to the Udāna Vāyu with the thumb, forefinger and the little finger and lastly offer oblations to the Samāna Vāyu with food taken by all the fingers. At the same time repeat respectively the mantras:—

"Om Prāṇāya Svāhā,"

"Om Apāṇāya Svāhā,"

"Om Samānāya Svāhā,"

"Om Udānāya Svāhā,"

"Om Vyānāya Svāhā,"

Within the mouth, there is the Āhavanīya fire; within the heart, there is the Gārhapatya fire; in the navel, there is the Dhakṣiṇāgni fire; below the navel, there is the Sahyāgni fire and below that there is the Āvasathyāgni fire. Think thus. Next consider the Speech as the Hotā, the Prāṇa as the Udgīthā, the eyes as the Adbharyu, the mind as the Brahmā, the ears as the Hotā and the keeper of the Agni, the Ahankāra (egoism) as beast (Paśu), Om Kāra as water, the Buddhi (intellect) of the house-holder as the legal wife, the heart as the sacrificial altar, the hairs and pores as the Kusā grass, and the two hands as the sacrificial ladles and spoons (Sruka and Sruva.) Then think of the colour of the Prāṇa mantra as golden the fire of hunger as the Rishi (seer), Sūrya (the sun) as Devatā, the chhandas as Gāyatri and Prāṇāya Svāhā as the Mantra uttered; also repeat "Idamādityadevāya namaḥ" and offer oblations to the Prāṇa. The colour of the Apāṇa mantra is milky white. Śraddhāgni is the Rishi, the Moon is the Devatā, Uṣṇik is the chhandas, and "Apāṇāya Svāhā," "Idam Somāya na namaḥ" are the mantras. The colour of the Vyāṇa mantra is red like red lotuses; the fire Daity Hutaśana is the Rishi, the fire is the Devatā; Anuṣṭup is the chhandas,— "Vyānāya Svāhā and Idamagnaye na namaḥ" are the mantras. The colour of the Udāna mantra is like that of the worm Indra Gopa; fire is the Rishi; Vāyu is the Devatā, Brihatī is the chhandas; "Udānāya Svāhā" and "Idam Vāyave na namaḥ" are the mantras. The colour of the Samāna mantra is like lightning; Agni is the Rishi; Parjanya (the rains, water) is the Devatā; Paukti is the chhandas; "Samānāya

Svâhâ" and "Idam Parjanyaâya na namaḥ" are the mantras. O Nârada! Thus offering the five oblations to the five breaths, next offer oblations to the Âtman; the Bhîṣaṇa Vahṇi is the Rîṣi: the Gâyatri is the cchanda; the Self is the Devatâ; "Âtmane Svâhâ," and "Idamâtmane na namaḥ" are the mantras. O Nârada! He who knows this Homa of Prâṇâgnihotra attains the state of Brahma. Thus I have spoken to you in brief the rules of the Prâṇâgnihotra Homa.

Here ends the Twenty-Second Chapter of the Eleventh Book on the rules of Vaisṛadeva in the Mahâpurâṇam Śrî Mad Devî Bhâgavatam of 1,000 verses by Maharṣi Veda Vyâsa.

CHAPTER XXIII.

1-20. Nârâyana said:—"The best Sâdhaka, then uttering after his meals, the mantra "Amritâpidbhânamasi. "O Water-nectar! Let Thou be the covering to the food that I have taken), should make Âchaman (sip one Gaṇḍuṣa water) and distribute the remnant food (the leavings) to those who take the leavings. "Let the servants and maid-servants of our family that expect the leavings of food be satisfied with what leavings I give to them" "Let those inhabitants of the Raurava hell or other unholy places who have remained there for a Padma or Arbuda years and want to drink water, be satisfied with this water that I offer to them and let this water bring unending happiness to them". Repeating the above two mantras let the house-holder distribute the leavings of food to the servants and the water to those who want water respectively. Then opening the knot of the Pavitra (a ring of Kus'a grass worn on the fourth finger on certain religious occasions), let him throw this on the square mapḍalam on the ground. The Brâhmana that throws this Kus'a grass on the vessel (Pâtra) is said to defile the row of Brâhmanas, taking their food. The Brâhmana that has not yet washed his face after taking the food, on touching another such Brâhmana or a dog or a Śûdra, should fast one day and then drink Pañchagabya and thus purify himself. And in case the Uchchiṣṭa Brâhmin (who has not washed his mouth and hands after meals) be touched by another Brâhmin, (who is not Uchchiṣṭa, then simply bathing will purify him. By offering this Ekâhuti (oblation once) according to rules mentioned above, one obtains the fruit of performing ten million sacrifices; and by offering this oblation five times one gets the

endless fruit of performing fifty million sacrifices, and if one feeds such a man who knows well how to do this Prāṇāgnihoma, then he as well as he whom he feeds both derive full benefits and they ultimately go to heaven. The Brāhmaṇa acquires while taking each of his mouthful of food the fruit of eating Pañchagavya, who takes his food duly with the holy Pavitra Kus'a grass tied on his finger. During the three times of worship, the devotee is to do his daily Japam, Tarpanam and Homa and he should feed the Brāhmaṇa. Thus the five limbed Puras'charaṇa is completely done. The religious man should sleep on a low bedding (lie on the ground); he is to control his senses and anger; he is to eat moderately, the things that are light, sweet and good; he is to be humble, peaceful and calm. He is to bathe thrice daily and not to hold any unholy conversation with any woman, a Sūdra, one who is fallen, without any initiation, and who is an atheist; as well he should not speak in a language spoken by the chāṇḍālas. One is to bow down before him who is in the act of performing the Japam, Homa and worship, etc; one is not to talk with him. Never by deed, mind or word, on all occasions never speak about sexual intercourse; nor hold any contact with such people. For the relinquishment of this subject is called Brahmacharyam (continence) of the kings as well as of the householders. But one should go to one's legal wife during the night time after her menstruation duly according to the rules of the Śāstras; the Brahmacharyam is not thereby destroyed. Man can not repay the three fold debts and he cannot aspire for mokṣa without procreating sons or without doing the duties of the householders, as prescribed by the Śāstras. An attempt to do so becomes entirely fruitless like the breast on the neck of a goat. Rather it drags one downward. So the Śrūtis say. So let yourself be free first from the debts due to the Devas, the debts due to the Rīṣis and the debts due to the Pitris. Make sacrifices first and then be free from the Deva's debt. Hold Brahmacharyam and be free from the Rīṣis' debt. Offer til and water; that is, do Śrāddha and tarpanam and be free from the debt due to the Pitris. Then do readily practise your own Varṇa'srama Dharma.

21-33. One is to practise Kriche'ra chāndrā yana Vrata and to take for his food, milk, fruits, roots and vegetables, Hāṣiṇnam and food obtained by begging so that one may become sinless. One is to make japam for Puras'charaṇam. One is to avoid salt, salty or alkaline substances, acid, garlic, turnips, eating in Kūmsa vessels, chewing betels, eating twice, putting on impure clothings, the intoxicating things and the unastetic nocturnal japam; also one is not to waste one's time over blaming and

trying to find faults with the relatives, playing at dice, or talking at random with one's wife (so that evil effects may arise). One is to spend one's time in worshipping the Devas, reciting the hymns of praise, and studying the Śāstras. One is to sleep on the ground, practise Brahmacharyam, and the vow of silence, bathe thrice, not practise anything which befits the Śūdras only. One is to worship everyday make charities duly and be always happy, recite stotras daily do occasional Deva worships, have faith in one's Guru and Deva. These twelve rules are to ensure success to the devotee who does Puras'charaṇam. One is to daily praise the Sun, with one's face turned towards Him, do japam before Him; or one is to worship one's own Deity in front of fire or the image of any god, and do japam simultaneously. The devotee who practises Puras'charaṇam is to bathe, worship, do japam, meditate, practise Homa, Tarpaṇam, is to have no desires and to surrender all fruits to one's own desired Deity, etc. These are necessarily to be observed by him. Therefore while doing japam, Homa, etc., the devotee's mind is to remain always pleasant and satisfied. One should be ready to practise tapasyā, to see the Śāstras and be merciful to all the beings. As asceticism leads one to heaven and to the attainment of one's desires, therefore know this that all the powers come to an ascetic. An ascetic can cause another's death (māraṇ); he can injure others, cure diseases and kill all. Whatever the several Risis wanted from the Devī Gâyatrî and to that end made Puras'charanam and worshipped Her, they obtained from Her all those things. O Nārada! I will speak of Śānti Karmas etc., in a future chapter. Here I will speak of those rules, etc., that are to be observed in Puras'charaṇam in as much as they play the principal part to success.

First of all shave yourself and have your hairs and nails, etc., cut off and bathe and be pure. Then perform the Prājāpatya prāyas'chitta for one's peace and purification and next do the puras'charaṇam of the Gâyatrî. Do not speak the whole day and night. Keep your thoughts pure. If words are to be spoken, speak only what you take as true. First recite Mahāvya-rhiti and then the Sāvitrî mantra with Praṇava prefixed. Then recite the sin-destroying mantra "Āpohiṣṭhā, etc.," and Svasti matî Sūkta and "Pāva-mānî Sūkta." In every action, in its beginning and at its end one is to understand the necessity of doing the Japam, why and what for one is doing that.

One is to repeat the Praṇava, the three Vyārhitis and Sāvitrî aynta times or one thousand times or one hundred times or ten times. Then offer with water, the peace offerings (tarpaṇam) to the Āchārya, Rīṣi, Chbandas, and the Devas. Being engaged in action, do not speak any impure language

of the Mlecchhas or talk with any Śūdra or any bad person. Do not talk with wife in the period of menstruation, with one who has fallen, with the low-class person, with any hater of the Devas and the Brāhminas, Āchār, as and Gurus, with those who blame the fathers and mothers ; nor shew any disrespect to anybody. Thus I have spoken in due order about all the rules of Krichchhra vrata. Now I will speak of the rules of the Prājāpatya Krichchhra, Śāntapana, Parāka Krichchhra, and Chāndrāyana.

43-54. One becomes freed of all the sins, if one performs the above five Chāndrāyanas. By the performance of the Tapta Krichchhra, all sins are burnt off in an instant. By the performance of the three Chāndrāyanas the people get purified and go to the Brahma Loka. By doing eight Chāndrāyanas, one sees face to face one's Devatā, ready to grant boons. With ten Chāndrāyanas, one gets the knowledge of the Vedis and one acquires all what one wants.

In the observance of the Krichchhra Prājāpatya Vrata, one has to take food once in midday for three days, once in the evening for three days, and for the next three days whatever one gets without asking anything from any body. For the next three days one is not to take any thing at all and go on with one's work. These twelve day's work constitutes the Prājāpatya Vrata.

Now about the rules of the Śāntapana Vrata. On the preceding day one has got to eat food consisting of the mixture of cow urine, cow-dung, milk, curd, ghee and the water of the Kusā grass ; the day following he is to fast. These two days' work constitutes the Śāntapana Vrata.

Now about the Ati Krichchhra vrata. For the first three days, one is to eat one mouthful of food a day and for the next three days one is to fast. This is the Ati Krichchhra vrata. This vrata repeated three times is called Mahā Śāntapana vrata. *Note.*—According to the opinion of Yama, the fifteen days' work constitutes Mahā Śāntapana. For the three days one has to eat cow-urine ; for the next three days, cow-dung, for the next three days, curd ; for the next three days milk ; and for the next three days one has to take ghee. Then one becomes pure. This is called the all sin-destroying Mahā Śāntapan Vrata. Now I am speaking of the nature of the Tapta Krichchhra Vrata.

The Tapta Krichchhra vrata is carried out for the twelve days. For the first three days, one has to drink hot water ; for the next three days, hot milk ; for the next three days, the hot ghee and for the next three days, air only. Everyday one has to bathe once only under the above rules,

and remain self-controlled. If one drinks water simply everyday under the above conditions, that is called the *Prājāpitya vrata*.

To remain without any food for twelve days according to rules is called the *Parāka Krichchra vrata*. By this *vrata*, all sins are destroyed.

Now about the rules of taking food in the *Chāndrāyana vrata*. In the dark fortnight one will have to decrease one mouthful of food every day and in the bright fortnight one will have to increase one mouthful every day and one has to fast completely on the *Amāvasyā* (new moon) day. One has to bathe thrice daily during every *Sandhyā* time. This is known as the *Chāndrāyana Vrata*.

In the *Śis'u Chāndrāyana Vrata* one will have to take four mouthfuls of food in the mid-day and four mouthfuls in the evening. In the *Yati Chāndrāyana* one has to take eight mouthfuls in the mid-day and to control his passions.

55. These abovementioned *vratas* are observed by the *Rudras*, *Ādityas*, *Vasus*, and *Maruts*; and they are enjoying thereby their full safety.

Each of the above *vratas* purifies the seven *Dhātus* of the body in seven nights simply! First skin, then blood, then flesh, bones, sinews, marrows and semen are purified. There is no doubt in this. Thus purifying the *Ātman* by the above *vratas*, one is to do religious actions. The work done by such a purified man is sure to be met with success. First control the senses, be pure and do good actions. Then all your desires will be undoubtedly fructified. Fast for three nights, without doing any actions and see the result. (You will not do anything and you want self control! Is this a child's play?) Perform for three days the nocturnal *vratas*. Then proceed with your desired duties. If one works according to these methods, one gets the fruits of *Purāṣ'charaṇam*. O *Nārada*! By the *Purāṣ'charaṇam* of *Śrī Gāyatrī Devī* all desires are fulfilled and all sins are destroyed. Before doing *Purāṣ'charaṇam* purify your body by performing the above *vratas*. Then you will get all your desires completely fulfilled. O *Nārada*! Thus I have spoken to you of the secret rules of *Purāṣ'charaṇam*. Never disclose this to any other body. For it is recognised equivalent to the *Vedas*.

Here ends the Twenty-third Chapter of the Eleventh Book on the *Tapta Krichchra vrata* and others in the *Mahā Purāṇam Śrī Mad Devī Bhāgavatam* of 18,000 verses by *Maharṣi Veda Vyāsa*.

CHAPTER XXIV.

1. Nārada said:—"O Bhagavan ! Thou art the ocean of mercy ; kindly speak out to me in brief all the things and the duties to be observed and applied in the Śānti Karmas (the peace bringing acts) of Gāyatrī.

2-20. Nārāyaṇa said :—"O Nārada ! The question asked by you is esoteric. Never divulge this to a wicked person or any hypocrite. It is to be kept secret. While doing this Śānti Karma, the Brāhmaṇas are to perform the Homas with fuel soaked in milk (Payah). If the fuel of the S'amī tree be offered in Homa ceremony, then diseases caused by planets are cured. If the Homa be performed with wet As'vaththa or Udumbara or other kṣīra trees, the diseases caused by demons and hob-goblins are cured. If one offers Tarpaṇam with one palmful of water, repeating the mantra "Sūryam Tarpaymi namaḥ", the pending evils are also averted and troubles are ceased. The repetition of the Gāyatrī mantra with knees immersed in water averts all evils. The repetition of Gāytrī with body immersed in water upto the throat, averts the danger of life ; and the same with whole body immersed grants all success. This is the best of all the Śānti karmas, the acts that bring health, wealth happiness and peace. While performing Homa, light with the fuel of Kṣīravrikṣa (the trees that emit milky juice); place Pañchagavya in a vessel made of gold, silver, copper or wood of kṣīra trees, or in the vessels made of earth, without any knot or crack ; utter the Gāyatrī mantra and offer one thousand homas. Sprinkle with water at every offering, touching the Pañchagavya with Kus'a grass, thousand times. Then offer the sacrifices there where calamities or nuisances are seen and meditate on the Highest Devatā. Thus all the magic spells used by other persons for a malevolent purpose will be rendered nugatory. Bring under your control any Deva yoni, Bhūte Yoni, or Pis'acha Yoni that causes you troubles ; then they will quit the house, village, city, way, even that kingdom. Now hear how they are brought under control. Prepare a sacrificial altar with sand, draw a square on it, place a Sūla (spear) in its centre and plaster with Aśtagandha. For the sake of converting all the evils, repeat Gāyatrī mantra thousand times and impregnate it with the mantra, dig the ground and place or bury the Sūla under it. Place on the level ground or śhaṇḍīla a jar or Navaphala, a fruit made of gold, silver, or copper or a newly made earthen jar and enclose it with thread. Then have the sacred waters brought from the several Tirthas by the Brāhmins and fill the jar, repeating the Gāyatrī Mantra. Put within this jar the twigs,

then of Cardamom tree, sandal tree, karpûra tree, jāti, aparājita. Saha Devi, Pātala, Mallikā flower, Bel leaves, rice, barley, Til, mustard, as'vathā, and udumbara trees and throw them within the jar. (The Kāira trees are As'vathā, Udumbara, Plakṣa, and Nyagrodha) Doing all these, prepare one Kus'a Kurcha made of twenty seven Kus'a grass in the form of a braid of hair, round one end of a straight rod and tied in a knot and place it there. Then take your bath and repeat the Gāyatrī mantra over it one thousand times with your whole mind fully concentrated. Then the Veda knowing Brāhmaṇas would recite the Saura mantra and sprinkle the man attacked by the demon with water and make him drink also the water saturated with the mantra and bathe him also with that. Then that person will be dispossessed of the devil and be happy. Even when the man, (possessed by a devil) is going to die, he gets his life again if he be made to drink this water saturated with this mantra and have his bath with that. So a wise King must do this, with a desire to have a long life; and after he is sprinkled with this mantra-charged water he is to give one hundred cows to the Brāhmaṇas as the Dakṣiṇā.

21-44. The Dakṣiṇā is to be given according to one's might; and specially what gives satisfaction to the Brāhmaṇas. If one be terrified by a Devil or so or by the mischievous magic spells of others, one is to sit on Saturday under an Asvattha tree and repeat one hundred Gāyatrīs. For the cure of all diseases, if one has to perform the Mrityanjaya Homa, one will have to do Homa with the Gulancha creeper, soaked in milk and deducting the knots thereof. For the pacification of fever, mango leaves soaked with milk ought to be used in the Homa ceremony. The wasting diseases are cured if Homa be performed with the leaves of the Vacha (२२) soaked in milk; phthisis or consumption is cured if Homa be performed with curd, milk and ghee. Again, if offerings be given to the Solar Deity and if Pāyasāṇṇam be given to Him and if this be given to the consumptive patient, his disease will be cured. Again, on the Amāvasyā tithi (new moon day) if Homa be performed with Soma creeper (excluding the knot joints) soaked in milk, then consumption will be cured. If Homa be made with the flowers of the Śamkhyā tree, then leprosy is cured; if the Homa be done with the seed of Apānārga, the Mrigis or the hysteric and epileptic fits are cured. So if Homa be performed with the fuel of Kāira trees, lunacy is cured; if, with the fuel of udumbara, meha (spermatorrhœa) is cured; if with sugarcane juice, gonorrhœa is cured; if with curd, milk and ghee or with the ghee of Kapilā cow, the homa be performed, the Masūrikā disease or smallpox will be cured, and if Homa be performed with the fuels of Udumbara, Vajra, and As'vattha be performed, then the diseases of cows, elephants

and horses are cured. If the trouble be caused by many ants and ant-hills (Madhu Valmika) then perform the Homa ceremony with the fuel of Sami tree one hundred times and with the food prepared of ghee one hundred times and offer sacrifices with the rest of the food; then the above troubles will cease. If there be a earth quake or if there be seen flashes of lightnings, then homa is to be performed with the fuel of Vana Vetasa and the whole kingdom will be happy. If you surcharge any piece of iron with Gâyatri mantra repeated hundred times and if you throw it in any direction then no fear will arise from that quarter out of fire, air, or any other enemy. If one be imprisoned, and if he repeats the Gâyatri mentally, he will be liberated from the prison. If you touch the man possessed by a devil, disease or mortification and sorrow with the Kus'a grass and repeat the Gâyatri mantra, and thus charge him with Divine electricity, that man will be liberated from the fear caused thereby. If you make the man possessed by devils, etc., drink the water charged with the Gâyatri mantra or if you cast on his body the ashes charged with hundred Gâyatri or tie those ashes on his head repeating the Gâyatri mantra, he will be instantly freed of all diseases and will live for one hundred years in happiness. In case a man is unable to do fully all these himself, he can get all these done by other Brāhmaṇas and pay Daśkinī (fee) to them duly for the same.

O Narada! Now I will tell you how nourishment and wealth are attained.

Wealth is attained if the Homa be performed with red lotus or fresh Jāti flower or with the Śili rice or with the fuel of Bil trees, leave-flowers, fruits or roots or with any portions thereof.

If for one week the oblations be offered with fuel of Bil tree mixed with Pāyasa or with ghee one hundred times, then Lakṣmī Devī will surely be attained.

If the Homa be performed with Lāja (fried rice) mixed with curd, milk, and ghee, the daughter will be obtained.

If for one week, the Homa be performed with red lotus, then gold is obtained. If the Tārpaṇam (peace offering) be offered to the Sun, then the treasures, gold hidden under the water, are obtained. If the Homa be performed with food (Anna) then Anna is obtained; if Homa be performed with rice, then rice is obtained.

45-5. If Homa be performed with caldung, dried and powdered, then animals are obtained. If Homa be performed with Priyangu, Pāyasa or ghee then the progeny is obtained.

If the oblations of Pāyasaṇna be offered to the Solar Deity and if the Prasādam (remnant) be given to one's wife under menstruation to eat, then

excellent sons will be obtained. If the Homa be performed with the fuel of wet pointed Kśira trees, then longevity is attained. If Homa be performed with the fuel of the Palāśa tree, pointed and wet and mixed with curd, milk, and ghee for one hundred times consecutively, then longevity and gold are attained. If the Homa be performed with Durbā grass, milk, honey or ghee, one hundred times, then longevity and golden lotus are obtained. If for one week the Homa ceremony be performed with the fuel of Śāmi tree mixed with food milk or ghee one hundred times of each or if for one week the Homa be performed with the fuel of Nyagrodha tree and afterwards one hundred Homas be made with Pāyasāṇa, the fear of unnatural death is removed.

52-60. That man can conquer death who can remain for one week living on milk only and who performs during that time hundreds, and hundreds of Homas and repeat, the Gāyatrī, controlling his speech. If anybody can fast three nights and control his speech and repeat Gāyatrī he gets himself freed from the hands of Death; or totally immersed in water if he repeats Gāyatrī, he will be saved from the impending danger of death. If anybody repeats the Gāyatrī mantra for one month, taking his seat under a Bel tree or performs Homa with Bel fruit, root or leaves, he gets kingdoms. (Know all the Mantrams are electric in their effects). Similarly if anybody performs Homa with one hundred lotuses, he gets a foeless kingdom. So one becomes the lord of a village if one performs Homa with Yavāgu (barley gruel) and Sālidhānya. If the Homa be performed with the fuel of Asvatthā tree, victory in battle is ensured and if the Homa be performed with the fuel of Ākanda tree, then victory everywhere is ensured. If one hundred Homas be performed extending a week with Vetasa tree's leaves or fruits, dipped in milk and mixed with Pāyasa, the rainfall is ensured. Similarly if anybody repeats Gāyatrī for one week with his body upto navel immersed in water, the rain fall is ensured; on the contrary if the Homa be performed with ashes in water, then the cessation of heavy rainfall is ensured. The Homa with the fuel of Palāśa gives Brahmateja; Homa with the flowers of Palāśa gives everything desired. Homa with milk or drinking Brāhmarasa, charged with mantra, increases the intellect; and the Homa with ghee gives Buddhi (medhā) (intelligence).

61-69. Homa with flowers gives good smell; Homa with thread gives cloth; Homa with salt and honey mixed or Bel flowers gives one power to control anything and everything that is desired. If anybody bathes everyday immersed completely within water and sprinkles water on his body, he becomes cured of diseases and

he becomes very healthy. If any Brāhmaṇa does these things for others, he becomes also no doubt healthy. If anybody wants to increase his life period he should practise good deeds and repeat Gāyatrī thousand times daily for one month. Thus his longevity will be increased. Two months' such practice gives long life and perpetual health; three months' such practice will give life, health, and wealth, four months' such practice gives longevity, wealth, fame, women, sons, etc., five months' such practice gives longevity, health, wealth, wife, sons and learning. So one should repeat this as many months in proportion to the number of his desires and he would get them. Again any Brāhmaṇa who stands on one leg without holding any other thing and raises both his hands and daily repeats three hundred Gāyatrīs for one month, gets all his desires fulfilled. And if he repeats one thousand one hundred Gāyatrīs, there is nothing in this world that is not met and attained with success. Controlling the Prāṇa (inhaling) and Apāṇa (exhaling) Vāyu (breath), he who repeats daily three hundred Gāyatrīs to the Devī, his highest desires are satisfied.

70-77. Viśvāmītra Rishi says :—Standing on one leg, with both hands raised and controlling Vāyu he who repeats daily one hundred Gāyatrīs for one month, gets all his desires fulfilled. Similarly with three hundred or thousand repetitions, all things are attained. Submerged under water, if one repeats Gāyatrīs as many times as mentioned above, he gets every thing. If, for one year, with hands uplifted and without holding any thing, anyone stands on one leg, controls one's breath and repeats Gayātrī mantra three hundred times or thousand times, eating Haviṣyānnam only in the night time, he becomes a Rishi (Seer). This thing repeated two years gives infallible speech; three years gives knowledge of the present, past and future; four years will enable one to see face to face the Solar God; five years will give the eight Siddhis, lightness, etc., six years will enable one to assume forms as he desires; seven years gives immortality; nine years gives Manuhood; ten years gives Indrahoud; eleven years gives Brahmanhood; and twelve years gives the state of Parama Brahma.

73-90. O Nārada! By these practices of Tapasyās you and other Rishis have been able to conquer the three Lokas (regions). Some ate only vegetables; some fruits; some, roots; some simply water; some, ghee; some, Somarasa; whereas some others ate only charu and did tapasyā. Some Rishis practised this great Tapasyā by eating very little for a fortnight only. Some ate food, only what they got by begging during the day; and some ate only Haviṣyānna. Nārada! Now hear the rules for the purification and expiation of sins. For the expiation of the sin incurred in stealing gold, one is to repeat three thousand Gāyatrīs (daily) for one

month ; then the sin will be destroyed. By this act also the sins incurred by drinking or by going to one's Guru's wife are destroyed. Vis'vāmītra Rishi says :—The sin incurred by killing a Brāhmaṇa (Brahmahatyā) is destroyed if one erects a shed in a forest and, living there, repeats three thousand Gāyatrīs daily for one month. Those Brāhmaṇas that have committed the Great Sins (i. e. Mahāpātakas), become free, if they repeat one thousand Gāyatrīs daily, submerged under water, for twelve successive days. By controlling speech and by practising Prāṇāyāma, if one repeats three thousand Gāyatrīs daily for one month, one will be free from the Mahāpātakas. If one practises one thousand Prāṇāyāmas repeating the Gāyatrī, one becomes freed also of Brahmahatyā. If one draws upwards the Prāṇa and Apāna Vāyus six times, repeating the Gāyatrī with collected mind, this destroys all the sins and it is called all-sin destroying Prāṇāyāna. If one practises this Prāṇāyāna one thousand times for one month, the lord of the earth becomes freed of all sins. If any Brāhmaṇa incurs the sin of killing a cow, for twelve days he is to repeat three thousand Gāyatrīs daily for expiation. Similarly the repetition of ten thousand Gāyatrīs removes the sin of going to those not fit to be gone into, eating the uneatables, stealing and killing and this act brings in peace. All sins are destroyed by performing one hundred Prāṇāyāmas with Gāyatrī. Again if there be a mixture of various sins, one will have to live in the forest for one month and repeat one thousand Gāyatrīs or practise fasting and repeat three thousand Gāyatrīs ; thus all sins will be destroyed.

91-100. To repeat Gāyatrī twenty-four thousand times is equal to performing the Kricchhra vrata and to repeat sixty four thousand Gāyatrīs duly is equal to performing the Chāndrāyṇa. If anybody repeats, in the morning and evening Sandhyā times, the merit giving Gāyatrī one hundred times, with Prāṇāyāma, all his sins are destroyed. So, submerged under water, if one repeats the Gāyatrī Devī, meditating Her in the Sun, one hundred times daily, one's all the sins are fully destroyed. O Nārada ! Thus I have described to you all about averting or destroying the evils and the purification of various sins. All this is secret. Keep it carefully concealed. Never divulge this. Whoever divulges this will bring his own ruin. I have spoken to you, in brief, all about Sadāchāra (right way of living). If anybody practises this duly, according to rules, Śrī Mahāmāyā Durgā Devī becomes pleased with him. If anybody wants to have both enjoyment and liberation, he is to practise all these daily, as well as the occasional, and Kāmya (desired) duties duly according to rules. It is stated in all the Śāstras, that this Āchāra (right way of living) is the foremost and the chief Dharma, the Deity of which is

the Supreme Mother Herself. O Nārada ! That man who practises duly this Āchāra is, in this world, holy, happy and blessed. This I speak to you truly. If anybody desires to get the Devi Bhagavati's Grace, he should first of all set himself at once to practise this Sadāchāra. He who bears this gets wealth and great happiness. There is no doubt in this. Now speak what more you want to hear.

Here ends the Twenty fourth Chapter of the Eleventh Book on Sadāchāra in the Mahāpurāṇam Śrī Mad Devī Bhāgavatam of 18,000 verses by Mahārṣi Veda Vyāsa. The Eleventh Book Completed.

[Here ends the Eleventh Book.]

THE TWELFTH BOOK.

CHAPTER I.

1-7. Nārada said:—"O Deva! The rules of Sadāchāra (right ways of living) and the all-sin-destroying unequalled Glories of the Devī Bhagavati have been described by Thee. And I, too, have heard the nectar of the Glories of the Devī from Thy lotus mouth. The Chāndrāyana and other Vratas, described by Thee, are very difficult to practise. So they are impracticable with the ordinary persons. Therefore, O Lord! Kindly describe those actions which can easily be carried out by common persons, at the same time, the Devī's Grace and Siddhis can be obtained by those practices. Again what thou hast described about the Gāyatrī in connection with Sadāchāra, kindly say which are the chief and foremost as well as those that are more meritorious. O Best of the Munis! Thou hast told that there are the twenty-four syllables in the Gāyatrī. Kindly describe now their Rīgis, Chhandas, Devatās and other things that should be known regarding them and thus satisfy my longings.

8-27. Śrī Nārāyaṇa said:—"O Nārada! The twice-born would have done what they ought to do if they be engaged in repeating their Gāyatrī only, whether they be able or not able to practise the Chāndrāyana and the other vratas. Whichever Brāhmin repeats the Gāyatrī three thousand times and offers Arghya to the Sun in the three Sandhyā times, the Devas worship him; what to speak of other ordinary persons! Whether he practises Nyāsa or not, if anybody sincerely repeats the Gāyatrī Devī, Whose Nature is Existence, Intelligence, and Bliss and meditates on Her, even if he attains siddhi in one syllable even, then, as a result of that, he can vie with the best of the Brāhmanas, the Moon, and the Sun; nay, with Brahmā, Viṣṇu, and Mahes'vara even! O Nārada! Now I will tell in due order the Rīgis, Chhandas, and the Devatās of the twenty-four syllables of the Gāyatrī. The Rīgis, in due order, are (1) Vāma-Deva, (2) Attri, (3) Vas'īṣṭha, (4) Śukra, (5) Kaṇva, (6) Parāś'ara, (7) the very fiery Vis'vāmitra, (8) Kapila, (9) Śaunaka, (10) Yājñavalkya, (11) Bharadvāja, (12) the ascetic Jamadagni, (13) Gautama, (14) Mudgala, (15) Vedavyāsa, (16) Lomaś'a, (17) Agastya, (18) Kauś'ika, (19) Vatsya, (20) Pulastya, (21) Māṇḍuka, (22) the ascetic in chief Durvāsā (23) Nārada and (24) Kaś'apa.

Now about the chbandas:—(1) Gāyatrī, (2) Uṣṇik, (3) Anuṣṭup, (4) Brihatī, (5) Pankti, (6) Triṣṇup, (7) Jagatī, (8) Atijagatī, (9) Śakkari, (10) Ati Śakkari, (11) Dhriti, (12) Ati Dhriti, (13) Virāt, (14) Prastārapankti, (15) Kṛiti, (16) Prākṛiti, (17) Ākṛiti, (18) Vikṛiti, (19) Samkṛiti, (20) Akṣarapankti, (21) Bhuḥ, (22) Bhuvah, (23) Svah (24) and Jyotiṣmatī. The Devatās of the several letters in due order, are:—(1) Agni, (2) Prajāpati, (3) Soma, (4) Is'āna, (5) Savitā, (6) Āditya, (7) Brihaspati, (8) Maitrāvaruṇa, (9) Bhagadeva, (10) Aryamā, (11) Gaṇeśa, (12) Tvaṣṭrā, (13) Pūṣā, (14) Indrāgnī, (15) Vāyu, (16) Vāmadeva, (17) Maitrā varuṇī (18) Vis'vadeva, (19) Mātrikā, (20) Viṣṇu, (21) Vasu, (22) Rudra Deva, (23) Kuvera, and (24) the twin As'vinī Kumāras. O Nārada! Thus I have described to you about the the Devatās of the twenty-four syllables. The hearing of this destroys all sins and yields the full results of repeating the mantra Gāyatrī. (Note:—The Devatās, mentioned in the Gāyatrī Brahma Kalpa are different from those mentioned here.)

Here ends the first Chapter of the Twelfth Book on the description of Gāyatrī in the Mahāpurāṇam Śrī Mad Devī Bhāgavatam of 18,000 verses by Maharṣi Veda Vyāsa.

CHAPTER II.

1-18. Nārāyaṇa said:—"O Nārada! O Great Muni! Now hear which are the Śaktis in due order of the twenty-four syllables of the Gāyatrī Devī:—

(1) Vāma Devī, (2) Priyā, (3) Satyā, (4) Vis'vā, (5) Bhadravilāsinī, (6) Prabhā Vatī, (7) Jayā, (8) Śāntā, (9) Kāntā, (10) Durgā, (11) Sarasvatī, (12) Vidrumā, (13) Vis'āle'sā, (14) Vyāpinī, (15) Vimālā, (16) Tamopahāriṇī, (17) Sūkṣmā, (18) Vis'vayoni, (19) Jayā, (20) Vas'ā, (21) Padmālayā, (22) Parāś'obhā, (23) Bhadrā, (24) and Tripadā.

Now hear the respective colours of the several syllables of the Gāyatrī Devī:—(1) like Champaka and Atasi flowers, (2) like Vidruma, (3) like crystal, (4) like lotus; (5) like the Rising Sun; (6) white like conchshell; (7) white like Kuṇḍa flower; (8) like Prabāla and lotus leaves; (9) like Padmarāga, (10) like Indranīlamani; (11) like pearls; (12) like Saffron; (13) like the black collyrium of the eye; (14) red; (15) like the Vaidūrya maṇi; (16) like Kṣaudra; (Champaka tree, honey, water.) (17) like turmeric; (18) like Kuṇḍa flower; and the milk (19) like the rays of the Sun; (20) like the tail of the bird Śuka; (21) like Śatapatra; (22) like Ketaki flower; (23) like Mallikā flower; (24) like Karavira flower. Now about their Tattvas:—(1) earth; (2) water; (3) fire; (4) air; (5) Ākāśa, (ether); (6) smell; (7) taste; (8) form; (9) sound; (10)

touch ; (11) male generative organ ; (12) anus ; (13) legs, (14) hands ; (15) speech ; (16) *Prāṇa* (vital breath) ; (17) tongue ; (18) eyes ; (19) skin ; (20) ears ; (21) *Prāṇa* (up going breath) ; (22) *Apāna* ; (23) *Vyāna*, (24) *Sānāna*.

Now about the *Mudrās* of the syllables:—(1) *Sammukha* ; (2) *Sampuṭa* ; (3) *Vitata* ; (4) *Vistṛita* ; (5) *Dvimukha*, (6) *Trimukha* ; (7) *Chaturmukha* ; (8) *Pañchamukha* ; (9) *Ṣaṣṭmukha* ; (10) *Adhomukha* ; (11) *Vyāpa'ānjali* ; (12) *Śakaṭa* ; (13) *Yama-pāś'a* ; (14) *Grathita* ; (15) *Sanmukhon mukha* ; (16) *Vilamba* ; (17) *Muṣṭika* ; (18) *Matsya* ; (19) *Kūrma* ; (20) *Varāhaka* ; (21) *Simhākṛānta*, (22) *Mahākṛānta* ; (23) *Mudgara*, and (24) *Pallava*.

The *Mahāmudrās* of the fourth foot of *Gāyatrī* are (1) *Trisūlayonī* ; (2) *Surabhi* ; (3) *Akṣa mālā* ; (4) *Linga*; and (5) *Ambuja*. O *Nārada* ! Thus I have described to you all about the *Mudrās*, etc., of the several syllables of the *Gāyatrī*. If during *Japam*, one thinks all these and at the same time repeats, all his sins are destroyed and his wealth gets increase and the fame attends on him.

Here ends the Second Chapter of the Twelfth Book on the description of the *Śaktis*, etc., of the syllables of *Gāyatrī* in the *Mahāpurāṇam Śrī Mad Devī Bhāgavatam* of 18,000 Verses by *Maharṣi Veda Vyāsa*.

CHAPTER III.

1-3. *Nārada* spoke :—" O *Bhagavan* ! Thou art the Lord of this world ; Thou canst shew favour and disfavour both ; Thou art specially versed in the sixty-four *Kalās* (arts of learning) ; Thou art the chief of the *Yogis*. I therefore ask Thee to solve a doubt of mine. By what *Puṇyam* a man can become free from all his sins and limitations and he can realise and become of the nature of *Brahma*. O Lord ! And what are duly the *Riṣis*, *Chhandas*, *Devatās*, *Dhyān*, and *Nyāsa*, etc., of this meritorious act ? I want to hear.

4-25. *Nārāyaṇa* said :—" O *Nārada* ! There is but one and the only one way to this and though that is very secret, I will disclose that to you. It is the *Gāyatrī-Kavacha*. It can destroy all sins. Therefore to recite or to hold it on one's body enables the man to become free from all his sins and to get all his desires fulfilled and he gets the *Sāyusa Mukti* with the *Devī* (be merged in the *Devī-Body*). Now hear the *Riṣis*, *Chhandas*, etc., of this *Kavacha* :—*Brahmā*, *Viṣṇu* and *Maheśvara* are the *Riṣis* ; the *Rik*, *Yajus*, *Sāma* and *Atharna Vedas* are the *Chhandas* ; the *Paramā Kalā Gāyatrī* of the nature of *Brahma* is the *Devatā* ; " *Tat* " in *Gāyatrī* is the *Vija* ; " *Bharga* " is the *Śakti* ; and " *Dhīyah* " is the *Kilaka* ; and its *viniyoga* (application) is in getting the *Mokṣa* (liberation). With the first four syllables touch the heart ; with

the next three letters touch the head ; with the next four letters touch the tuft on the crown of the head ; with the next three letters on the Kavacha ; with the next four letters on the eyes and with the last four letters make the Nyāsa, all over the body repeating "Astrāya Phaṭ." O Nārada ! Hear now the Dhyānam of Gāyatrī, that grants all desires. The Gāyatrī Devī has five faces ; one of which is of white colour ; and the other four is of pearl, Vidrūma, golden, and Nīlātāntamaṇi colour respectively. Each face has got three eyes ; on the head there is a crown of jewels and the digit of the Moon is shining there. Her body is composed of the twenty-four tattvas. She has ten hands :— On the top right and left hands there are two lotuses ; lower down, there are disc and conch shell ; lower down, there are rope and skull ; lower down, there are noose and goad ; and on the bottom hands right and left she is making signs of "No fear" and "ready to grant boons." Thus meditating on Śrī Gāyatrī, one is to recite the Kavacha thus :—Let the Gāyatrī Devī protect my front ; Sāvitrī Devī protect my right ; the Sandhyā Devī, my back and the Devī Sarasvatī, my left. Let my Mother Pārvatī Devī protect my quarters. Let Jalas'āyini protect the southeast ; Yātudhāna Bhayankarī protect my South-west ; Pavamānavilāsinī my north-west ; Rudrarūpiṇī Rudrāṇī protect my north-east. Let Brahmāṇī protect my top and Vaiṣṇavī protect my nether regions. Let the word "Tat" in the Gāyatrī protect my legs ; "Savituh" protect my Knees ; "Varoṇyam," protect my loins ; "Bhargah," my navel. Let "Devasya" protect my heart ; "Dhīmahi" protect my neck ; "Dhiyah," protect my eyes ; "Yah," protect my forehead ; "Naḥ" protect my head ; and "Prachodayāt" protect the tuft on the crown of my head.

Again let the "Tat" of the twenty-four syllabled Gāyatrī protect my head ; "Sa," protect my forehead ; "Vi" protect my eyes ; "Tu" my cheeks ; "Va," protect my nostrils ; "Ra," my mouth ; "ṇi" protect my upper lip ; "Yah" protect my lower lip ; "Bha" within my face ; "rgo," protect my cheeks ; "De," my throat ; "Va" my shoulders ; "Sya" my right hand ; "Dhi" my navel ; "ma," my heart, "Hi," my belly ; "Dhi," my navel ; "Yo" my loins ; Yo, my anus ; "naḥ," my thighs, "Pra," my Knees ; "Cho" my shanks "Da" my heels ; "Yā" my legs ; and let "at" protect all my sides. O Nārada ! This divine Kavacha of the Devī Gāyatrī can baffle hundreds and thousands of obstructions and evils ; can grant sixty-four Kalās and liberation. By the glory of this Kavacha, man can become free from all evils and can attain the state of Brahma. Moreover whoever reads or hears this acquires the fruits of making a gift of a thousand cows.

Here ends the Third Chapter of the Twelfth Book on the description of the Kavacha of Śrī Gāyatrī Devī in the Mahāpurāṇam Śrī Māḍ Devī Bhāgavatam of 18,000 verses by Maharṣi Veda Vyāsa.

CHAPTER IV.

1-2. Nārada said:—‘O Bhāgavan ! I have heard from you all about the Kavacha and the Mantra of Śrī Gāyatrī. O Deva Deva ! O Thou, the Knower of the present, the past, and the future ! Now tell about the Hridaya, the highest, the interior or esoteric Essence of the Gāyatrī, holding which, if one repeats the Gāyatrī, he acquires all the puṇyam (merits). I am desirous to hear this.

3-8. Nārāyaṇa said :—“ O Nārada ! This subject on the Hridaya of Gāyatrī is explicitly written in the Atharva Veda. Now I will speak on that, the great secret, in detail. Listen. First, consider the Gāyatrī, the Devī, the Mother of the Vedas as of a Cosmic Form (Virāṭrūpā) and meditate all the Devas as residing on Her Body. Now in as much as the Piṇḍa and Brahmāṇḍa are similar, consider yourself as of the form of the Devī and meditate within yourself on the Devatās, thus :—The Pundits, the Knowers of the Vedas, say this :—He is not yet fit to worship the Deva and he is not an Adhikārī as yet who has not been able to make himself a Deva ; therefore to establish the knowledge of the oneness of the Deva and himself, he is to meditate the Devas within his body, thus :—

O Nārada ! Now I will speak on the Hridaya of Gāyatrī, knowing which every man becomes able to become all the Devas. Listen. The Rīgi of this Gāyatrī Hridaya is Nārāyaṇa ; the Chhandas is Gāyatrī ; and Śrī Parames'varī Gāyatrī is the Devatā. Perform the Nyāsa of this as mentioned before and taking your seat in a lonely place, meditate intently on the Devī with your heart and head well collected. Now I am speaking of the Arthanyāsa. Hear. Meditate on the Devatā Dyau on your head ; the twin As'vins on the rows of the teeth ; the two Sandhyās on your upper and lower lips ; the Agni, Fire, within your mouth ; Sarasvatī, on the tongue ; Brihaspati on the neck ; the eight Vasus on the two breasts ; the Vāyus, on the two arms ; the Paryanya Deva on the heart ; Ākāśa, on the belly ; Antarikṣam (the middle space) on the navel ; Indra and Agni, on the loins ; Prajāpati, the condensed form, as it were, of Vijnāna, on the hip joints ; the Kailās'a and the Malaya mountains on the two thighs ; the Visvedevās on the two knees ; Vis'vāmītra on the shanks ; the Sun's northern and southern paths, the Uttarāyana and Dakṣiṇāyana

on the anus ; the Pitris on the thighs ; the Earth on the legs ; the Vanaṣpati on the fingers and toes ; the Rapis on the hairs of the body ; the Muhūrtas on the nails ; the planets on the bones ; the Ritus (seasons) on the blood and flesh ; the Samvatsaras on the Nimīṣa (twinkling of eye) the Sun and the Moon on the day and night respectively. Thinking thus, repeat "I take refuge of the Divine Holy Gāyatrī, the Chief and most Excellent One, the Thousand eyed" and I take refuge wholly unto Her.

Then repeat "I bow down to Tat savitur vareṇjam," "I bow down to the Rising Sun on the East," "I bow down to the Morning Āditya," "I bow down to the Gāyatrī, residing in the Morning Sun" and I bow down to all. "O Nārada ! Whoever recites this Gāyatrī Hridaya in the morning finds all the sins committed in the night all destroyed ! Whoever recites this in the evening gets his sins of the day all destroyed ! Whoever recites this in the evening and in the morning can rest assured to have become free of sins ; he gets the fruits of all the Tīrthas ; he is acquainted with all the Devas ; he is saved if he has spoken anything that ought not to have been spoken ; if he has eaten anything that is not fit to be eaten ; if he has chewn and sucked anything that ought not to have been chewn and sucked ; if he has done any thing that ought not to have been done and if he has accepted hundreds and thousands of gifts that ought never to have been accepted.

The sins incurred by eating with the others in a line cannot touch him. If he speaks lies, he will not be touched by the sins thereof ; even if a non-Brahmachārī recites this, he will become a Brahmachārī. O Nārada ! What more shall I say to you of the results of Gāyatrī Hridaya than this:—that whoever will study this, will acquire the fruits of performing thousand sacrifices and repeating the Gāyatrī sixty thousand times. In fact, he will get Siddhi by this. The Brāhmaṇa, who daily reads this in the morning will be freed of all the sins and go upwards to the Brahma (Loka) and is glorified there. This has been uttered by Bhagavān Nārāyaṇa Himself.

Here ends the Fourth Chapter of the Twelfth Book on Gāyatrī Hridaya in the Mahāpurāṇam Śrī mad Devī Bhāgavatam of 18,000 verses by Mahaiṣi Veda Vyāsa.

CHAPTER V.

1. Nārada said :—"O All knowing One ! Thou showest Thy grace to Thy devotees ! Thou hast described this sin-destroying Gâyatrî Hṛdaya. Now describe Her Stava (hymn of praise).

2-29. Nārāyaṇa said :—"O World-Mother ! O Thou, favouring Thy devotees ! O Thou, the Prime Force, O Omnipresent ! Infinite ! Śrī Sandhye; I bow down to Thee. Thou art the Sandhyā : Thou art the Gâyatrî, Sāvitrî and Sarasvatî ; Thou art Brāhmî, Vaiṣṇavî and Raudrî and Thou art red, white, and black (the colours of Gâyatrî, Sāvitrî and Sarasvatî that Thou assumest respectively. O Bhagavati ! Thou art always meditated by the Munis as young in the morning, full of youth in the mid-day, and aged in the evening. I bow down to Thee. Thou art seen by the Tapasvis (ascetics) as Brāhmāṇî, riding on Hamsa (swan), Sarasvatî riding on Garuḍa, and Sāvitrî riding on Bull. Thou art seen within by the ascetics as manifesting the Rigveda (in the form of Sāvitrî) in this world, as manifesting Yayurveda in the middle space (antarikṣam) and as manifesting Sāmaveda everywhere in the Rudra loka, thus roaming in the three worlds. I bow down to Thee. O Devi ! Thou art Rudrāṇî in the Rudra loka, Vaiṣṇavî in the Viṣṇu loka, and Brāhmāṇî in the Brahma loka ; thus Thou shewest Thy favour to the Immortals. O Devi ! Thou art the Mother delighting the seven Rishis (of the Great Bear) ; Thou art Mâyā. Thou grantest great many boons to Thy Bhaktas. Thou art sprung from the eyes and hands, tears and perspiration of Śiva and Śivā. Thou art the Mother of delights, Durgā Devî, recited by the following ten names :— Varenṇyā, Varadā, Variṣṭhā, Varavarniṇî, Gariṣṭhā, Varāhā, Varārohā, Nīlagangā, Sundhyā and Bhoga Mokṣadā. Thou art the Bhāgirathî (the river Ganges) in this world ; the Bhogavati in the Pātāla ; and the Mandākinî (the milky way) in the Heavens. Thou art in this world (Bhur loka) the all-enduring Prithvî (earth) ; Thou art the Vāyu Śakti (air power) in the middle space (Bhubhar loka) ; Thou art the energy (the ocean of Tejas) in the Heavens (Svar loka) ; Thou art the Great Siddhi in the Mahar loka ; Thou art Janā in the Janar loka ; Thou art Tapasvini in the Tapar loka ; Thou art Truth (True Speech) in the Satya lokam. Thou art Kamalā in Viṣṇu loka ; Gâyatrî in Brahma loka ; and the other half of Hara as Gaurî in the Rudra loka. O Devi ! Thou art sung as Prakṛiti.—"Aham"—"Om-Mahat" tattva and beyond that the Highest Sarva

Brahma rūpiṇī and Sāmyāvasthā Prakṛiti. Thou art the Parā Śakti; Thou art the Paramā Śakti; O Devī! Thou art the Tri-Śakti:—the Ichchhā Śakti (the will power), the Kriyā Śakti (power of action) and the Jñāna Śakti (the force of knowledge). Thou art the Gangā, Yamunā, Vipās'ā, Sarasvatī, Sarayū, Devikā, Sindhu; Narmadā, Īrāvati, Godāvari, Śatadru; Kāverī, Kaus'iki, Chandra Bhāgā, Vitastā, Gaṇḍakī, Tapinī, Karatoyā, Gomatī, and Vetravati and other rivers; Thou art the Idā, Pingalā, and Suṣumnā nerves; Thou art Gāndhārī, Hastājihvā, Pūṣā, Apūṣā, Alambuṣā, Kuhū, Śankhinī, Prānavāhinī and other nerves in the body; O Devī! Thou art the vital power in the lotus of the heart; Thou art Svapna nāikā in the throat; Thou art Sadādhārā in the palate; and Thou art the Vindumālīnī Śakti in the pituitary space between the eyebrows.

Thou art the Kuṇḍalinī in the Mūlādhāra (sacral plexus), the Vṛāṇi extending upto the roots of the hairs; Thou art Madhyāsana on the crown of the head, and Thou art Manonmanī in the Brahmaraṇḍhra. O Devī! What need there is in stating these? Suffice it to say that whatever there is seen in this universe, all art Thou; therefore, O Śrī Sandhyā Devī! I bow down to Thee. O Nārada! Thus I have spoken to you about the Gāyatrī-Stotra that gives all successes, destroys all sins, and yields all merits. He who reads this in the Sandhyā times, with all attention, will get sons if he has no sons, will get wealth if he has no wealth. There is no doubt in this. Whoever reads this Stotra, gets the fruits of all Tirthas, all Tapasyās, all gifts, all sacrifices and all Yogas. He enjoys happiness in this world and finally gets the Mokṣa. The Munis who are engaged in Tapasyās read this Stotra. While bathing, if one reads this, merged under water, acquires the fruits of his being merged in the Sandhyā. O Nārada! I speak this verily, verily, verily, unto you that there is no trace of any doubt in this statement. Whoever will hear with devotion this Sandhyā stotra, the nectar-like thing, will be freed from all sins.

Here ends the Fifth Chapter of the Twelfth Book on the Gāyatrī Stotra in the Mahāpurāṇam Śrī Mad Devī Bhāgavatam of 18,000 verses by Mahārṣi Veda Vyāsa.

CHAPTER VI.

1-3. Nārada said:—"O Bhagavan! O All-knowing One! O Thou versed in all the Śāstras! I have heard from Thy mouth all the secrets of Śrutis and Smritis. Now I ask Thee, O Deva! How can the knowledge of that Veda Vidyā (Learning) be obtained by which all sins are rooted out and destroyed, how is Brahmajñānam obtained and how can Mokṣa be obtained? How can death be conquered and how can

the best results be obtained in this world and in the next. O Lotus-eyed One! Thou ought'st to describe fully all these to me.

4-9. Nārāyaṇa said:—"O Nārada! O Highly Learned One! Sādhu! Sādhu! You have now put a nice question indeed! Now I will describe one thousand and eight names of the Gāyatrī Devi. Listen attentively. These all sin-destroying auspicious names were composed by Brahmā and first recited by Him. Its Rīṣi is Brahmā; the Chhandas is Anuṣṭup; the Devatā is Gāyatrī; its Vija is Hlavarna (consonants) and its Śakti is Svaravarna (vowels). Perform the Aṅga Nyāsa and the Kara Nyāsa by the Mātrikā varṇas (that is, by the fifty syllables). Now hear its Dhyānam, that will do good to the Sādhakas (the practisers). [N. B.—Aṅga Nyāsa—Touching the limbs of the body with the hand accompanied by appropriate Mantras. Kara Nyāsa—assignment of the various parts of fingers and hand to different deities which is usually accompanied with prayers and corresponding gesticulations.] I worship the Kumārī (virgin) Gāyatrī Devi, the Lotus-eyed One, riding on the Swan (the Prāṇas), and seated on a lotus (creation); Who is three-eyed and of a red colour; and Who is bright and decorated with gems and jewels of red, white, green, blue, yellow and other variegated colours; Who is holding in Her hand is Kuṇḍikā, the rosary, lotus and making signs as if ready to grant the desired boons and on whose neck is suspended the garland of red flowers. I worship the Devī Gāyatrī. *Note*.—The colours are the various emotions and feelings.

10-16. Now I will recite the one thousand and eight names of the Gāyatrī, beginning with the syllable "a" and going on a, ā, i, ī, etc., in due order of the alphabets. Listen! Her ways and actions cannot be comprehended by intellect (Buddhi); She is therefore Achintya Lakṣaṇā; She is Avyaktā (unmanifested; unspeakable); She is Arthamātrimabes'vari. (because She is the Controller of Brahmā, etc.); She is Amritārnava madhyasthā, Ajitā and Aparājitā. Thou art Aṇimādiguṇādhārā, Arka maṇḍalasamsthītā, Ajarā, Ajā, Aparā. Adharmā (she has no dharma, caste, etc.), Akṣasūtradharā, Adharā; Akārādīkṣakārūntā (beginning with the syllable "a" and ending with the syllable "kṣa", thus comprising the fifty syllables), Ariṣadvargabhedinī (destroying the five passions), Anjanādrīpratīkā'sā, Anjanādrinivāsini, Aditi. Ajapā, Avidyā, Aravindanibhokṣaṇā, Antarvāhīsthitā, Avidyādvamsini, and Antarātmikā. Thou art Ajā. Ajamukhāvāsā (residing in the mouth of Brahmā), Aravindanibhāṇā, (Vyanjanavarnātmikā, therefore called) Ardhamātrā, Arthadānājñā (because She grants all the Puruṣārthas.

Arimaṇḍalamarddini, Asuraghnī, Amāvāsyā, Alakṣighnī, Antyajārchitā. Thus end Her names beginning with "A". Now the names with

"Ā" Thou art Ādi Lakṣmi, Ādi Śakti, Ākriti, Āyatānānā, Āditya-pada-icchārā, Ādityaparisevitā, Āchāryā, Āvartanā; Āchārā, and Ādi Mūrti nivāsini.

17-18. Thou art Āgneyī, Āmarī, Ādyā, Ārādhyā, Āsanasthitā, Ādhāra nilayā (seated in the Mulādhāra), Ādhārā (the Refuge of all), and Ākāśānta nivāsini (of the nature of Aham tattva; Thou art Ādyākṣara samāyuktā, Āntarākāśarūpiṇī, Ādityamaṇḍalagatā, Āntarādhvāntanāśini, (i. e. destroyer of the Moha of Jivas). Then come the names beginning with "I."

19-25. Thou art Indirā, Iṣṭadā, Iṣṭā Indivaranivekṣiṇā, Irāvati, Indrapadā, Indrāṇī, Indurūpiṇī, Ikṣukodānḍasamyuktā, Iṣasādhānakāriṇī, Indranīlasamālikā, Idāpīṅgalārūpiṇī, Indrākṣī, Is'varī, Devī Ibhātra-avi-varjitī. Thou art Umā, Uṣā, Uḍunibhā, Urvārūkaphalāṇauḥ, Uḍuprabhā, Uḍumati, Uḍupā, Uḍumadhyagā, Ūrdha, Ūrdhaker'ī, Ūrdhādibogatibhedini, Ūrdhāvāhupriyā, Ūrmimālāvāggranthadhāyini, Thou art Rīta, Rīṣi, Rītumati, (the Creatrix of the world) Rīṣidevanamas-kritā, Rīgvedā, Rīṣahartri, Rīṣimaṇḍala chāriṇī, Rīddhidā, Rījumārgasthā, Rījūdharmā, Rījupradā, Rīgvedanilayā, Rījvī, Lupta dharmā pravartini, Lūtārivarasam bhūtā, Lūtādiviśahāriṇī.

26-30. Thou art Ekākṣarā, Ekamātrā, Ekā, Ekaikaṇiṣṭhitā, Aindri, Airāvatarūḍhā, Aihikāmuṣmikapradā, Oukārā, Oṣadhi, Otā, Otapro-tanivāsini, Aurbbā, Auśadhasampannā, Aupāsana-phalapradā, Auḍa-madhyasthitā, Ahkāra-manurūpiṇī. (Visargarūpiṇī).

Thus end the names beginning with vowels.

Now begin the names beginning with consonants.

Thou art Kātyāyanī, Kālarātri, Kāmākṣī. Kāmasandari, Karmalā, Kāmīni, Kāntā, Kāmadā, Kālakapṭhini, Karikumha stana bharā, Karavira Suvāsini, Kalyāṇī, Kuṇḍalavati, Kurukṣetranivāsini, Kuruvinḍa, dalākārā, Kuṇḍalī, and Kumudālayā.

31-32. Thou art Kālajhibhā, Kālālayā, Kālīkā, Kālarūpiṇī, Kāmaniyaguṇā, Kānti, Kālādhārā, Kānūdvati, Kau'siki, Kamalā kārā, Kāmachāraprabhanjini. Thou art Kaumari, Karuṇāpāṅgi, Kakubanta (as presiding over all the quarters), and Karipriyā.

33-37. Thou art Kes'ari, Kes'avanutā, Kādambī, Kus'umapriyā, Kālindi, Kālīkā, Kālūchi, Kalas'odbbhavasamstutā. Thou art Kāmamātā, Kratumati, Kāmarūpā, Kripāvatī, Kumārī, Kuṇḍa nilayā, Kirātī, Kīravāhauḥ, Kaikeyī, Kokilālāpā, Ketakī Kusumapriyā, Kamaṇḍa-lulharā, Kālī, Karmānirmūlakāriṇī, Kalabansagati, Kakṣā, Kṛitā, Kautukamangalā, Kastūrtīlākā, Kamrā, Karīndra Gamanā, Kuhū, Karpūralepanā, Kriṣṇā, Kapilā, Kuharās'rayā, Kūṣasthā, Kudharā, Kamrā, Kukṣisthākkbilaviṣṭapā.

Thus end the names with Ka.

Now come those with Kha.

38-62. Thou art Khadga Kheṣadharā, Kharbbā, Khechari, Khagavāhanā, Khaṭṭānga dhāriṇi, Khyātā, Khagarājopariṣṭhitā, Kbalaghni, Khaṇḍitajarā, Khaḍākṣāṇapradāyini, Khaṇḍendu tilakā.

Thou art Gangā, Gapeśa guhapūjita, Gāyatri, Gomati, Gitā, Gāndhārī, Gāṇalolupā, Gautami, Gāmini, Gādhā, Gandharvāpsarasvītā, Govinda obaraṇā krāntā, Guṇatraya vibhābitā, Gandharvī, Gahvari, Gotrā, Girīśā, Gahanā, Gamī, Guhāvāsā, Guṇavati (of good qualities), Gurupāpaprāṇśini, Gurbhī, Guṇavati (of the three guṇas), Guhyā, Goptavyā, Guṇadāyini, Girijā, Guhyamātangi, Garudāhvajavallabhā, Garvāpabhāriṇī, Godā (grating Heaven), Gokulasthā, Gadādhara, Gokarṇanilayā saktā, and Guhyamaṇḍala vartini, Now the names with "Gha". Thou art Gharmatā, Ghanaḍā, Ghaṇḍā, Ghora Dānava marddini, Gbriṇī mantra mayī (of the Surya mantra, Gbriṇī is to shine), Gheṣā, Ghanaśampātadāyini, Ghaṇṭāravapriyā, Ghrāṇā, Ghrīṇisāntuṣṭikāriṇī. (giving pleasure to the Sun), Ghaṇḍarimaṇḍalā, Ghūrṇā, Ghrīṭāchī, Ghaṇavegini, Gñānadhātumayī, Thou art Charchā, Charchitā, Chāruhāsini, Chaṭulā, Chandikā, Chitrā, Chitramālyavi bhūṣitā, Chaturbhujā. Chāru dantā, Chāuri, Charitapradā, Chūlikā, Chitravastrāntā, Chāndramā Karṇa Kuṇḍalā, Chandrahāsā, Chāru dātri, Chakori, Chandrahāsini, Chandrikā, Chandradhātṛi, Chaurī, Chorā, Chaṇḍikā, Chānechadvāgādini, Chandrachūdā, Choravindāini, Chāruchandana liptāṅgi, Chānechabhāmaravijitā, Chārumadhyā, Chārugati, Chandilā, Chandrarūpiṇī, Chāruhoma priyā, Chārvā, Charitā, Chakrabāhukā, Chandramaṇḍalamadhyasthā, Chandramaṇḍala Darpaṇā, Chakravākastani, Cheṣṭā, Chitrā, Chāruvilāsiṇī, Chitsvarūpā; Chandavati, Chandramā, Chandanapriyā, Chodayitṛi (as impelling the Jīvas always to actions), Chiraprajñā, Chītakā, Chāruhetukī, Thou art Chhatrayātī, Chhatradharā, Chhāyā, Chhāndabāḥparichehḥadā, Chhāyā Devī, Chhidraṅkṣā, Chhānundriyavisarpiṇī, Chhānundriyapratigṭhāntā, Chhidropadīva bhedini, Chhedā, Chhatraśvari, Chhinā, Chhurikā, and Chhelanpriyā Thou art Janani, Janmrahitā, Jātaveda, Jaganmayī, Jābhavi, Jāṭilā, Jatri, (Jetri) Jāṇamaraṇa varjitā, Jambu dvīpa vati, Jvālā, Jayanti, Jalasālinī, Jitendriyā, Jitakroḍhā, Jitāmitrā, Jagatpriyā, Jātārūpamayī, Jihvā, Jānaki, Jagatī, Jaiā (Jayā) Janitṛi, Jāhputanayā, Jagattrayahitaiṇi, Jvālamulī, Japavati, Jvaṇghni, Jitaviṣṭapā, Jitākrāntamayī, Jvālā, Jāgratī, Jvaradvatā, Jvalanti, Jaladā, Jyēṣṭhā, Jyāghoṣā ephoṭa dinmukhī, Jambhini, Jrimbhagā, Jṛimbhā, Jvalanmāpikya Kuṇḍalā, Jhinjbikā, Jhaṇirghoṣā, Jhaṇjā

Māruta veginī, Jhallakivādyā kus'ālā, Nrūpā, Nbbujā, Tapka bhedinī, Tanka bhāpasamāyuktā, Tankinī, Tapka bhedinī, Tankigapakṛitāghoṣā, Tapkaniya mat'orasā, Tapkāra Kā-ṛiṇī, Tba tha s'avdaninādini.

63-80. Now come the names beginning with "Da" They are :—
 "Dāmarī, Dākinī, Dimbhā, Dupaḍamāraikanirjitā, Dāmaritantramār-
 gaṣṭhā, Damaḍadamarunādini, Diṇḍiravasahā, Dimbhalaṣat kriḍāpa-
 rāyaṇā (dancing with joy in battles). Then Dhuṇḍhi vighṇes'a janani,
 Dhakkā hastā, Dhilivrajā (followed by Śiva gaṇas), Nityajñānā, Niru-
 pamā, Nirguṇā and Narmadā river. Now :—Triguṇā, Tripadā, Tantarī,
 Tulasi, Turuṇā, Taru, Trivikramapadā krāntā, Tūṛiyapadaḡāminī,
 Taruṇā ditya samkas'ā, Tāmasī, Tuhinā, Turā, Trikārajñāna Sampannā,
 Trivallī, Trilochanā, Tri Śakti, Tripurā, Tungā, Turagavadanā, Tim-
 ingilagilā, Tibrā, Tri-rotā, Tāma-ādini, Tantra mantravis'ḡajñā,
 Tanumadhya, Triviṣṭapā, Trisandhya, Tristāni, Toṣāsa-nethā, Tāla-
 praṭāpiṇī, Tāṭankinī, Tuṣārābhā, Tuhināchala vāsini, Tantujālaramā-
 yuktā, Tārahārā valipriyā, Tilahomapiyā, Tīrthā, Tamāla kusumā kriti,
 Tārakā, Triyutā, Tenvi, Tris'am kuparivāritā, Talodari, Tirobhāṣā,
 Tāṭamka priyavādini, Trijaṭā, Tittiri, Triṣṇā, Tribidhā, Taruṇā kriti,
 Taṇṭa kānchanasamkās'ā, Tapta kāñchanā bhūṣaṇā, Traiyambakā,
 Trivargā, Trikārajñānadāyini, Tarpayā, Triptidā, Tripiā, Tāmasī,
 Tumvarustutā, Tārkyasthā, Trigunāśārā, Tribhāṅgī, Tanuvallari,
 Thātkārī, Thāravā, Thāntā, Dohinī, Dinavatsalā, Dānavānta karī,
 Durgā, Durgāsuranivahriṇī, Devaritī, Divārātri, Draupadī, Dunda
 bhisvanā, Devayāni, Durāvāsā, Dāridrya bhedinī, Divā, Dāmodarapiyā,
 Diptā, Digvā-ā, Digvimohinī, Daṇḍa kāraṇya nilayā, Daṇḍini,
 Deva pūjā, Deva vandyā, Diviṣṭā, Dveṣiṇī, Dānavā kriti, Diuanā
 thastutā, Dikṣā, Daiva'ā divavarupīṇī, Dhātri, Dhanurdharā

Dhenur Dhāriṇī, Dharmachāriṇī, Dhurandharā, Dharādharā, Dhanadā,
 Dhānya dohinī, Dharmas'illā, Dhanādhyakṣā, Dhanurvedavis'ārādā,
 Dhriti, Dhanyā, Dhritapadā, Dharmarājapriyā, Dhruvā, Dhūmāvatī,
 Dhūmakas'ī Dharmas'āstraprakāśini.

81-98. Nandā, Nandapriyā, Nidrā, Nrinutā, Nandanātmikā, Narmmadā
 Nalinī, Nilā, Nilakanṭhasamās'rayā, Rudrāṇī, Nārāyānapriyā, Nityā,
 Nirmalā, Nirguṇā, Nidhi, Nirādharā, Nirupamā, Nityas'uddhā,
 Nirāḡjanā, Nāḍabindu Kalāṭitā, Nāḍavindu Kalātmikā, Nrisimbiṇī,
 Nagadharā, Nripanāga vibhūṣitā, Naraka Kles'anās'ini, Nārāyānapado
 dbhavā, Niravadyā, Nirākārā, Nārādapriyakāriṇī, Nānājyotiḥ, Nidhidā,
 Nirmalātmikā, Navasūtradharā, Niti, Nirupa drava kāriṇī, Nandajā,
 Navaratnādhyā, Naimiṣāraṇya vāsini, Navantapriyā, Nārī, Nilā
 jñānā nivanā, Nimeṣiṇī, Nadirūpā, Nilagrīvā, Nis'is'vari, Nāmāvalī,
 Nis'en bhāḡhni, Nāgaloka nivasini, Navajāmbū nadaprakhyā, Nāgalokā

dnidevatā, Nūpūrā Krāntacharāṇā, Narachitta pramodini, Nimagnā raktā nayanā, Nirghāta-sama-nisvanā, Nandanolyā nilayā, Nirvya hoparichāriṇī.

90-107. Pārvati, Paramodārā, Parabrahmāmikā, Parā, Pañchkośa-vinirmuktā, Pañchapañcaka-nā'ini, Para obhita vidhānāṇā, Pañchikā, Pañcharūpiṇī, Pūrṇimā, Paramā Priti, Paratejaḥ prakā'ini, Purāṇī. Paurṇī, Puṇyā, Puṇḍarī kanibhekyaṇā, Pātāla tala nirmagnā, Pritā, Pritivivarbhini, Pāvanī, Pāḍa sabitā, Pās'ālā, Pavanās'ini Prajāpati, Paris'rāntā, Parvatastana maṇḍalā, Padmapriyā, Padmasamsthā, Padmākṣī, Padmasambhavā, Padmapatrā, Padmapadā, Padmini, Priyabhāṣiṇī, Pās'upā'sa vinirmuktā, Purandhri, Puravāsini, Puṣkalā, Puruṣā, Parbhā, Pārjāta Kusumapriyā, Pativratā, Pativratā, Pavitrāṅgi, Puṣpahūma parāyayā, Prajñāvatīśutā, Pautri, Putrapūjyā, Payasvini, Pattipās'adharū, Pankti, Pitrilokapradāyini, Purāṇī, Puṇyas'ila, Praṇatārti vinās'ini, Pradyumnaajanani, Puṣṭā, Pitāmahapariṅghā, Puṇḍarikapurāvāśā, Puṇḍarikasamānā, Prithujagbhā, Prithubhujā, Prithupālā, Prithūdari, Pravālas'obhā, Pingākṣī, Pitavāśā, Prachāpalā, Prasavā, Puṣtidā, Puṇyā, Pratiṣṭhā, Praṇavā, Pati, Pañchavarnā, Pañchavāṇī, Pañchikā, Panjaraṣṭhītā, Paramāyā, Parajyotiḥ, Parapriti, Parāgati, Parākāṣṭhā, Pares'ani, Pāvanī, Pāvaka Dyuti, Puṇyabhadrā, Parichehbodyā, Puṣpahā, Prithūdārā, Pītāṅgi, Pitavāśā Pitas'ayā, Pis'āchiṇī, Pitakriyā, Pis'ābhaghiṇī, Pātālākṣī, Paṭukriyā, Pañchabhakṣapriyāśobhārā, Putarā prāpachātini, Puṇḍarāvanamadhyaṣṭhā, Puṇyātīrthasāvitā, Pañchāṅgi, Pātā'sakti, Paramāḥṭhā kārīṇī, Puṣpakāṇḍasthītā, Pūṣā, Poṣitākṣhilaviṣṭapā, Pāṇipriyā, Pañchas'ikṣā, Pannagoparis'āyini, Pañchamātrāmikā, Prithvī, Pathikā, Prithudohini, Purāṇanyāyamimāṇā, Pātālī, Puṣpagaandhini, Puṇyaprajā, Pāradātri, Paramārgaikagocharā, Pravālas'obhā, Pūrṇās'ā, Praṇavā, Pallabodari.

108-149. Phalini, Phaladā, Phalgu, Phutkāri, Phalakākriti, Phaniḍra bhogas'ayanā, Phapimaṇḍalamāṇḍitā, Bālābālā, Bahumatā, Bālā-tapanibhām'ukā, Balabhadrapriyā, Vandyā, Bāḍavā, Buddhisamstutā, Bandidevi, Bilavati, Bāḍis'aghini, Balipriyā, Bāṇḍavī, Bodhitā, Buddhir-bandhūkakusumapriyā, Bālā bhānuprabhākārā, Brāhmī, Brāhmaṇa devatā, Brihaspatistutā, Brindā, Brindāvana viharini, Bālākinī, Bilāhārā, Bilavāsā Bahūdakā, Bahucetrā, Bahupadā, Babukarṇāvatameikā, Babubābhuyutā, Bijarūpiṇī, Baburūpiṇī, Bindunāḍakalātītā, Bindunāḍasvarūpiṇī, Baddhagodhāṅgulitāpā, Bādaryās'ramavāsini, Brindārakā, Brihatekandhā, Brihati, Bāḍapātini, Brindādhyaḥkṣā, Bahunutā, Vanitā, Bahuvikramā, Baddhapadmāsaulāṇā, Bilvapaṭratāsthitā, Bodhidramanijāśā, Bāḍisthā, Bindu darpaṇā, Bālā, Vāḡāsauvati, Bāḍavānalavegiṇī, Brāhmāḍā

babirantasthā, Brāhmakankaṣasūtrīṇī, Bhuvāni, Bhīṣaṇavati, Bhāvinī,
 Bhayabhārinī, Bhadrakālī, Bhujangākṣī, Bhārati, Bhārato'syā, Bhairavi,
 Bhīṣaṇākārā, Bhūtīdā, Bhūtīmālīcī, Bhāminī, Bhoganiratā, Bhadrāḍā,
 Bhūrivikramā, Bhūtavarā, Bhrigulatā, Bhārgavi, Bhūsurārcitā, Bhāgi-
 rathī, Bhogavati, Bhavaantasthā, Bhīṣagvarā, Bhāminī, Bhoginī, Bhāṣā,
 Bhavāni, Bhūridakṣiṇā, Bhargātmikā, Bhimavati, Bhavabundhavimo-
 chinī, Bhajanīyā, Bhūtabhātri-ranjitā, Bhuvane'svari, Bhujangavalayā,
 Bhīmā, Bheruṇḍā, Bhāgadheyinī; Thou art Mātā, Māyā, Madhumati,
 Madhujibavā, Manupriyā, Mahālevi, Mālābhāgiā, Mālirī, Minalochanā,
 Mājātītā, Madhumati, Madhumātsā, Madbudravā, Mānavī, Madhu-
 sambhūtā, Mithilāpuravāsini, Madbukaitābhasamhartri, Medinī, Megha-
 mālinī, Mandodarī, Mahā Māyā, Maithilī, Maṣṇapriyā, Mahā Lakṣmī,
 Mātā Kālī, Mahā Kanyā, Mahes'vari, Māhendrī, Merutanayā, Man-
 dārakusumārçhitā, Manjumanjiracharaṇā, Mokṣadā, Manjñbhāṣiṇī,
 Madhuradrāviṇī, Mudrā, Malayā, Malayānvitā, Medhā, Marakatas'yānā,
 Māgadhī, Menakātmajā, Mahāmārī, Mahāvīrā, Mahā'syāmā, Manustutā,
 Mātrikā, Mibirābhāsā, Mukundapada Vikramā, Mūlājbhāsthitā,
 Mugdā, Maṇipūranivā-inī, Mrigākṣī, Mabiṣārūḍhā, Mabiṣasuramar-
 dinī, Thou art Yogasūtrā, Yogagamīā, Yogā, Yauvanakā'srayā,
 Yauvanī, Yuddhamadhyastī, Yamurā, Yugaḍharinī, Yākṣiṇī, Yoga-
 yuktā, Yaksarājaprasūtinī, Yātrā, Yāna bidhānujā, Yadvanā'samud-
 bhavā, Yakkārādī-Ha Kārāntā, (all āntaḥ-tba varṇas), Yājuṣī, Yajña
 rūpiṇī, Yāminī, Yoganiratā. Yātudhāna, bhayamkarī, Rukmiṇī, Ramaṇī,
 Rāmā, Revatī, Reṇukā, Ratī, Raudrī, Raudrapriyākārā Rāma mātā,
 Ratipriyā, Robinī, Rājyadā, Revā, R... Rājvalochanā, Rākes'ī,
 Rūpasampannā, Ratnasimbhā'sasthitā, Raktamālyāmbaradharā, Rakta-
 gandbhānu lepanā, Rāja hamsa samārūḍhā, Rambhā, Raktavali-
 priyā, Ramaṇīyayugādbhārā, Rājirākhil-bhūtālā, Rurucharmapari-
 dhārā, Rathinī, Ratnamālikā, Roges'ī, Roges'amanī, Rāvinī,
 Romaharṣiṇī, Rāmachandra padā Krāntā, Rāvaṇachchbedakārīṇī,
 Ratnavasra pariecbhinavā, Rathasthā, Rukma bhūṣaṇā, Lajjābhidevatā,
 Lolā, Lalitā, Lingadhāriṇī, Lakṣmī, Lolā, Luptaviṣā, Lokinī, Loka-
 vis'ratā, Lajjā, Lambodarī, Lalāṇā, Lokadhāriṇī Varadā, Vanditā,
 Vidyā, Vaiṣṇavi, Vimalākṛitī, Vāśhī, Virajā, Varṣā, Varalakṣmī,
 Vilāsinī, Vinatā, Vyomamadhyasthā, Vārījā'anesamasthitā, Vāruṇī,
 Vegasambhutā, Vītibotrā, Virūpiṇī, Vājumanḍalamadhyasthā, Viṣṇurūpā,
 Vidhikriyā, Viṣṇupatni, Viṣṇumati, Viśālākṣī, Vasundharā, Vāmade-
 vapriyā, Volā, Vajriṇī, Vasudobinī, Vedākṣaraparīḍamgi, Vājapeya-
 phalapradā, Vā'avi, Vāmajananī, Vaikuṇṭhanīlayā, Varā, Vyāsapriyā
 Varmadhārā, Vālmīkīparisevitā.

Thou art Śakambharī, Śivā, Śantā. Śaradā, Śaraṇāgati, Śātodarī, Śubhāchārā, Śumbhāsūramardini, Śobhābatī, Śivākāṣṭhā, Śamkarārthasārīrī, Śoṇā, (red), Śubhāśayā, Subhrā, Śiraḥśandhānakāṣṭhī, Śārāvati, Śārānandā, Śarajyotsnā, Śubhānandā, Śarabhā, Śūlinī, Śuddhā, Śubārī. Śukāvahinī, Śrīmatī, Śrīdharānandā, Śravaṇānandadāyini, Śarvāṇī, Śarbbarivandya, Śadbhāṣā, Śaḍṛitupriyā, Śaḍādhārasthitādevī, Śaṇmukhapriyāskāriṇī, Śaḍamgarūpasūmatī, Śurāsūranamaṣkṛitā.

150-155. Thou art Sarasvatī, Sadādhārā, Sarvamangalakāṣṭhī, Sāmāṇānapriyā, Sūkṣmā, Sāvitrī, Sāmasambhavā, Sarvavāśā, Sadānandā, Sustanī, Sāgarāmbarā, Sarvasāyāyapriyā, Siddhi, Sādhubandhupārākramā, Saptarṣimaṇḍalagatā, Somamaṇḍalavāsini, Sarvajñā, Sāndrakarūpā, Samānādhikavarjitā, Sarvottungā, Sangahinī, Sadguṇā, Sakaleṣṭadā, Saraghā (bee), Sūryatanayā, Sukes'ī, Somasambhātī, Hiraṇyavarṇā, Hariṇī, Hṛimkāri, Hamsavāhini, Kṣaumatraparītāṅgi, Kṣīrābhidhitanayā, Kṣamā, Gāyatrī, Sāvitrī, Pārvatī, Sarasvatī, Vedagarbhā, Varārohā, Śrī Gāyatrī, and Parāmvikā.

156-159. O Nārada! Thus I have described to you one thousand (and eight) names of Gāyatrī ; the hearing of which yields merits and destroys all sins and gives all prosperity and wealth. Specially in the Aṣṭamīthithi (eighth lunar day) if after one's meditation (dhyānam) worship, Homa, and japam, one recites this in company with the Brāhmaṇas, one gets all sorts of satisfactions. These one thousand and eight names of the Gāyatrī ought not to be given to anybody indiscriminately. Speak this out to him only who is very devoted, who is a Brāhmaṇa, and who is an obedient disciple. Even if any devotee, fallen from the observances of Ācharā (right way of living), be a great friend, still do not disclose this to him.

160-165. In whatever house, these names are kept written, no cause of fear can creep in there and Lakṣmī, the Goddess of wealth, though unsteady, remains steady in that house.

This great secret yields merits to persons, gives wealth to the poor, yields mokṣa to those who are desirous of it, and grants all desires. If anybody reads this, he gets cured of his diseases, and becomes freed from bondages and imprisonment. All the Great Sins, for example, murdering Brāhmaṇas, drinking wine, stealing gold, going to the wife of one's Guru, taking gifts from bad persons, and eating the uncleanables, all are destroyed, yea, verily destroyed ! O Nārada ! Thus I have recited to you this Great Secret. All persons get, indeed, united with Brahma (Brahma sāyujya) by this. True. True. True. There is not the least trace of doubt here.

Here ends the Sixth Chapter of the Twelfth Book on the one thousand and eight names of the Gāyatrī in the Mahāpurāṇam Śrī Mad Devī Bhāgavatam of 18,000 verses by Maharṣi Veda Vyāsa.

CHAPTER VII.

1-3. Nārada said:—I have heard the one thousand names or nāma stotras equivalent in its fruits to Śrī Gāyatrī, highly potent in making a good fortune and tending to a splendid increase of the wealth and prosperity. Now I want to hear about how initiations in Mantrams are performed, without which nobody, be he a Brāhmin, a Kṣatriya, a Vaiśya or a Śūdra, is entitled to have the Devī Mātra. O Lord! Kindly describe the ordinary (Sāmānya) and the special (vis'eṣa) rules thereof.

4-41. Nārāyaṇa said:—"O Nārada! Listen. I am now telling you about the rules of initiation (Dikṣā) of the disciples, pure in heart. When they are initiated, they become entitled then and not before that, to worship the Devas, the Fire and the Guru. That method of instruction, and religious act and ceremony is called the Dikṣā (initiation) by which the Divine Knowledge is imparted; and at once flashes in the heart and mind of the initiated that Knowledge and all his sins are then destroyed. So the Purāṇas of the Vedas and the Tantras say. (The Divine Knowledge is like lightning, fire, arising and permeating the body, mind, and spirit.) This Dikṣā ought to be taken by all means. This gives excellent merits and pure results. Both the Guru and the Śiṣya (disciple) ought to be very pure and true. (This is the first essential requisite. Then the results are instantaneous). First of all, the Guru is to perform all the morning duties, he is to take his bath and perform his Sandhyā Vandana. He is to return home from the banks of the river, with his Kamapṛaṇa and observe maunam (silence). Then, in order to give Dikṣā, he is to enter into the assigned room (Yāga Maṇḍapa) and take his seat on an Āsana that is excellent and calculated to please all. He is to perform Āchanana and do Prāṇāyāma. Then he should take water in his Arghya vessel and putting scents and flowers in that, charge that water with Phaṭkāra mantra (that is, condensed electricity, Spirit in that). Then uttering the Phaṭ mantra, he is to sprinkle the water on the doorways of the worshiproom and begin his Poojā. Firstly, on the top of the door at one end invoke the Deity Gaṇanātha by His mantra, at the other end invoke Sarasvatī by Her mantra, and at the middle, invoke Lakṣmī Devī by Her mantra duly and worship them with flowers. Then, on the right side worship Gaṅgā and Bīḥṣa; and on the left side worship Kṣetrapāla and Yamunā, the daughter of the Sun. Similarly, on the bottom of the door, worship the Astra Devatā by the

Phaṭ mantra. Then consider the whole Maṇḍapa as inspired with the presence of the Devī, and see the whole place as pervaded by Her through and through. Then, repeat the Phaṭ mantra and destroy the Celestial obstacles as well as those from the middle space (Antarikṣa); strike the ground thrice with the left heel and thus destroy the Terrene obstacles. Then touching the left branch on the left side of the choukāt, put the right foot forward and enter into the Maṇḍapa. Then install the Śānti Kumbha (the peace jar) and offer the ordinary Arghya (Sāmānyārgha). Next worship the Vāstunātha and Palṇayoni with flowers and Ātapa rice and the Arghya water, on the south-west and then purify the Pañcha Gavya. Next sprinkle all the Maṇḍapa and the entrance gate with that Arghya water. And, while sprinkling with Arghya water, consider the whole space right through as inspired with the presence of the Devī and repeat the Mūla Mantra with devotion and sprinkle with Phaṭ mantra. The Kartā, then, uttering the mantra "Phaṭ," is to drive away all the evils from the Maṇḍapa and uttering the mantra "Hūm" sprinkle water, all around, thus pacifying the atmosphere and bringing peace into the hearts of all present.

Then burn the Dhūpa incense inside and scatter Vikira (water, sandal-paste, yava, ashes, Durba grass with roots, and Ātapa rice). Then collect all these rice, etc., again with a broom made of Kusā grass to the north east corner of the Maṇḍapa; making the Sankalap and uttering Svasti vāchana (invocation of good), distribute and satisfy the poor and orphans with fooding, clothing and money. Then he should bow down to his own Guru and take his seat humbly on the soft Āsanam allotted to him with his face eastwards and meditate on the Deity (Iṣṭa Deva) of the mantra that is to be imparted to the disciple. After meditating thus, he is to do the Bhūtaśuddhi (purification of elements) and perform Nyāsa, etc., of the Daya mantra (the mantra that is to be imparted to the disciple) according to the rules stated below:—i. e. the Rīṣi on the head; the chhandas in the mouth, the Iṣṭa Devatā in the heart, Bija on the anus and Śakti Nyāsa on the two legs. Then he is to make sound thrice by the clap of his palm and thus thwart off all the evils of the earth and the middle space and then make digbandhan (tying up the quarters) by the mudrā chhuṭikā three times (snapping the thumb and forefinger together). Then perform the Prāṇāyāma with the Mūla mantra of the would-be-Iṣṭa-Devatā and do the Mātrikā Nyāsa in one's own body, thus:—"Om Am namaḥ s'irasi, Om Ām namaḥ on the face, Om Im namaḥ on the right eye, Om Īmnamaḥ on the left eye, and so on, assign all the letters duly to their respective places." Then perform the Karāṅga nyāsa on the fingers and the Ṣaḍaṅga nyāsa thus:—Speak:—Om Hridayāya namaḥ, touching on the heart, utter Om Śīrase svāhā, touching the head; Om

S'ikhāyai Vagat, touching the tuft ; Om Kavachāya Hum, touching on the Kavacha, "Om netratrāyā Vauṣaṭ, touching the eye, and "Om Astrāya Phaṭ" touching both the sides of the hand, the palm and its back. Then finish the Nyāsa by doing the Varṇanyāsa of the Mūla mantra in those places that are said in the cognate kalpas. (i. e. throat, heart, arms, legs, etc).

O Nārada ! Next consider within your body the seat of an auspicious Āsana (a seat) and make the Nyāsa of Dharma on the right side, Jñānam on the left side, of Vairāgyam (dispassion) on the left thigh, prosperity and wealth on the right thigh, of non-Dharma in the mouth and of Non-Jñānam on the left side, Avairāgyam (passion) on the navel, and poverty on the right side. Then think of the feet of the Āsana (the body) as Dharma, etc., and all the limbs as Adharma (non-Dharma.) In the middle of the Āsana (body) i. e., in the heart consider Ananta Deva as a gentle bed and on that a pure lotus representing this universe of five elements. Then make Nyāsa of the Sun, Moon, and Fire on this lotus and think the Sun as composed of twelve Kalās (digits,) the Moon composed of sixteen Kalās (digits) and the Fire as composed of ten Kalās. Over this make Nyāsa of Sattva, Raja and Tamo Guṇas, Ātmā, Antarātmā, Paramātmā and Jñānātmā and then think of this as his Iṣṭa's altar where the devotee is to meditate on his Iṣṭa Devatā, the Highest Mother. Nyāsa-assignment of the various parts of the body to different deities which is usually accompanied with prayers and corresponding gesticulations. Next the devotee is to perform the mental worship of the Deya Mantia Devatā according to the rules of his own Kalpa; next he is to show all the Mudrās stated in the Kalpa for the satisfaction of the Deva. The Devas become very pleased when all these Mudrās are shown to them.

42-46. O Nārada ! Now, on one's left side, erect an hexagon ; inside it a circular figure ; inside this again a square and then draw within that square a triangle and over it show the Śankha Mudrā.

After finishing the Poojā of the Six Deities at the six corners of the hexagon, Fire, etc., take the tripod of the Śankha (conch-shell) and sprinkling it with Phaṭ mantra, place it within the triangle.

Utter, then, the Mantra "Maṃ Vahniman dalāya Das'a Kalātmāne Amuka Devyā Arghyapātrasthānāya namaḥ" and thus worshipping the Śāṅkhyā vessel place it within the maṇḍala. Then worship in the Śankha pātra, the ten Kalās of Fire, beginning from the East, then south-east and so on. Sprinkle the Śankha, conchshell, with the Mūla Mantra and meditating on it, place the Śankha (conch shell) on the tripod. Repeating the mantra "Am Sūrya maṇḍalāya Dvādas'kalātmāne Amukodevyā

Arghyapâtrâya namaḥ" worship in the Arghyapâtra Śankha, sprinkle water in the Śankha with the Mantra Saṃ Śankhya namaḥ." Worship in due order the twelve Kalās of the Sun Tapini, Tâpini, Dhûmrâ, etc., utter the fifty syllables of the Mîtrikâ in an inverse order (i.e., beginning (See the Sâraḍa Tilakâ) with Kṣam, Ham, Śam, Sam, Śam etc.) and repeating the Mûla Mantra also in an inverse order, fill the Śankha, three-fourths, with water. Next perform in it the Nyâsa of Chaundrakalâ and uttering the Mantra " Uṃ Soma maṇḍalâya Śoḍaś'akalâtmane Amṛakadevatâya Arghyâ-mritâya namaḥ, worship in this conchshell. Next with Ankus'a mudrâ, invoke all the tîrthas there, repeating the Mantra " Gange Cha Yamune chaiva, etc., and repeat eight times the Mûla Mantra (the basic Mantra)

Then perform the Śaḍamga Nyâsa in the water and with the Mantra. " Hriḍâ namaḥ, etc., worship and, repeating eight times Mûla Mantra, cover it with Matsyamundrâ.

Next place on the right side of the Śankha, the Prokṣaṇî Pâtra (the Kos'â vessel from which water is taken for sprinkling) and put a little water in it. By this water sprinkle and purify all the articles of worship as well as one's own body and consider one's Âtman as pure and holy.

57-81. After doing works thus far the until Viśeṣârghya is placed, the devotee should erect Sarvato bhadra maṇḍala within the altar and put the Śûli rice within its pericarp, Next spread Kus'a grass on that Maṇḍala and put on one Kurcha, looking well and auspicious within it, made of twenty-seven Kus'a grass knotted with Venyagra granthi. Worship here the Âdhâra Śakti, Prakriti, Kûrma, Śeṣa, Kṣamâ, Sudhâsindhu, Maṇimanḍala, Kalpa vrikṣa and Iṣṭa devatâ and the Piṭha. (Durgâ Devî yoga piṭhâya namaḥ). Then have an entire kumbha (waterjar) having no defect, wash it inside with Phaṭ mantra, and encircle it with the red thread thrice as symbolising the three Guṇas.

Place within this jar the Nava ratna (nine jewels) with Kurcha and worshipping it with scents and flowers put them in the jar repeating the Praṇava, and place that on the Piṭha (seat). Next consider the Piṭha and Kumbha (waterjar) as one and the same and pour waters from the Tîrthas, repeating in an inverse order the Mâtrikâ Varṇas (from Kṣa to Ka) and fill it, thinking of the Iṣṭa Deva and repeating the basic mantra, put the new and fresh twigs (Pallavas) of Asvattha, Panasa and mango trees, etc., in the jar and cover its mouth and place over it fruits, rice, and chaṣaka (honey) and wrap it with two red clothes. Then perform the Prâṇa-Pratiṣṭhâ and invoke the Spirit of the Devî by the Prâṇa-sthâpana Mantra and show the Mudrâs, Âvâhana, etc., and thus satisfy the Devî. Then do the Śoḍaś'opachâra Pûjâ of the Devî after me-

ditating on the Parames'vari according to the rules of the Kālīya.

First offer "welcome" in front of the Devī and then duly offer the Pādya, Arghya, Āchamanīya water, Madhuparka, and oils, etc., for the bath. Then offer nice red silken clothes and various jewels, ornaments; repeating the Mātrikā syllables electrified with the Deyā Mantra, worship the whole body of the Devī with scents and flowers. Next offer to the Devī the sweet scent of Kālāguru mixed with camphor and the Kās'miri sandalpaste mixed with Kastūri and various nice scented flowers, for example, the Kunda flowers, etc.. Then offer the Dhūpa prepared from Aguru, Guggula, Us'ira, sandalpaste, sugar, and honey and know that the Dhūpa is very pleasing to the Devī. Next offer various lights and offerings of fruits, vegetables and fooding. Be particular to sprinkle everything with the water of the Kośā, thus purifying, before it is offered to the Devī. Then complete the Aṅga Pūjā and the Āvaraṇa-pūjā of the Devī, then perform the duty of Vaiśvadeva. On the right side of the Devī erect an altar (sthaṇḍila) six feet square and instal Agni (Fire) there. Invoke there the Deity, thinking of Her Form and worship Her with scents and flowers. Then with the Vyāhṛiti Mantra with Svāhā prefixed and Mūla (Deyā) Mantra perform the Homa ceremony with oblations, charu and ghee, twenty five times. Next perform Homa again with Vyāhṛiti. Next worship the Devī with scents, etc., and consider the Devī and Pīṭha Devatā as one and the same. Then take leave of (visarjana) the Agni (Fire). Offer valis (sacrifices) all round to the Pārs'vadas of the Devī with the remnant charu of the Homa.

Now again worship the Devī with five offerings and offer betel, umbrella, chāmara and others and repeat the Mūla mantra thousand times. After finishing the Japam, place Karkarī (a water-jar with small holes at the bottom, as in a sieve) on the rice in the north-eastern corner and invoke the Devī there and worship Her. Uttering the mantra "Rakṣa Rakṣa" moisten the place with water coming out of Karkarī, and repeat the Phaṭ mantra. After re-worshipping the Devī, place Karkarī in due position. Thus the Guru finishes the Adhivāsa (foregoing) ceremony and takes his meals with the disciple and sleeps that night on that altar.

82-106. O Nārada! Now I am describing briefly about the Homa Kuṇḍa (a round hole in the ground consecrated to the Deity) and the Samakāra ceremony of the Sthaṇḍila (the sacrificial altar). Uttering, first, the Mūla Mantra, see, fix your gaze on the Kuṇḍa; then sprinkle it with water and the Phaṭ mantra and drive away the evil-spirits from there. Then with mantra "Hum" again sprinkle it with water.

Then draw within it three lines Prāgagra and Udagagra (on the eastern and northern sides). Sprinkling it with water and the Praṇava, worship within the Pīṭha, uttering the mantras from Ādhāra Śaktaye namaḥ to Amuka Devī Yoga Pīṭhāya namaḥ. Invoke, in that Pīṭha, the Highest One, Who is Śiva Śivā with all one-ness of heart and worship Her with scents and offerings. Then think for a moment the Devī as having taken bath and as one with Śankara. Bring then fire in a vessel and taking a flaming piece thereof throw that in the south-west corner. Then purifying it by the gaze and quitting the portions of Kravyādaḥ, impart the Chaitanya by "Ramp," the Vahnivija repeat "Om" over it seven times. Shew, then, the Dhenumudrā and protect it by Phaḥ Kāra and cover, veil, it with the mantra "Hum." Then turn the fire, thus worshipped with sandalpaste, etc., thrice over the Kuṇḍa and with both the knees on the ground and repeating the Praṇava, consider the Agni as the Virya of Śiva and throw it on the yoni of the Devī in the Pīṭha. Then offer Āchamana, etc., to the Deva and the Devī and worship. Then light the flame with the mantra "Chit Pingala Hana Hana Daha Daha Pacha Facha Sarvajñā Jñāpaya Svāhā" Then utter the stotra to the Agni Deva with great love, repeating the mantra "Agnim Prajvalitam vande Jāta-vedam Hutās'anaṁ suvarṇa varṇamamalaṁ samiddham Vīsvatomukhaṁ." Then perform the Śaḍaṅganyāsa to the Agni Deva "Om Sahasrārchechise namaḥ, Om Svasti Pārṇāya Svāhā," Om Uttiṣṭha puruṣāya vaṣaṭ," "Om Dhūma vyāpine Hum Om Saptā Jihvāya vaṣaṭ" "Om Dhanur dharāya Phaḥ." Repeating the above six mantras, perform the Nyāsa on the heart, etc., the six places. Now meditate on the Agni as of a golden colour, three-eyed, seated on a lotus and holding in His four hands signs of granting boons, Śakti, Svastika and sign of "no fear"; also meditate on Agni, as the seat of the greatest auspiciousness. Then moisten the Kuṇḍa on the top of the belt (mekhalā) with water. Next spread the Kus'a grass all around and draw the Agni yantra over it, i. e., triangle, hectagon, circle, eight-petalled figure and Bhūpura; rather have this drawing before the Agnisthāpanā. Now meditate this only. Then, within the Yantra, recite "Vais'vānara Jātaveda Lohitākṣa sarvakarmāṇi Sādhaya Svāhā" and worship Agni. Then worship in the centre and in the hectagon at the corners worship the Saptajihvā (seven tongues Hiranya, Gaganā, Raktā, Kṛṣṇā, Suprabhā, Bahurūpī, Atiraktikā and next worship within the pericarp of the lotus the Aṅga Devatās. Then recite the following mantras within the eight petals:—"Om Agnaye Jātavedase namaḥ," "Om Agnaye Saptajihvāya namaḥ," "Om Agnaye Havyavāhanāya

namaḥ," Oṃ Agnaye As'vodarajāya namaḥ," " Oṃ Agnaye Vais'vānara-
jāya namaḥ," " Oṃ Agnaye Kaumāra tejase namaḥ," " Oṃ Agnaye
Vis'vamukhāya namaḥ," " Oṃ Agnaye Devamukhāya namaḥ " and
considering the forms to hold Śakti and Svastik, worship them. Then
consider Indra and the other Lokapālas (Regents of the several
quarters) situated in the east, south-east, and so-on together with
their weapons, the thunderbolt and the other weapons, and thus worship
them.

107-194. O Nārada! Next purify the sacrificial ladles, etc., sruka,
sruva, etc., and ghee; then, taking ghee by sruva, go on with the
Homa ceremony. Divide the ghee of the Ājyaśthāli (the vessel in
which the ghee for the Homa purposes is kept) in three parts:
take ghee from the right side and saying "Oṃ Agnaye Svāhā"
offer oblations on the right eye of the Agni; take ghee from the
left side and saying "Oṃ Somāy, Svāhā" offer oblations on the left
eye of the Agni; take ghee from the centre and saying, "Oṃ
Agniṣomābhyāṃ Svāhā, offer oblations on the central eye of the Agni.
Take ghee again from the right side and saying "Oṃ Agnaye
Sviṣṭakṛite Svāhā" offer oblations to the mouth of the Agni. Then
the devotee is to repeat "Oṃ Bhuḥ Svāhā," "Oṃ Bhuvaḥ Svāhā,"
"Oṃ Svah Svāhā" and offer thrice the oblations; next he is to offer
oblations thrice with the Agni mantra. After this, O Muni! for impreg-
nation and each of the ten Samskāras, natal-ceremony, tonsure, etc.,
he is to repeat the Praṇava Mantra and offer the eight oblations of
ghee on each occasion. Now hear of the tenfold Samskāras:—(1)
Impregnation, (2) Pūṃsavan (a ceremony performed as soon as a
woman perceives the foetus to be quick), (3) Sīmantonnayana (a
ceremony observed by women in the fourth, sixth or the eighth month
of pregnancy), (4) Jāta Karma (ceremony at the birth of a child), (5)
Nāmakarāṇa, (naming the child), (6) Niṣkāramaṇa (a ceremony performed
when a new-born child is first taken out of the house into the open
air (usually in the fourth month), (7) Annaprās'ana (when the rice is
put in the mouth of the child), (8) Chūḍākaraṇa (the ceremony of the
first tonsure, (9) Upanayana (holding the sacrificial thread; (10)
Godāna and Udvāha (gift of cows and marriage). These are stated
in the Vedas. Next worship Śiva Pārvatī, the Father and the Mother
of Agni and take leave of them. Next in the name of Agni, offer
five Samidhas (fuel) soaked in ghee and offer one oblation of ghee
to each of the Āvaraṇa Devatās.

Then take the ghee by the Śruka and covering it with the Śruva, offer
ten oblations to Agni, and Mahā Gāṇeś'a with mantras ending in Vauṣaḥ.

(The Mahā Ganes'a mantras run as follows :—(1) Om, Om Svāhā (2) Om Śrīm Svāhā, (3) Om Śrīm Hriṃ Svāhā, (4) Om Śrīm, Hriṃ Kṛīm Svāhā, (5) Om Śrīm Hriṃ Kṛīm Glaṃ Svāhā, (6) Om Śrīm Hriṃ Kṛīm Glaṃ Gaṃ Svāhā, (7) Om Śrīm Hriṃ Kṛīm, Glaṃ ityantaḥ Gaṃ Gaṇapataye Svāhā, (8) Om Vara Varada ityantaḥ Svāhā, (9) Sarvajanaṃ me Vas'aṃ ityanta Svāhā and (10) Ānaya Svāhā ityantaḥ.

Next perform in the Agni the Pīṭha Pūjā and meditate on the Deva Iṣṭadeva and worship him. Next offer twenty-five oblations to his face, repeating the Mūla Mantra. Then think of that and Agni Deva as one and the same, and then again as one with Ātman. Then offer oblations to each of the Śaḍamga Devatās separately. Then search for the Nāḍis (veins) of Vahṇi and Iṣṭa Devatā and offer twenty one oblations. Then offer oblations to each of the two Devatās separately. Next offer one thousand and eight oblations to the Iṣṭa Deva with Til soaked in ghee or with the materials enumerated in the Kalpa. O Muni! Thus finishing the Homa ceremony, consider that the Iṣṭa Deva (the Devī), Agni and the Āvaraṇa Deities are all satisfied. Then, by the command of the Guru, the disciple is to take his bath and perform his Sandhyā, etc., and put on new clothes (cloth and chādar) and golden ornaments. He is to come then, to the Kuṇḍa with Kamaṇḍalu in his hand and with a pure heart. He is to bow down to the elders and superiors seated in the assembly and take his seat in his Āsana. Śrī Guru Deva then would look at the disciple with kind eyes and think the Chaitanya of the disciple within his own (the Guru's) body. Then the Guru Deva would perform the Homa and look at the disciple with a divine gaze, so that the disciple becomes pure-hearted and able to get the favours of the Devas. Thus the Guru must purify all the Adhvas (the passages) of the body of the disciple.

Then the Guru is to touch respectively the feet, generative organ, navel, heart, forehead, and the head of the disciple with Kūrcha (a bundle of Kus'a grass) and til soaked in ghee, in his left hand and offer at each touch eight oblations, repeating the mantra "Om adya Śiṣyasya Kalādhvānam Śodhayāmi Svāhā," "etc., Thus the Guru would purify Kalādhva (in the feet) Tattvādhva (in the generative organ), Bhūvādhva (in the navel), Varṇādhva (in the heart), Padādhva (in the forehead) and Mantrādhva (on the head), the six Adhvās and think these all to be dissolved in Brahma (Brahmalīna).

135-155. Then, again, the Guru would think all these to be re-born from Brahma and transfer the Chaitanya of the disciple that was in him to the disciple. Then the Guru must offer Pūrṇāhuti and consider

the *Iṣṭa Devatā*, placed in the fire by the *visarjana* mantra for the *Homa* purposes, as entered into the water-jar. He is to perform again the *Vyārṇhiti Homa* and offer all the *Aṃgāhuti*s (oblations to all the limbs) of the fire and take leave of the fire withdrawing the Deity from the jar, into his own body. Uttering then the *Vaṇṣaḥ Mantra* he would tie the eyes of the disciple with a piece of cloth and would bring him from the *Kuṇḍa* to the *maṇḍala* and make the disciple offer *puṣṭāṃjali* (flowers in his palm) to the *Iṣṭa deva*. Then he would take away the bandage or piece of cloth from his eyes and ask him to take his seat in the seat *Kusāṣana*. Thus the Guru, after having purified the elements of the body of the disciple and performed the *Nyāsa* of the *Deya Mantra*, would make the disciple sit in another *maṇḍala*. Then he would touch the head of the disciple with the twigs (*Pallavas*) of the *Kuṇḍa* and repeat the *Mātrikā Mantra* and make him have his bath with the water of the jar which is considered as the seat of the *Iṣṭa Deva*. Then, for the protection of the disciple, he would sprinkle (*abhiṣeka*) him with the water of the *Vardhani* vessel placed already in the north-east corner. Then the disciple would get up and put on the pair of new clothes and besmear his whole body with ashes and sit close by the Guru. When the merciful Guru would consider that the *Śiva Śakti* has now passed out of his own body and that Divine Force, the *Devī*, has entered into the body of the disciple i. e. charged the disciple with the *pass*. Thinking now the disciple and the *Devatā* to be one and the same, the Guru would now worship the disciple with flowers and scents. The Guru would then place his right hand on the head of the disciple and repeat clearly in his right ear the *Mahā Mantra* of the *Mahā Devī*. The disciple is to repeat also the *Mahā Mantra* one hundred and eight times and fall prostrate on the ground before the Guru and thus bow down to the Guru, whom the disciple now thinks as the incarnate of the *Deva*.

The disciple, the devotee of the Guru, would now give as a *Dakṣiṇā* all his wealth and property for his whole life to the Guru. Then he would give *Dakṣiṇā* to the priests and make charities to the virgins, the *Brāhmaṇas*, the poor and the destitute and the orphans. Here he is not to be miserly in any way in the expenditure. O *Nārada* ! Thus the disciple would consider himself blessed and he would daily remain engaged in repeating the *Mahā Mantra*. Thus I have described to you above the most excellent *Dikṣā*. Thinking all these, you are to remain ever engaged in worshipping the lotus feet of the Great *Devī*. There is no *Dharma* higher than this in this world for the *Brāhmaṇas*. The followers of the *Vedas* would impart this *Mantra* according to the rules stated respectively in their own *Grihya Sūtras*; and the *Āṅtrikās*

would also do the same according to their own Tantras. The Vaidik, should not follow the Tantra rules and the Tāntriks are not to follow the Vaidik rules. Thus all the Śāstras say. And this is the Sanātan Creed. Nārāyaṇa said :—" O Nārada ! I have described all about the ordinary Dikṣā that you questioned me. Now the essence in brief is this that you would remain always merged in worshipping the Parā Śakti, the Highest Force, the Mahā Devī. What more shall I say than this that I have got the highest pleasure and the Nirvāṇa, the peace, that passeth all understanding, from my daily worshipping That Lotus Feet duly. Vedavyāsa said :—" O Mahārāja ! O Janamejayan ! After having said this Dikṣātattva, the highest Yogī Bhagavān Nārāyaṇa, meditated by the Yugis, closed his eyes and remained merged in Samādhi, in the meditation of the Lotus Feet of the Devī.

Knowing this Highest Tattva, Nārada, the chief of the Rishis, bowed down at the feet of the Great Guru Nārāyaṇa and went away immediately to perform the tapasyā so that he also might see the Mahā Devī.

Here ends the Seventh Chapter of the Twelfth Book on the Dikṣāvidhi or on the rules of Initiation in the Mahāpurāṇam Śrī Mad Devī Bhāgavatam of 18,000 verses by Maharṣi Veda Vyāsa.

CHAPTER. VIII.

1-8. Janamejya spoke to Veda Vyāsa:—O Bhagavan ! Thou art the knower of all the Dharmas and Thou art the chief, the crown of the Pundits, knowing all the Śāstras. Now I ask Thee how is it that the twice-born have ceased to worship the Highest Ś'akti, the Gāyatrī and they now worship the other Devatās, on the face of the distinct command in the S'rutis that the worship of the Gāyatrī is nityā, that is, daily to be done at all times, especially during the three Sandhyā times, by all those that are twice-born ?

In this world some are the devotees of Viṣṇu, some, the followers of Gaṇapati, some are Kāpālikas, some follow the doctrines prevalent in China ; some are the followers of Buddha or Chārvāka ; some of them again wear the barks of trees and others roam naked. So various persons are seen having no trace of faith in the Vedas.

O Brāhmana ! What is the real cause underlying secretly here in this ! Kindly mention this to me. Again there are seen many men, well versed in various metaphysics and logic, our B. A's and M. A's but then, again, they have no faith in the Veda. How is this ? No body wants anything ominous to him consciously. But how is it that these so-called learned men are

fully aware and yet they are wonderfully void of any trace of faith in the Vedas? Kindly mention the cause underlying this, O Thou! The foremost of the knowers of the Vedas!

There is, again, another question:—Thou hadst described before the glories of Maṇḍivṛpa, the highest and the best place of the Devī. Now I want to hear how is that Dvīpa greater than the great. Satisfy this servant of thine by describing these. If the Gurn be pleased, he reveals even the greatest and the highest esoteric secret to his disciple.

9-10. Sūta spoke:—Hearing the words of the King Janamejaya, the Bhagavān Veda Vyāsa began to answer the questions in due order. The hearing of this increases the faith of the twice-born in the Vedas.

11-30. Vyāsa said:—Well has this been asked by you, O King! in due time and in an appropriate moment. You are intelligent and it seems that you have got the faith in the Vedas. I now answer. Listen. In ancient days, the Asuras, maddened with pride, fought against the Devas for one hundred years. The war was very extraordinary and remarkable. In this great war various weapons were used, variegated with numerous Māyās or ingenious devices. It tended to destroy the whole world. By the mercy of the Highest and the Most Exalted Śakti, the Daityas were overcome by the Devas in that Great War. And they quitted the Heavens and the Earth and went to the nether regions, the Pātāla. The Devas were all delighted and began to dwell on their own prowess and became proud. They began to say:—“Why shall not victory be ours. Why are not our glories great? We are by far the best! Where are the Daityas? They are devils, powerless. We are the causes of creation, preservation and destruction. We all are glorious, Oh! What can be said before us in favour of the Asuras, the devils? Thus, not knowing the Highest Śakti, the Devas were deluded. At this moment, seeing this plight of the Devas, the World Mother took pity on the Devas and, to favour them, O king! She appeared before them in the form of the Most Worshipful, the Great Holy Light. It was resplendent like ten million Suns, and cool as well like ten million Moons. It was brilliant and dazzling like ten million lightning flashes, without hands and feet, and exceedingly beautiful! Never was this witnessed before! Seeing this Extraordinary Beautiful Lovely Light, the Devas were taken aback; they spoke amongst themselves, thus:—“What is this! What is this!” Is this the work of the Daityas or some other great Māyā (Magic) played by them or is it the work of another for creating the surprise of the Devas! O King! Then they all assembled together and decided to approach towards that Adorable

Light and to ask It what It was. They, then, would determine its strength and decide what to do afterwards. Thus, coming to this ultimate conclusion, Indra called Agni and said:—"O Agni! You are the mouth-piece of the Devas. Therefore do you go first and ascertain distinctly what this Light is. Hearing thus the words of Indra, Agni elated by his own prowess, set out immediately from the place and went to that Light. Seeing Agni coming, the Light addressed him thus:—"Who are you? What is your strength? State this before Me." At this Agni replied:—"I am Agni. All the yajñas, ordained in the Vedas are performed through me. The power of burning everything in this universe resides in me." Then that adorable Light took up a straw of grass and said:—"O Agni! If you can burn everything in this universe, then do you burn this trifling straw." Agni tried his best to burn the straw but he could not burn it. He got ashamed and fast went back to the Devas. Asked by the Devas, Agni told them everything and said:—"O Devas! Know verily that the pride cherished by us that we are supreme, is entirely false."

31-50. Indra then asked Vāyu (wind) and said:—"O Vāyu! You are dwelling in this universe, through and through; by your efforts, all are moving; therefore you are the Prāṇa of all; it is possible that all forces are concentrated within you. Go and ascertain what is this Light? Verily I do not see any other person here than you who can ascertain this great adorable Light. Hearing these commendable words of Indra, Vāyu felt himself elated and went at once to that place where was that Light. Seeing the Vāyu, the Light, the Yakṣa, (the demi-god, the Spirit asked in a gentle language Who are you? What strength is there in you? Speak out all these to me." At this, Vāyu spoke arrogantly "I am Mātariśvan, I am Vāyu; about my strength, I can move anything and I hold every thing. It is through the strength of mine, that this universe is, and is alive and brisk with movements and works. That Highest Mass of Light then replied:—"O Vāyu! Move this straw that lies before you, and if you cannot, quit your pride and go back to Indra ashamed." At this Vāyu tried all his might but, alas! He could not move the straw a bit from that place!

Vāyu then gave up his pride and returned to the Devas and spoke to them all about the Yakṣa (a sort of demi-god; a ghost) O Devas Our pride is vain. In no way can we be able to ascertain the nature of that Light. It seems that that Holy Light, adorable by all, is extraordinary. Then all the Devas spoke with one voice to Indra:—

"When You are the King of the Devas, better go yourself and ascertain the reality of Its Nature." Indra, then, with great pride, went himself to the Light; the Light, too, began to disappear gradually from the place, and ultimately vanished from Indra's sight. When Indra found that he could not even speak to That Light, he became greatly ashamed and began to conceive of his own nothing-ness. He thought thus:—"I won't go back to the Devas. What shall I say to them? Never will I disclose to them my inferiority; one is better to die than do this. One's self-honour is the only treasure of the great and honourable. If honour is gone, what use, then, is there in living? O King! Then Indra, the Lord of Devas, quitted his pride and took refuge unto That Great Light which exhibited, ere long, such a glorious character. At this moment, a celestial voice was heard from the Heavens:—"O Indra! Go on now and do the japam, the reciting of the Mâyâ Vija Mantra, the basic Mantra of Mâyâ. All your troubles will, then, be over." Hearing this celestial voice, Indra began to repeat the Mâyâ Vija, the Seed Mantra of Mâyâ, with rapt concentration and without any food.

51-61. Then on the ninth lunar day of the month of Chaitra when the Sun entered the meridian, suddenly there appeared in that place a Great Mass of Light as was seen before. Indra saw, then, within that Mass of Light, a Virgin Form in full youth. The lustre from Her body was like that of ten million Rising Suns; and the colour was rosy red like a full-blown Javâ flower. On Her forehead was shining the digit of the Moon; Her breasts were full, and, though veiled under the cloth, they looked very beautiful. She was holding noose and a goad in Her two hands and Her other two hands indicated signs of favour and fearlessness.

Her body was decked with various ornaments and it looked auspicious and exceedingly lovely; nowhere can be seen a woman beautiful like Her. She was like a Kalpa Vrikṣa (celestial tree yielding all desires); she was three eyed and Her braid of hair was encircled with Mâlâtî garlands. She was praised on Her four sides by the Four Vedas, Incarnate, in their respective Forms. The brilliancy of Her teeth shed lustre on the ground as if ornamented with Padmarâga jewels. Her face looked smiling. Her clothing was red and Her body was covered with sandalpaste. She was the Cause of all causes. Oh! She was all Full of Mercy. O King Janamejaya! Thus Indra saw, then, the Umâ Pârvatî Mahes'vari Bhagavatî and the hairs of his body stood on ends with ecstasy. His eyes were filled with tears of love and deep devotion and he immediately fell prostrate before

the feet of the Devi. Indra sang various hymns to Her and praised Her. He became very glad and asked Her "O Fair One! Art Thou that Great Mass of Light? If this be, kindly state the cause of Thy appearance." O King! Hearing this, the Bhagavati replied.

62-83. This My Form is Brahma, the Cause of all causes, the Seat of Mâyâ, the Witness of all, infallible and free from all defects or blemishes. What all the Vedas and Upaniṣadas try to establish, what ought to be obtained, as declared by all the rules of austerity, and for which the Brāhmaṇas practise Brahmacharyam, I am all that. I have told you about that Brahma, of the nature of the Great Holy Light. The sages declare that That Brahman is revealed by "Om" and "Hrim", the two Vijas (mystic syllables) that are My two first and foremost Mantras wherein I remain hidden. I create this universe with My two parts (in My two aspects); therefore My Vija mantra is two. "Om" Vija is denominated as Sachchidānanda (everlasting existence, intelligence and bliss) and "Hrim" Vija is Mâyâ Prakriti, the Undifferentiated Consciousness, made manifest. Know, then, That Mâyâ as the Highest Śakti and know Me as that Omnipotent Goddess at present revealed before your eyes. As moon-light is not different from the Moon, so this Mâyâ Śakti in the state of equilibrium is not different from Me (The powerful man and the power he wields are not different. They are verily one and the same.) During Pralaya (the Great Latency period), this Mâyâ lies latent in Me, without there being any difference. Again at the time of creation, this Mâyâ appears as the fructification of the Karmas of the Jīvas. When this Mâyâ is potential and exists latent in Me, when Mâyâ is Antarmukhī, it is called Unmanifested and when the Mâyâ becomes Kinetic, when the Mâyâ is Bahirmukhī, when She is in an active Kinetic state, it is said to be Manifested. There is no origin or beginning of this Mâyâ. Mâyâ is of the nature of Brahma in a state of equilibrium. But, during the beginning of the creation, Her form consisting of the several Guṇas appears, when Mâyâ is Bahir Mukhī, She becomes Tamas, in Her Unmanifested state. O Indra! For this reason Her state of abstraction, and becoming introspective, this is Her Antarmukhī state; it is known as Mâyâ and Her looking outward is Her Bahirmukhī state; it is denominated by Tamas and the other guṇas. From this comes Sattva and then Rajas and Brahmâ, Viṣṇu and Mahes'a are of the nature of the three guṇas. Brahmâ has the Rajo guṇa in Him preponderating; in Viṣṇu, the Sattva guṇa preponderates and in Mahes'a, the Cause of all Causes, is said to reside the Tamo guṇa. Brahmâ is known as of the Gross Body; Viṣṇu is known as of the Subtle Body; and Rudra is known as of the Causal Body and I am known as Turiyâ, transcending the Guṇas.

This Turiya Form of Mine is called the state of equilibrium of the Guṇas. It is the Inner Controller of all. Beyond this there is another state of Mine which is called the Formless Brahma (Brahman having no Forms). Know, verily, that my Forms are two, (2) as they are with or without attributes (Saguṇa or Nirguṇa). That which is beyond Māyā and the Māyic qualities is called Nirguṇā (without Prākṛitic attributes) and that which is within Māyā is called Saguṇa. O Indra! After creating this universe, I enter within that as the Inner Controller of all and it is I that impel all the Jīvas always to their due efforts and actions. Know, verily, that It is I that engage Brahmā, Viṣṇu and Rudra, the causes of the several works of creation, preservation and destruction of this universe; (they are performing their functions by My Command). Through the terror from Me the wind blows; through my terror, the Sun moves in the sky; through My terror, Indra, Agni, and Yama do their respective duties. I am the Best and Superior to all. All fear Me. Through My Grace you have obtained victory in the battle. Know, verily, that it is I that make you all dance like inert wooden dolls as My mere instruments. You are merely My functions. I am the Integral Whole. I give sometimes victory to you and sometimes victory to the Daityas; Yea, I do everything as I will, keeping My independence duly and, according to the Karmas, justly Oh! You, all, have forgotten me though your pride and sheer non-sense. You have been carried deep into dire delusion by your vain egoism. And know now that to favour you, this My Adorable Light has issued suddenly. Hence forth banish ever from your heart all your vain boastings and idle pratings. Take refuge wholly unto Me with all your head, heart and soul, unto My Sacchidānanda Form and be safe. (At times the Devas forget and so fall into troubles).

84-93. Vyāsa said :—Thus saying, the Mūla Prakṛiti, the Great Devī, the Goddess of the Universe, vanished from their sight. The Devas, on the other hand, began to praise Her then and there, with rapt devotion. Since that day, all the Devas quitted their pride and engaged themselves in worshipping the Devī devotedly. They worshipped the Gāyatrī Devī daily during the three Sandhyā times and performed various Yajñas and thus they worshipped Bhagavati daily. Thus, in the Satya Yuga, every body engaged themselves in repeating the Mantra Gāyatrī and worshipped the Goddess indwelling in the Prapava and Hṛīṅkāra. So, See now for yourself, that the worship of Viṣṇu or Śiva or initiation in the Viṣṇu Mantra or in the Śiva Mantra are not mentioned anywhere in the Vedas as to be done always and for ever. (They are done for a while and not required any more when the objects are fulfilled only the worship of Gayatrī is always compul-

sory, to be done at all times, as mentioned in the Vedas. O King! If a Brâhmana does not worship the Gâyatri, know, then, for certain, that in every way, he is sure to go down lower and lower. There is no doubt in this. A Brâhmin is not to wait, no never, to do any other thing; he will have all his desires fulfilled if he worships only the Devi Gâyatri. Bhagavân Manu says that a Brâhmin, whether he does any other thing or not, can be saved if he worships only the Divine Mother Gâyatri. (This worshipping the Gâyatri is the highest, greatest, and most difficult of all the works in this universe). If any devotee of Śiva or Viṣṇu or of any other Deity worships his desired Deity without repeating the Gâyatri, he is sure to suffer the torments of hell. (But this age of Kali deludes the people and draws away their minds from reciting this Gâyatri save a few of them.) O King! For this reason, in the Satya Yuga, all the Brâhmanas kept themselves fully engaged in worshipping the Gâyatri and the lotus feet of the Devi Bhagavati.

Here ends the Eighth Chapter in the Twelfth Book on the appearance of the Highest Śakti in the Mahâpurâṇam Śrī Mad Devi Bhâgavatam of 18,000 verses by Maharṣi Veda Vyâsa.

CHAPTER IX.

1-20. Vyâsa said: "O King Janamejaya! Once on a time, on account of an evil turn of Fate, (Karman) of the human beings, Indra did not rain on this earth for fifteen years. Owing to want of rain, the famine appeared horribly; and almost all the beings lost their lives. No one could count in every house the number of the dead persons. Out of hunger the people began to eat horses; some began to eat bears and pigs, some began to eat the dead bodies while some others carried on any how their lives. The people were so much distressed with hunger that the mother did not refrain from eating her baby child and the husband did not refrain from eating his wife. O King! The Brâhmanas then united and after due discussion, came to the conclusion that that they would go to the hermit Gautama who would be able to remove their distress. So all of them wanted to go quickly to the hermitage of the Muni Gautama. They began to say:—"We hear that there is no famine in the hermitage of Gautama. Various persons are running there from various quarters." Thus coming to a conclusion, the Brâhmanas went to the Gautama's Âśrama with their cows, servants and relations. Some went from the east; some from the south; some, from the west, and some from the north. Thus from various

quarters the people flocked there. Seeing the Brāhmaṇas coming there, the Rṣi Gautama bowed down to them and gave them a cordial welcome and served them with seats, etc. When all took their seats and became calm and quiet, Gautama enquired about their welfare and the cause of their arrival. They described everything about the dire famine and their own states and expressed their deep regret. Seeing them very much distressed, the Muni gave them word not to have any fear; he said:—"I am to-day become blessed by the arrival of the great ascetics and honourable persons like you. I am your servant. You consider all my houses as yours. Be quite comfortable. Bear no uneasiness. When your servant is alive, what fear do you entertain and whom do you fear? When the demerits are transformed into good merits by your mere sight, and when you have blessed my house with the dust of your holy feet, then who is more blessed than me? O Vipras! Kindly perform your Sandhyās, and Jnams and rest here at ease. Vyāsa said:—"O King Janamejaya! Thus consoling the Brāhmaṇas, the Rṣi Gautama began to worship the Gâyatri Devī with rapt devotional trance. "O Devī Gâyatri! Obeisance to Thee! Thou art the Great Vidyā, the Mother of the Vedas, Higher than the Highest; Thou art Vyārhiti represented by the Mantra "Om Bhur Bhuvah Svah;" O Mother! Thou art the state of equilibrium i. e., the Turiya; Thou art of the Form of Hrim; Thou art Svāhā and Svadhā; Thou grantest the desires of the Bhaktas. Thou art the Witness of the three states, Jāgrat (waking), Svapna (dreaming) and Suṣupti (deep sleep). Thou art the Turiyā and Sachchidanāna the Brahman. O Devī! Thou residest in the Solar Orb and appearest as a ruddy girl in the morning, an youthful maiden at noon and a black old woman in the evening. O Devī! Obeisance to Thee! Now shew favour on us at this severe famine time when all the beings are well nigh on the way to destruction.

21-40. Thus praised and worshipped, the World-Mother appeared and gave to the Rṣi one vessel (cup)-full to the brim by which every one can be fed and nourished. The Mother told the Muni:—"This full vessel, given by me to you will yield whatever you wish."

Thus saying, the Devī Gâyatri, Higher than the Highest, vanished. Then, according to the wish of the Muni, came out from that cup, mountains of cooked rice, various curries and sweetmeats, lots of grass and fodder, silken clothings, various ornaments and various articles and vessels for sacrificial purposes. In fact whatever the Muni Gautama wished, that came out of the brimful cup, given by the Devī Gâyatri. Then the Muni Gautama called the other Munis that came there and gave them wealth, grains, clothings, ornaments, and the sacrificial ladles and spoons and cows and buffaloes for the sacrificial purposes. The

Munis then assembled and performed various yajñas. The place all round, then flourished and became so much prosperous that it looked like a second heaven. In fact whatever fair and beautiful there exist in the Trilokas, all came from the brimful cup given by the Devī Gāyatrī. At this time the Munis, with sandalpaste all over on their bodies, and decorated with very bright ornaments looked like the gods and their wives looked like goddesses. Daily utsavs began to be held in in the Ās'rama of Gautama. Nowhere were seen any diseases or dacoities and there was no fear from any such things. Gradually the Ās'rama's boundary extended to one hundred Yojanas (4 hundred miles) Hearing this greatness of Gautama, many persons came there from various quarters. And the Muni Gautama, too, gave them words "cast away fear" and fed them. The Devas, on the other hand, became very much satisfied by the various Yajnas and extolled the Muni's greatness. So much so, that the famous Indra the Lord of the Devas, came in the midst of the assembly and extolled his greatness, thus:—"This Gautama has fulfilled all our wishes and has verily become a Kulpa Vrikṣa (celestial tree yielding all desires) If this man had not done such things, in this hard famine time, we would not have got the Havih offered in sacrifices and the prospect of our lives would have been at stake." O King Janamejaya ! Thus the Muni Gautama fed and nourished for twelve years all the Munis, like his sons and that place came to be recognised as the chief centre (the Head Quarters) of the Gāyatrī Devī Even to-day, all the Munis perform with devotion the Puraṣacharapams and worship thrice the Bhagavatī Gāyatrī Devī Even to-day the Devī is there seen as a girl in the morning, as a youthful maiden at noon, as an old woman in the evening. Then, once on a time, Nārada, of best conduct, came there playing on his great lute and singing in tune the highest glories of Gāyatrī and took his seat in the assembly of the Munis.

42-62. Seeing the tranquil-hearted Nārada coming there, Gautama and the other Munis received him duly and worebipped him with the Pādya and Arghya. In course of conversation he began to describe the glories of Gautama and said :—"O Best of Munis ! I have heard from the mouth of Indra, in the assembly of the Devas, your glories as to your supporting and feeding the pure-hearted Munis and I have come to see you. By the Grace of Śrī Bhagavatī Gāyatrī Devī, you have now become blessed. There is no doubt in this. Thus saying, the Devarṣi Nārada entered into the temple of the Devī Gāyatrī and with eyes, gladdened by love, saw the Devī there and offered due hymns in praise of Her and then ascended to the Heavens. Here, on the other hand, the Brāhmanas that were fed by Gautama, became jealous at so much honour offered

to Gautama and tried their best so that no further honour be paid to him. They further settled not to stay any longer in his Ās'rama, when the next good harvest season comes. (Thus his glories will wane). O King ! Some days passed when good rains fell and there was an abundance of crops everywhere and the famine ended. Hearing this, all the Brāhmins united, Alas ! O King ! to curse the Rīḡi Gautama. Oh ! Their fathers and mothers are blessed in whom do not arise such feelings of jealousy ! This all is the wonderful play of the powerful Time ; it cannot be expressed by any person. O King ! These Brāhmins created, by Māyā, an aged cow, who was to die and pushed her in the sacrificial hall of the Muni Gautama at the time of the Homa ceremony. Seeing that cow entering into the enclosure where the Homa was being performed, Gautama cried out " Hoom Hoom " when the cow fell there and died. And the other Brāhmanas instantly cried out " Look ! Look ! The wicked Gautama has killed the cow." Seeing this inconceivable event, Gautama was greatly nonplussed and, completing his Homa ceremony, entered into Samādhi and began to think the cause of it. Then, coming to know that this has been concocted by the Māyā of the Brāhmins, he became angry like Rudra at the time of dissolution ; his eyes were reddened and he cursed the Rīḡis, thus :— Oh vile Brāhmins ! When you are ready to cause mischief to me unjustly then let you be averse to meditate and do the japam of the Devī Gāyatrī, the Mother of the Vedas. " For your this act, never you will be eager to perform any Vedic sacrificial acts or any action concerning thereof. There is no doubt in this. You will be always averse to the mantra of Śiva or the Tantra of Śiva. You will be always averse to Mūla Prakṛiti Śrī Devī, to Her Dhyānam, mantra, to any conversation regarding Her ; to the visiting of Her place or Temple, to do worship and other ceremonies to Her, to see the Grand Festivals of the Devī, to singing the names and glories of the Devī, to sit before the Devī and to adore Her.

61-81. O vile Brāhmanas ! You will be always averse to see the festivals of Śiva, to worship Śiva, to Rudrākṣa, to the Bel leaves, and to the holy Bhaṣma (ashes). You will be wholly indifferent to practise the right ways of living as presented in the Vedas and Smṛitis, to preserve your conduct good and to observe the path of knowledge to Advaita Jñānam, to practise restraint of senses and continence, to the daily practices of Sandhyā Bandanam, to performing the Agnihotra ceremonies, to the study of the Vedas according to one's own Śākhā or to the daily studies thereof as to teach those things or to give, as gifts, cows, etc., or to perform the Śrāddhas of the fathers, etc., or to perform Kṛichchra Chāndrāyana and other penances. O Vile Brāhmanas ! As you are ready to do these mean things, you will have to suffer for this that you will desist from worshipping the Most

Adorable Śrī Bhagavāti Devi and that you will worship the other Devas with faith and devotion and hold on your bodies S'amkha, Chakra and other signs. You will follow the Kāpālikas, Bauddha Śāstras and other heretics. You will sell your father, mother, brothers, sisters, sons and daughters and even your wives too!

You will sell the Vedas, Īr.has, and your Dharma. You will not feel ashamed in any way to sell all these. You will certainly have faith in Kāpālika and Bauddha opinions, Pāñcharātras and Kāma S'āstras. O vile Brāhmaṇas! You will not hesitate to go to your mother, daughters or sisters and you will always be licentious with others' wives and spend your time in that. 'This is not to you only but to the women and men all that will come in your families. Let the Gāyatrī Devi be always indignant with you and let you all go in the end to the Andha Kūpa hells, etc. Vyāsa said:—"O Janamejaya! Thus taking the water symbolising the true rules and laws of creation, and cursing the Brāhmaṇas, the Muni Gautama went hastily to see the Gāyatrī Devi and, on arriving at the temple there bowed down to Her. The Devi, too, became surprised to see their actions. O King! Even to day Her Lotus Face looks similarly astonished!

82-90. Then the Gāyatrī Devi told Gautama with amazement:—"O Gautama! The venom of the snake does not become less if you feed the serpents with milk; so never mind all these things; the Karmas take their peculiar turns; it is hard to say when will happen what things. Now be peaceful. Do not be sorry. Hearing these words of the Devi, Gautama bowed down to Her and went thence to his own āśrama. Here, on the other hand, the Brāhmaṇas forgot everything due to the curse of Gautama, of the Vedas and the Gāyatrī Mantra. They then began to look at this event with wonder as unique and extraordinary. All united they afterwards repented and going before Gautama, fell prostrate at his feet. But they could not speak any word out of shame. Only they said frequently:—"Be pleased, be pleased with us." When all the assembly of the Brāhmaṇas prayed to him for favour and grace, the Muni Gautama took pity on them and replied. My word will never turn out false. You will have to remain in Kūmbhipāka hell upto the time when Śrī Kṛṣṇa will take his incarnation. Then you will be born in the earth in the Kali age and whatever I have uttered will exactly come unto you. And if you are in earnest to avert my curse then go and worship the Lotus Feet of Śrī Gāyatrī Devi. There is no other remedy.

91-100. Vyāsa said:—Thus dismissing the Brāhmaṇas, Gautama Muni thought that all these occurred as a result of Prārabdha Karma and he became calm and quiet. For this reason, after Śrī Kṛṣṇa Mahārāja ascended to the Heavens, when the Kali age came, those cursed Brāhmaṇas got out of the Kumbhipāka hell and took their births in this earth as Brāhmins, devoid of the three Sandhyās, devoid of the devotion to Gāyatrī, devoid of faith in the Vedas, advocating the heretics' opinion and unwilling to perform Agnihotra and other religious sacrifices and duties and they were devoid of Svadhā and Svāhā. They forgot entirely the Unmanifested Mūla Prakṛti Bhagavatī. Some of them began to mark on their bodies various heretical signs e. g., Taptamūdrā, etc.; some became Kāpālikas; some became Kaulas; some Bauddhas and some Jinas. Many of them, though learned, became lewd and addicted to other's wives and engaged themselves in vain and bad disputations. For these, they will have to go again surely to the Kumbhipāka hell. So O King! Worship with your heart and soul Śrī Bhagavatī Parames'vari Devī. The worship of Viṣṇu or Śiva is not constant (to be done everyday); only the worship of Śakti is to be constantly performed. For this reason whoever does not worship Śakti is sure to fall. Thus I have answered all your questions. Now I shall describe the highest and most beautiful place, Maṇḍivīpa of the Primal Force Bhagavatī, the Deliverer from this bondage of world. Listen.

Here ends the Ninth Chapter of the Twelfth Book on the cause of Śraddhā in other Devas than the Devī Gāyatrī in the Mahāpurāṇam Śrī Mad Devī Bhāgavatam of 18,000 verses by Mahārṣi Veda Vyāsa.

CHAPTER X.

1-20. Vyāsa said:—"O King Janamejaya! What is known in the Śrutis, in the Subāla Upaniṣada, as the Sarvaloka over the Brahmaloka, that is Maṇḍivīpa. Here the Devī resides. This region is superior to all the other regions. Hence it is named "Sarvaloka." The Devī built this place of yore according to Her will. In the very beginning, the Devī Mūla Prakṛti Bhagavatī built this place for Her residence, superior to Kailāśa, Vaiṣṇa and Goloka. Verily no other place in this universe can stand before it. Hence it is called Maṇḍivīpa or Sarvaloka as superior to all the Lokas. This Maṇḍivīpa is situated at the top of all the regions,

and resembles an umbrella. Its shallow falls on the Brahmanḍa and destroys the pains and sufferings of this world. Surrounding this Maṇidvīpa exists an ocean called the Sudhā Samudra, many yojanas wide and many yojanas deep. Many waves arise in it due to winds. Various fishes and conches and other aquatic animals play and here the beach is full of clear sand like gems. The sea-shores are kept always cool by the splashes of the waves of water striking the beach. Various ships decked with various nice flags are plying to and fro. Various trees bearing gems are adorning the beach. Across this ocean, there is an iron enclosure, very long and seven yojanas wide, very high so as to block the Heavens. Within this enclosure wall the military guards skilled in war and furnished with various weapons are running gladly to and fro. There are four gateways or entrances; at every gate there are hundreds of guards and various hosts of the devotees of the Devī. Whenever any Deva comes to pay a visit to the Jagadīś'varī, their Vāhanas (carriers) and retinue are stopped here. O King! This place is being resounded with the chimings of the bells of hundreds of chariots of the Devas and the neighings of their horses and the sounds of their hoofs. The Devis walk here and there with canes in their hands and they are chiding at intervals the attendants of the Devas. This place is so noisy that no one can hear clearly another's word. Here are seen thousands of houses adorned with trees of gems and jewels and tanks filled with plenty of tasteful good sweet waters. O King! After this there is a second enclosure wall, very big and built of white copper metal (an amalgam of zinc or tin and copper); it is so very high that it almost touches the Heavens. It is hundred times more brilliant than the preceding enclosure wall; there are many principal entrance gates and various trees here. What to speak of the trees there more than this that all the trees that are found in this universe are found there and they bear always flowers, fruits and new leaves! All the quarters are scented with their sweet fragrance!

21-40. O King! Now hear, in brief, the names of some of the trees that are found in abundance there:—Panasa, Vakula, Lodhra, Karpikāra, Śins'apa, Deodāra, Kūnchanāra, mango, Sumera, Likucha, Hingula, Elā, Labanga, Kaṭ fruit tree, Pāṭala, Muchukunda, Tāla, Tamāla, Sāla. Kankola, Nāgabhdra, Punnāga, Pīlu, Sālvaka, Karpūra, As'vakarṇa, Hastikarṇa, Tālaparṇa, Pomegranate, Gaṇikā, Bandhujīva, Jamvīra, Kuranduka, Cīāmpeya, Bandhujīva, Kanakavrikṣa, Kālāguru, (usually coiled all over with cobrās, very black poisonous snakes) Sandal-tree, Datel-tree, Yūthikā, Tālaparṇī, Sugercane, Kṣīra-tree.

Khadira, Bhulātaka, Rucaka, Kuṭaja, Bel tree and others, the Talasi and Mallikā and other forest plants. The place is interspersed with various forests and gardens. At intervals there are wells, tanks, etc., adding very much to the beauty of the place. The cuckoos are perching on every tree and they are cooing sweetly, the bees are drinking the honey and humming all around, the trees are emitting juices and sweet fragrance all around. The trees are casting cool nice shadows. The trees of all seasons are seen here; on the tops of these are sitting pigeons, parrots, female birds of the Mayanā species and other birds of various other species. There are seen rivers flowing at intervals carrying many juicy liquids. The Flamingoes, swans, and other aquatic animals are playing in them. The breeze is stealing away the perfumes of flowers and carrying it all around. The deer are following this breeze. The wild mad peacocks are dancing with madness and the whole place looks very nice, lovely and charming. Next this Kāmya enclosure comes the third enclosure wall of copper. It is square shaped and seven yojanas high. Within this are forests of Kalpavrikṣas, bearing golden leaves and flowers and fruits like gems. Their perfumes spread ten yojanas and gladden things all around. The king of the seasons preserves always this place. The king's seat is made of flowers; his umbrella is of flowers; ornaments made of flowers; he drinks the honey of the flowers; and, with rolling eyes, he lives here always with his two wives named Madhu Śrī and Mādhava Śrī. The two wives of Spring have their faces always smiling. They play with bunches of flowers. This forest is very pleasant. Oh! The honey of the flowers is seen here in abundance. The perfumes of the full blown flowers spread to a distance of ten yojanas. The Gandharbas, the musicians, live here with their wives.

41-60. The places round this are filled with the beauties of the spring and with the cooing of cuckoos. No doubt this place intensifies the desires of the amorous persons! O King! Next comes the enclosure wall, made of lead. Its height is seven yojanas. Within this enclosure there is the garden of the Santānaka tree. The fragrance of its flowers extends to ten yojanas. The flowers look like gold and are always in full bloom. Its fruits are very sweet. They seem to be imbued with nectar drops. In this garden resides always the Summer Season with his two wives Śukra Śrī and Śuchi Śrī. The inhabitants of this place always remain under trees; otherwise they will be scorched by summer rays. Various Siddhas and Devas inhabit this place. The female sensualists here get their bodies all anointed with sandal paste and all decked with flowers

garlands and they stalk to and fro with fans in their hands. There is water to be found here very cool and refreshing. And owing to heat all the people here use this water. Next to this lead enclosure comes the wall made of brass, the fifth enclosure wall. It is seven yojanas long. In the centre is situated the garden of Hari Chandana trees. Its ruler is the Rainy Season.

The lightnings are his auburn eyes; the clouds are his armour, the thunder is his voice and the rainbow is his arrow. Surrounded by his hosts he rains incessantly. He has twelve wives:—(1) Nabha Śrī, (2) Nabhasya Śrī, (3) Svarasya, (4) Rasyasālinī, (5) Ambā, (6) Dulā, (7) Niratni, (8) Abhramantī, (9) Megha Yantikā, (10) Varṣayantī, (11) Chivupikā, and (12) Vāridhārā (some say Madamattā. All the trees here are always seen with new leaves and entwined with new creepers. The whole site is covered all over with fresh green leaves and twigs. The rivers here always flow full and the current is strong, indeed! The tanks here are very dirty like the minds of worldly persons attached to worldly things. The devotees of the Devī, the Siddhas and the Devas and those that consecrated in their life times tanks, wells, and reservoirs for the satisfaction of the Devas dwell here with their wives. O King! Next to this brass enclosure comes the sixth enclosure wall made of five fold irons. It is seven yojanas long. In the centre is situated the Garden of Mandāra trees. This garden is beautified by various creepers, flowers and leaves. The Autumn season lives here with his two wives Iṣalakṣmī and Ūjalakṣmī and he is the ruler. Various Siddha persons dwell here with their wives, well clothed. O King! Next to this comes the seventh enclosure wall, seven yojanas long and built of silver.

61-80. In the centre is situated the garden of Pārijāta trees. They are filled with bunches of flowers. The fragrance of these Pārijātas extend upto the ten Yojanas and gladden all the things all around. Those who are the Devī Bhaktas and who do the works of the Devī are delighted with this fragrance. The Hemanta (Dewy) season is the Regent of this place. He lives here with his two wives Saha Śrī and Sahasya Śrī and with his hosts. Those who are of a loving nature are pleased hereby. Those who have become perfect by performing the Vrata of the Devī live here also. O King! Next to this silver, there comes the eighth enclosure wall built of molten gold. It is seven Yojanas long. In the centre there is the garden of the Kadamba tree. The trees are always covered with fruits and flowers and the honey is coming out always from the trees from all the sides. The devotees of the Devī drink this honey always and feel intense delight; the Dewy Season is the Regent of this

leaders or Governors. O King! Now hear the names of the sixtyfour Kalās:—They are:—Pingalākṣī, Viśālākṣī, Samriddhi, Vridhhi, Śraddhā, Svāhā, Svadhā, Māyā, Saṅgā, Vasundharā, Trilokadhātṛī, Sāvitrī, Gāyatrī, Tridas'e's'varī, Surāpā, Bahurāpā, Skandamātā, Achyutapriyā, Vimālā, Amalā, Aruṣī, Āruṣī, Prakṛitī, Vikṛitī, Briṣṭī, Sthitī, Samrhitī, Sandhyā, Mātā, Sattī, Hamsī, Mardikā, Vajrikā, Parā, Devamātā, Bhagavatī, Devakī, Kamalāsana, Trimukhī, Saptamukhī, Surāsura vimardīnī, Lambōṣṭhī, Ūrdhvakēśī, Bahusrīṣṭā, Vrikodarī, Ratharekhābhavayā, Śas'irekhā, Gaganavegā, Pavanavegā, Bhuvanapālā, Madanāsurā, Anangā, Anangamathanā, Anangamekhalā, Anangakusumā, Viśvarāpā, Surādīkā, Kṣayamkarī, Akṣyobhyā, Satyavādīnt, Bahurāpā, Śuchivṛtā, Udārā and Vāgīśī. These are the sixtyfour Kalās. All of them have got luminous faces and long Lolling tongues. Fire is always coming out from the faces of all of them. The eyes of all of them are red with anger. They are uttering:—We will drink all the water and thus dry up the oceans; we will annihilate fire, we will stop the flow of air and control it, To-day we will devour the whole universe and so forth. All of them have got bows and arrows in their hands; all are eager to fight. The four quarters are being reverberated with the clashing of their teeth. The hairs on their heads are all tawny and they stand upwards. Each of them has one hundred Akṣaubhīś forces under them. O King! What more to say than this that each of them has got power to destroy one lakh Brahmāpḍas; and their one hundred Akṣaubhīś forces also can do the same. There is nothing that is not impracticable with them. What they cannot do cannot be conceived by mind nor can be uttered in speech. All the war materials exist within their enclosures. Chariots, horses, elephants, weapons, and forces all are unlimited. All the war materials are ready at all times and in abundance. Next comes the eleventh enclosure wall built of Gomedamaṇi. It is ten Yojanas high. Its colour is like the newly blown Javā flower. All the ground, trees, tanks, houses, pillars, birds and all other things are all red and built of Gomedamaṇi. Here dwell the thirty-two Mahā Śaktis adorned with various ornaments made of Gomedamaṇi and furnished with various weapons. They are always eager to fight. Their eyes are always red with anger; their faces are like Piśāchas and their hands are like cakras (discs). "Pierce him" "Beat him," "Cut him," "Tear him asunder," "Burn him down," are the words constantly uttered by them. The inhabitants of the place always worship them. Each of them has ten Akṣaubhīś forces. These are inordinately powerful. It is impossible to describe that. It seems that each Śakti can easily destroy one lakh Brahmāpḍas.

Innumerable chariots, elephants, horses, etc., and other vāhanas are here. Verily all the war materials of the Devī Bhagavatī are seen in this Go-meda-mapi enclosure.

31-51. Now I am mentioning the auspicious, sindestroying names of these Śaktis:—Vidyā, Hṛī, Puṣṭi, Prajñā, Sini vālī, Kubā, Rudrā, Viryā, Prabhā, Nandā, Poṣaṇī, Riddhidā, Śubhā, Kālarātri, Mahārātri, Bhadrā Kālī, Kapardīnī, Vikritī, Daṇḍī, Muṇḍinī, Sendukhaṇḍā, Śikhapānī, Nis'umbhā s'umbhā mathaṇī, Mahiṣāsura mardīnī, Indrāṇī, Rudrāṇī, Śankarārdha sartriṇī, Nārī, Nārāyaṇī Tris'ūlinī, Pālinī, Ambikā, and Hlādinī. (See the Dakṣiṇā Mūrti Sambitā and other Tantras.)

35. Never there is any chance that they will be defeated any where. Hence if all these Śaktis get angry at any time, this Brahmāṇḍa ceases to exist. Next to this Go-meda enclosure comes the enclosure made of diamonds. It is ten yojanas high; on all sides there are the entrance gates; the doors are hinged there with nice mechanisms. Nice new diamond trees exist here. All the roads, royal roads, trees, and the spaces for watering their roots, tanks, wells, reservoirs, Sāraṅga and other musical instruments are all made of diamonds. Here dwells Śrī Bhuvaneś'vari Devī with Her attendants. O King! Each of them has a lakh attendants. All of them are proud of their beauty. Some of them are holding fans in their hands; some are holding cups for drinking water; some, betelunts; some are holding umbrellas; some chowries; some are holding various clothings; some flowers; some, looking glasses; some, saffrons; some collyrium, whereas some others are holding Sindūra (red lead). Some are ready to do the painting works; some are anxious to champoo the feet; some are eager to make Her wear ornaments; some are anxious to put garlands of flowers on Her neck. All of them are skilled in various arts of enjoyments and they are all young. To gain the Grace of the Devī, they consider the whole universe as trifling. Now I shall mention to you the names of the attendants of the Devī, proud of their possessing lots of amorous gestures and postures. Listen. They are:—Anangarūpā, Anangamadana, Madanātūrā, Bhuvanavegā, Bhuvanapālīkā, Sarvas'is'ira, Anangavedanā, Anangamekhalā, these are the Eight Sakhis. Each of them is as fair as Vidyullatā. Each is adorned with, various ornaments and skilled in all actions. When they walk to and fro with canes and rods in their hands in the service of the Devī, they look as if the lightning flashes glimmer on all sides.

52-71 On the outer portion of the enclosure wall on the eight sides are situated the dwelling-houses of these eight Sakhis and they are always full of various vāhanas and weapons. Next to this enclosure of diamond

comes the thirteenth enclosure wall made of Vaidūrya maṇi, its height is ten yojanas. There are entrance gates and doorways on the four sides. The court inside, the houses, the big roads, wells, tanks, ponds, rivers and even the sands are all made of Vaidūrya maṇi. On the eight sides reside the eight Mātrikāḥ Brāhmī, etc., with their hosts. These Mātrikāḥ represent the sum-total of the individual Mātrikāḥ in every Brahmanḍa. Now hear their names:—(1) Brāhmī, (2) Māheś'vari, (3) Kaumārī, (4) Vaiṣṇavi, (5) Vārāhī, (6) Indrāṇī, (7) Chāmūṇḍā, and (8) MahāLakṣmī.

Their forms are like those of Brahmā and Rudra and others. They are always engaged in doing good to the Universe and reside here with their own Vāhanas and weapons.

60-61. At the four gates, the various Vāhanas of Bhagavati remain always fully equipped. Somewhere there are Koṭis and Koṭis of elephants. At some places there are Koṭis and Koṭis of horses; at others there are camps, houses, at others there are swans, lions; at others there are Garuḍas; at other places there are peacocks, bulls and various other beings all fully equipped and arranged in due order. Similarly the above mentioned animals are yoked to Koṭis and Koṭis of chariots; there are coachmen (syces); at some places flags are fluttering high on them so as to reach the heavens and thus they are adding beauty. At other places the aerial cars are arranged in rows, countless, with various sounding instruments in them, with flags soaring high in the Heavens and endowed with various ensigns and emblems. O King! Next to this Vaidūrya enclosure, comes the fourteenth enclosure wall built of Indranīlamani; its height is ten Yojanas. The court inside, houses, roads, wells, tanks and reservoirs, etc., all are built of Indranīlamani. There is here a lotus consisting of sixteen petals extending to many Yojanas in width and shining like a second Svadāraṇa Chakra. On these sixteen petals reside the sixteen Śaktis of Bhagavati, with their hosts. Now I am mentioning the names of these, Hear:—Karālī Vikārālī, Umā, Sarasvatī, Śrī, Durgā, Ūṣā, Lakṣmī, Śruti, Smṛiti, Dhṛiti, Śraddhā, Medhā, Mati, Kānti, and Āryā. These are the 16 Śaktis. They all are dark blue, of the colour of the fresh rain-cloud; They wield in their hands axes and shields. It seems they are ever eager to fight. O King! These Śaktis are the Rulers of all the separate Śaktis of the other Brahmanḍas. These are the forces of Śrī Devī.

72-90. Being strengthened by the Devī's strength, these are always surrounded by various chariots and forces, various other Śaktis follow them. If they like, they can cause great agitation in the whole universe. Had I thousand faces, I would not have been able to describe what an

amount of strength they wield. Now I describe the fifteenth enclosure wall :—Listen. Next to this Indranilmani enclosure, comes the enclosure made of pearls (muktâ), very wide and ten Yojanas high. The court inside, its space, trees, all are built of pearls. Within this enclosure there is a lotus with eight petals, all of pearls. On these petals reside the eight Śaktis, the advisers and ministers of the Devî. Their appearances, weapons, dresses, enjoyments, everything is like those of Śrî Devî. Their duty is to inform the Devî of what is going on in the Brahmāṇḍas. They are skilled in all sciences and arts and clever in all actions. They are very clever, skilful and clever in knowing beforehand the desires and intentions of Śrî Devî and they perform those things accordingly. Each one of them has many other Śaktis who also live here. By their Jñāna Śakti they know all the news concerning the Jīvas in every Brahmāṇḍa. Now I mention the names of these eight Śakhis. Listen. Anangakusumā, Anangakusumātūrā, Anangamadanā, Ananga madanātūrā, Bhuvanapāla Gagenavegā, Śaśīrekhā, and Gaganarekhā. These are the eight Śakhis. They look red like the Rising Sun ; and in their four hands they hold noose, goad, and signs of granting boons and “no fear.” At every instant they inform Śrî Devî of All the Events of the Brahmāṇḍa. Next to this comes the sixteenth enclosure wall made of emerald (marakata); it is ten Yojanas high ; the court inside, its space, and houses and everything are built of emeralds (marakata mani). Here exist all the good objects of enjoyments. This is hexagonal, of the Yantra shape. And at every corner reside the Devas. On the eastern corner resides the four-faced Brahmā ; he lives with Gâyatri Devî ; he holds Kamandalu, rosary, signs indicating “no fear” and Daṇḍa (rod). The Devî Gâyatri is also decorated with these. Here all the Vedas, Smritis, the Purāṇas, and various weapons exist incarnate in their respective forms. All the Avatāras of Brahmā, Gâyatri, and Vyābhritis that exist in this Brahmāṇḍa, all live here. On the south-west corner Mahā Viṣṇu lives with Sāvitrî ; He holds conch shell, disc, club, and lotus. Sāvitrî has got also all these. The Avatāras of Viṣṇu that exist in every Brahmāṇḍa Matsya, Kurma, etc., and all the Avatāras of Sāvitrî that exist in every universe, all dwell in this place. On the north western corner exists Mahā Rudra with Sarasvatî. Both of them hold in their hands Paras'u, rosary, signs granting boons and “no fear.”

91-110. All the Avatāras of Rudra and Pārvatî (Gaurî, etc.) facing south that exist in all the Brahmāṇḍas, dwell here.

All the chief Āgamas, sixtyfour in number and all the other Tantras reside here, incarnate in their due forms. On the south-eastern corner, the Lord of wealth, Kuvera, of Bhagavatî, surrounded by roads

and shops resides here with Mahā Lakṣmī and his hosts holding the jar of jewels (Maṇi Karaṇḍikā). On the western corner exists always Madana with Rati, holding noose, goad, bow and arrow. All his amorous attendants reside here, incarnate in their forms. On the north-eastern corner resides always the great hero Gapeś'a, the Remover of obstacles, holding noose and goad and with his Puṣṭi Devī. O King! All the Vibhūtis (manifestations) of Gapeś'a that exist in all the universes reside here. What more to say than this, that Brahmā and the other Devas and Devīs here represent the sum-total of all the Brahmās and the Devas and the Devīs that exist in all the Brahmāṇḍas. These all worship Śrī Bhagavatī, remaining in their own spheres respectively. O King! Next come the seventeenth enclosure wall made of Prabāla. It is red like saffron and it is one hundred Yojanas high. As before, the court inside, the ground and the houses all are made of Prabāla. The goddesses of the five elements, Mrillekhā, Gagatā, Raktā, Karālikā, and Mahochchhuṣmā reside here. The colours and lustres of the bodies of the goddesses resemble those of the elements over which they preside respectively. All of them are proud of their youth and hold in their four hands noose, goad and signs granting boons and "no fear." They are dressed like S'rī Devī and reside here always. Next to this comes the eighteenth enclosure wall built of Navaratna (the nine jewels). It is many yojanas wide. This enclosure wall is superior to all others and it is higher also. On the four sides there exist innumerable houses, tanks, reservoirs, all built of Navaratna; these belong to the Devīs, the presiding Deities of Āmnāyas (that which is to be studied or learnt by heart; the Vedas). The ten Mahā Vidyās Kālī, Tārā, etc., of S'rī Devī and the Mahābhedaś, that is, their all the Avatāras all dwell here with their respective Āvaraṇas, Vāhanas and ornaments. All the Avatāras of S'rī Devī for the killing of the Daityas and for showing favour to the devotees live here. They are Pāśāṅkus'es'varī, Bhuvanes'varī, Bhairavī, Kapāla Bhuvanes'varī, Aṅkus'a Bhuvanes'varī, Pramāda bhuvanes'varī, S'rī Krodha Bhuvanes'varī, Tripuṭās'vārūḍhā, Nityaklinnā, Annapurnā, Tvaritā, and the other avatāras of Bhuvanes'varī, and Kālī, Tārā and the other Mahāvīdyās are known as Mahāvīdyās. They live here with their Āvaraṇa Devatās, Vāhanas, and ornaments respectively. (Note:—The Āvaraṇa Deities are the attendant Deities). Here live also the seven Koṭis of Devīs presiding over the Mahā Mantras, all brilliant and fair like the Koṭi Suns. O King! Next to this enclosure wall comes the chief and crowning palace of S'rī Devī, built o

Chintāmaṇi gems. All the articles within this are built of Chintāmaṇi gems. Within this palace are seen hundreds and thousands of pillars. Some of these pillars are built of Sūryakāntamaṇi, some are built of Chandrakānta maṇi, and some are built of Vidyutkānta maṇi. O King! The lustre and brilliance of these pillars is so strong that no articles within this palace are visible to the eye. (Note:—The face of the Goddess Kālī is so bright that it appears like a shallow, i. e. black).

Here ends the Eleventh Chapter on the description of the enclosure walls built of Padmarāga maṇi, etc., of the Maṇi Dvīpa in the Mahāpurāṇam S'ri Mad Devī Bhāgavatam of 18,000 verses by Maharṣi Veda Vyāsa.

CHAPTER XII.

1-17. Vyāsa said:—"O King Janamejaya! The Ratnagriha, above mentioned, is the Central, the Chief and the Crowning Place of Mūlā Prakriti. (The nine jewels are:—(1) Mukṭā, (2) Māṇikyā, (3) Vaidūrya, (4) Gomeda, (5) Vajra, (6) Vidrūma, (7) Padmarāga, (8) Marakata, and (9) Nīla). This is situated in the centre of all the enclosures. Within this there are the four Maṇḍapas i. e., halls built of one thousand (i. e., innumerable) pillars. These are the S'ringāra Maṇḍapa, Mukti Maṇḍapa, Jñāna Maṇḍapa and Ekānta Maṇḍapa; on the top there are canopies of various colours; within are many scented articles scented by the Dhūpas, etc. The brilliance of each of these is like that of one Koṭi Suns. On all sides of these four Maṇḍapas there are nice groups of gardens of Kās'mīra, Mallikā, and Kunda flowers. Various scents, and scented articles, for example, of musk, etc., are fully arranged in due order. There is a very big lotus tank here; the steps leading to it are built of jewels. Its water is nectar, on it are innumerable full-blown lotuses and the bees are humming always over them. Many birds, swans, Kāraṇḍavas, etc., are swimming to and fro. The sweet scents of lotuses are playing all round. In fact, the whole Maṇḍivīpa is perfumed with various scented things. Within the S'ringāra Maṇḍapa, the Devī Bhagavatī is situated in the centre on an Āsana (seat) and She hears the songs sung in tune by the other Devis along with the other Devas. Similarly sitting on the Mukti Maṇḍapa, She frees the Jīvas from the bondages of the world. Sitting on the Jñāna Maṇḍapa, She gives instructions on Jñāna, and sitting on the fourth Ekānta Maṇḍapa, She consults with Her ministers, the Sakhis, Ananga Kusuma, etc., on the creation, preservation, etc., of the universe. O King! Now I shall describe about the main, Khās, room of S'ri Devī. Listen. The Khās Mahal palace of the Devī Bhagavatī is named Śrī Chintāmaṇi Griha. Within this is placed the raised

platform, the dais and sofa whereon the Devī taketh Her 'honourable seat. The ten S'akti-tattvas form the staircases. The four legs are (1) Brahmā, (2) Viṣṇu, (3) Rudra, and (4) Mahes'vara. Sadā's'iva forms the upper covering plank. Over this Śrī Bhuvanes'vara Mahā Deva or the Supreme Architect of the Universe is reigning. Now hear something about this Bhuvanes'vara. Before creation while intending to sport, the Devī Bhagavatī divided Her Body into two parts and from the right part created Bhuvanes'vara. He has five faces and each face has three eyes. He has four hands and He is holding in each hand deer, signs indicating do not fear, axe, and signs granting boons. He looks sixteen years old. The lustre of of His Body is more beautiful than Koṭi Kāndarpas and more fiery than thousand Suns; and at the same-time cool like Koṭi Suns. His colour is crystal white, and on His left lap S'ri Bhuvanes'vari Devī is always sitting.

18-29. On the hip of Śrī Bhuvanes'vari, is shining the girdle with small tinkling bells, built of various jewels; the ornaments on the arms are made of burnished gold studded with Vaidūryamāṇis; the Tāṭanka ornaments on Her ears are very beautiful like Śrichakra and they enhance very much the beauty of Her lotus face. The beauty of Her forehead vies with, or defies the Moon of the eighth bright lunar day. Her lips challenge the fully ripened Bimba fruits. Her face is shining with the Tilaka mark made of musk and saffron. The divine crown on Her head is beautified with the Sun and Moon made of jewels; the nose ornaments are like the star Venus and built of transparent gems, looking exceedingly beautiful and shedding charming lustre all-around. The neck is decorated with necklaces built of gems and jewels. Her breasts are nicely decorated with camphor and saffron. Her neck is shining like a conchshell decorated with artistic designs. Her teeth look like fully ripe pomegranate fruits. On Her head is shining the jewel crown. Her lotus face is beautified with alakā as if these are mad bees. Her navel is beautiful like the whirls in the river Bhāgirathī; Her fingers are decorated with jewel rings; She has three eyes like lotus leaves; the lustre of Her body is bright like Padmarāgamaṇi cut and carved and sharpened on stone. The bracelets are adorned with jewel tinkling bells; Her neck ornaments and medals are studded with gems and jewels. Her hands are resplendent with the lustre of the jewels on the fingers; the braid of hair on Her head is wreathed with a garland of Mallikā flowers; Her bodice (short jacket) is studded with various jewels.

30-45. O King! Śrī Devī is slightly bent down with the weight of Her very high hard breasts. She has four hands and She is holding noose, goad and signs granting boons and "fear, do not." The all-beautiful all-merciful Devī is full of love gestures and beauties. Her voice is sweeter than that of lute; the lustre of Her body is like Koṭis and Koṭis of Suns and

Moons if they rise simultaneously on the sky. The Sakhis, attendants, the Devas and the Devīs surround Her on all sides. Ichchā Śakti, Jñāna Śakti, and Kriyā Śakti all are present always before the Devī. Lajjā, Tuṣṭi, Puṣṭi, Kīrti, Kānti, Kṣamā, Dayā, Buddhi, Medhā, Smṛiti, and Lakṣmī are always seen here incarnate in their due Forms. The nine Piṭhā Śaktis, Jayā, Vijayā, Ajitā, Aparājitā, Nityā, Vilāsinī, Dogdhrī, Aghorā, and Mangalā reside here always and are in the service of the Devī Bhuvanes'vari. On the side of the Devī are the two oceans of treasures; from these streams of Navaratna, gold, and seven Dhātus (elements) go out and assume the forms of rivers and fall into the ocean Sudhā Sindhu. Because such a Devī Bhuvanes'vari, resplendent with all powers and prosperities, sits on the left lap of Bhuvanes'vara, that He has, no doubt acquired His omnipotence. O King! Now I will describe the dimensions of the Chintāmaṇi Griha. Listen. It is one thousand Yojanas wide; its centre is very big; the rooms situated further and further are twice those preceding them. It lies in Antarikṣa (the intervening space) without any support. At the times of dissolution and creation it contracts and expands like a cloth. The lustre of this Chintāmaṇi Griha is comparatively far more bright and beautiful than that of other enclosure walls. Śrī Devī Bhagavatī dwells always in this place. O King! All the great Bhaktas of the Devī in every Brahmāṇḍa, in the Devaloka, in Nāgaloka, in the world of men or in any other loka, all those that were engaged in the meditation of the Devī in the sacred places of the Devī and died there, they all come here and reside with the Devī in great joy and festivity.

46-59. On all sides rivers are flowing; some of ghee, some of milk, curd, honey, nectar, pomegranate juice, jambu juice, and some of mango juice, sugarcane juices are flowing on all sides. The trees here yield fruits according to one's desires and the wells and tanks yield water also as people desire. Never is there any want felt here of anything. Never are seen here diseases, sorrow, old age, decrepitude, anxiety, anger jealousy, and envy and other lower ideas. All the inhabitants of this place are full of youth and look like one thousand Suns. All enjoy with their wives and they worship Śrī Bhuvanes'vari. Some have attained Sālokya, some Sāṃpiya, some Sārūpya and some have attained Sārṣṭi and pass their days in highest comfort. The Devas that are in every Brahmāṇḍa all live here and worship Śrī Devī. The seven Koṭi Mahā Mantras and Mahā Vidyās here assume forms and worship the Mahā Māyā Śrī Bhagavatī, Who is of the nature of Brahma. O King! Thus I have described to you all about this Maṇidvipa. The lustre of Sun, Moon and Koṭis and Kotis of lightnings cannot be one Koṭieth of one Koṭi part of Its lustre. At some places the lustre is like Vidrumamaṇi; some places are illumined like the lustre of Marakata Maṇi; some, like Sūrya Kānta maṇi and some

places are rendered brilliant like Kōṭis and Kōṭis of lightnings. The light at some places is like Sindūra; at some places like Indranīlamāṇi; at some places, like Māṇikyā, and at some places like diamond. Some places are blazing like the conflagration of fire; and some places look like molten gold; some places seem filled with the lustre of Chandrakāntamāṇi, and some places look brilliant like Sūryakāntamāṇi.

60-73. The mountains here are all built of gems and jewels; the entrance gates and enclosures are built of gems and jewels; the trees and their leaves all are of gems; in fact all that exist here are all of gems and jewels. At some places numbers of peacocks are dancing; at some places cuckoos are captivating the minds of persons by cooing in the fifth tune and at others doves and pigeons and parrots are making sweet cackling sounds. Lakhs and lakhs of tanks are there with their pure crystal-like waters.—The Red lotuses have bloomed fully and enhanced the beauty of the place. The captivating scents of these lotuses extend to a distance one hundred Yojanas all round and gladden the minds of people. The leaves are rustling with gentle breeze. The whole sky overhead is radiant with the lustre of Chintāmaṇi gems and jewels. All the sides are illuminated with the brilliancy of the gems and jewels. O King! These jewels act like lamps. And the sweet scented trees emit their fragrance and it is transmitted by breeze all around. Thus these trees serve the purpose of dhūp (scent). The rays of these gems pierce through the openings of the jewel screens on the houses and fall on the mirrors inside, thus causing a nice brilliant appearance that captivates the mind and causes confusion. O King! And what shall I say of this place, more than this, that all the powers, and wealth, all the love sentiments, all the dress suited to amorous interviews, all the splendours, fire, energy, beauty and brilliance, the omniscience, the indomitable strength, all the excellent qualities and all mercy and kindness are present here! The All Comprehending Bliss and the Brahmāṇḍa can always be witnessed here! O King! Thus I have described to you about the Maṇidvīpa, the most exalted place of the Devī Bhagavati. At Her remembrance all the sins are instantly destroyed. The more so, if a man remembers the Devī and about this place at the time of death, He surely goes there. O King! He who daily reads the five Chapters i. e., from the eighth to this twelfth chapter, is surely untouched by any obstacles due to the Bhūtas, Pretas and Pisāchas. Especially, the recitation of this at the time of building a new house and at the time of Vāstuyāga ensures all good and auspiciousness.

Here ends the Twelfth Chapter of the Twelfth Book on the description of MaṇiDvīpa in the Mahāpurāṇam S'ri Mad Devi Bhāgavatam of 18,000 verses dy Mahārṣi Veda Vyāsa.

CHAPTER XIII.

1-4. Vyāsa said:—"O King Janamejaya! Thus I have answered all your nice queries; also what Nārāyaṇa spoke to the highsouled Nārada is also said by me. He who hears this greatly wonderful Purāṇam S'ri Devī Bhāgavatam certainly becomes dear to the Devī and all his actions become fructified with success. Now as regards your mental distress, how you prevent any evil falling to your late father in his future life, I advice you to do the Yajña in the name of Bhagavatī; and certainly your father will be saved. And you also better take the Most Excellent Mantra of the Mahā Devī duly, according to rules; and your human life will then be crowned with success; (your life will be saved; thus you as well as your father will be saved).

5-12. Sūta said:—"O Rṣis! Hearing thus, the King asked Vyāsa Deva to initiate in the Great Devī Mantra and thus to become his Guru. He was then initiated duly according to rules with the Great Mantra of Bhagavatī united with Praṇava. When the Navarātra period arrived, he called Dhaumya and other Brāhmaṇas and performed the Navarātra Vrata so very dear to the Devī, according to his state. At this time for the satisfaction of the Devī, he caused this Devī Bhagavata Purāṇa to be read by the Brāhmaṇas and fed innumerable Brāhmaṇas and Kumārīs (virgins) and gave in charity lots of things to the poor, orphans, and the Brāhmaṇ boys and thus finished the Vrata. O Rṣis! Thus completing the Devīyajña, while the King was sitting on his seat, the fiery Devarṣi Nārada came there from above playing with his lute. Seeing him there, all on a sudden, the King got up, and paid due respects to him by asking him to take his seat, with other necessary things. When the Devarṣi became relieved of his labour of journey, the King asked him about his welfare and then enquired into the cause of his coming there.

13-19. O Devarṣi! "Whence and what for are you now coming? By your arrival here I am become blessed and feel that my Lord has come to me; now what can I serve to you; kindly command and oblige. Hearing this, the Devarṣi Nārada said:—"O King! To-day I saw in the Devaloka a very wonderful event. I wanted eagerly to inform that to you. Hence I have come here. Your father met with a bad turn of fate for his bad action. I saw to-day he assumed a divine form and he was going on a chariot. The Devas were praising him and the Apsarās were encircling him. It seemed he

was going in that dress to the Maṇi Dvīpa. O King! You performed the Navarātra Vrata and read the Devī Bhāgavata; it seems, as a result of that, your father has now been rewarded with such a noble and good turn of fate. Now you have become blessed and your actions have borne fruits. You have delivered your father from the hell and so you have become an ornament in your family. To-day your name and fame have extended to the Devaloka.

20-30. Sūta said :—O Rīṣi! Hearing these words from the mouth of Nārada, the King Janamejaya became very much happy and delighted and fell prostrate at the feet of Vyāsa Dēva of glorious deeds and said :—O Best of Munis! By Thy Grace, to-day I have become blessed. Now what return can I pay to Thee save bowing down to Thee. I pray that Thou dost shew such favours to me ever and anon. “O Rīṣi! Hearing these words of the King Janamejaya, Vādarāyaṇa Veda Vyāsa blessed him and spoke to him in sweet words :—“O King! Now leave all other actions. Read always the Devī Bhāgavata and worship the Lotus Feet of Śrī Devī. Leave off all laziness and now perform the Devī Yajña with great eclat. And you will surely be able to cross this bondage of the world. True there are various Purāṇas, the Viṣṇu Purāṇa, the Śiva Purāṇa, but those cannot compare with one sixteenth of this Devī Bhāgavatam. In fact, this Purāṇa is the Essence of all the Purāṇas. How can the other Purāṇas be compared with this, wherein is established the Devī Mūlā Prakṛiti? Reading this Purāṇa from the beginning to the end yields the result of reading the Vedas. So the wise persons should try their best to study it always. Thus saying to Janamejaya, Veda Vyāsa departed. Then the pure minded Dhaumya and the other Brāhmaṇas highly praised the Devī Bhāgavatam and went to their desired places. And the King Janamejaya, on the other hand, began to read and hear always the Devī Bhāgavatam and spent his days happily in governing his kingdom.

Here end the Thirteenth Chapter of the Twelfth Book on the description of Janamejaya's Devī Yajña in the Mahā Purāṇam Śrī Mad Devī Bhāgavatam of 18000 verses by Mahārṣi Veda Vyāsa.

CHAPTER XIV.

1-17. Sūta said :—“O Rīṣi! In days of yore, from the Lotus Face of the Devī Bhāgavati came out Śrī Mad Bhāgavatam in the form of half a Śloka, as the decided conclusion of the Vedas. About what She gave instructions to Viṣṇu, sleeping on a leaf of a Banyan tree, that same thing, the seed of the Śrī Mad Bhāgavata, Brahmā Himself expanded into

one hundred Koṭi s'lokas. Then, Veda Vyāsa, in order to teach his own son Śuka Deva, condensed them into eighteen thousand s'lokas, in Twelve Books and named it Śrī Mad Devi Bhāgavatam, the present volume. That voluminous book comprising one hundred Koṭi s'lokas compiled by Brahmā are still extant in the Deva loka. There is no Purāṇa like the Devi Bhāgavatam, so merit-giving, holy and capable to destroy all the sins. The reading of every line yields the fruits of performing many As'vamedha sacrifices. Human beings addicted to worldly affairs will get the merit of giving lands to the Brāhmaṇas and they will enjoy also all the pleasures of the world and in the end will go to the region of the Devi, if they can hear, after they have fasted and controlled their passions, the recitation of this Purāṇam from the mouth of a Paurāṇik Brāhmaṇa, who has been worshipped and given clothings and ornaments and is considered as a second Veda Vyāsa. Or, if any body writes the whole of the Devi Bhāgavatam with his own hand or gets it written by a writer from the beginning to the end and gives to a Paurāṇik Brāhmin the book placed in a box of the form of a 'lion made up of gold and a cow yielding milk with her calf with gold as his sacrificial fee ; or if he feeds as many Brāhmaṇas as there are the number of chapters of the Devi Bhāgavatam and worship as many Kumārīs (virgin girls) with saffron, sandalpaste and ornaments and feeds them with Pāyāṇna, he gets the merits of giving lauds and enjoys all the pleasures of the world and goes in the end to the region of the Devi. He has no want of any thing who daily hears with rapt devotion this Devi Bhāgavatam. One who has no wealth gets abundance of wealth, those who are students get knowledge, one who has no sons, gets sons if one hears this Devi Bhāgavatam with true devotion. A barren woman, or one who bears still-born children or whose offsprings never live long or who bears only a single child, gets all her defects removed, if she hears this Devi Bhāgavatam with a steadfast devotion. The house where this Purāṇa is worshipped, Lakṣmī and Sarasvatī dwell there, leaving their animosities towards each other. By the influence of this Devi Bhāgavatam the Dākinīs, Vetālas, Rākṣases, and other ghosts can not cast a glance even on its devotees. If any body gets fever and if the Śrī Devi Bhāgavatam be read touching him with a concentrated attention, all the complaints disappear. By reading this Bhāgavatam, one hundred times even more difficult than the severe disease pthisis is cured.

18-20. If after performing the Sandhyā, one reads only one chapter of this Bhāgavatam with a collected mind, he soon acquires the Real Knowledge. O Muni Śaunaka ! While going to read this Bhāgavatam, first examine omens and then read. I have spoken already on this subject. If during the S'āradīya Pūjā (the autumnal Durgā Pūjā), at the

Navarātra period, one reads with devotion this Bhagavatam, the Devī Bhagvatī becomes greatly pleased and awards him results more than his desires.

21-31. During the Navarātri period all can read well this book for the satisfaction of his Iṣṭa Deva (his own deity) whether he be a Vaiṣṇava, S'aiva, Saura, Gāṇapatya or a Śākta. All can read this for the satisfaction of Lakṣmī, Umā and other Śaktiḥ. The Vaidik Brāhmaṇas are to recite this daily for the satisfaction of the Devī Gāyatrī. This Purāṇam is not contradictory to any sectarian belief. The reason of this being that to whatever deity he pays his worship, he must worship some Śakti or other, this is stated every where. So for the satisfaction of one's own Śakti, all can read this, without contradicting each other. Never any woman nor any S'udra is to read this herself or himself, even out of ignorance; rather they should hear this from the mouth of a Brāhmaṇa. This is the rule of the S'āstras. (The vibrations and the consequent results would be truer then.) O Rishi ! What more to say on this book than this, that this Purāṇam is the most excellent of all and yields great merits. It is the essence of the Vedas. This I tell you with great certainty. There is not the least doubt in this. Reading or hearing this yields results equivalent to reading or hearing the Vedas. I now bow to the Devī of the nature of Hriṃ and established by Gāyatrī, of the nature of Everlasting Existence, Intelligence and Bliss, Who stimulates our activities to the understanding of various subjects. Thus hearing the excellent words of Sūta, the great Paurāṇik, all the Munis of Naimiṣāranya worshipped him specially and as the result of hearing this Purāṇam gladly became the servants of the Lotus Feet of the Devī and they attained the Highest Rest. The Munis expressed their humility and gratitude to Sūta frequently and bowed down to him again and again. And they said:—"O Sūta ! It is you that have saved us from this ocean of world." Thus (the great Bhāgavata) Sūta, the bee drinking the honey of the Lotus Feet of the Devī, recited before the assemblage of the best of the Munis this Pūraṇam from the Nigamas and full of the the Rishi bowed down
 Then he went away
 ends and is fully complete

Here ends the Four
 recitation of the fruits
 Mad Devī Bhāgavatam
 Here ends as well the
 Om. Om. Om. Om Tat

A Book on the
 & Purāṇam Śrī
 & Vyāsa.
 & Bhāgavatam.